CRITICA HEBRÆA:

OR,

A HEBREW-ENGLISH DICTIONARY,

WITHOUT POINTS:

IN WHICH

The ſeveral DERIVATIVES are reduced to their Genuine ROOTS,
Their SPECIFIC SIGNIFICATIONS from thence Illuſtrated,
And exemplified by PASSAGES cited at length from SCRIPTURE,
The ſeveral VERSIONS of which are Occaſionally Corrected.

The Whole ſupplying the Place of

A COMMENTARY on the WORDS and more DIFFICULT PASSAGES in the SACRED WRITINGS.

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MVSEVM
BRITAN
NICVM

TO

THE READER.

BRITISH MUSEUM

IN calling the Scriptures *the lively Oracles* of God, is compriſed all that can be ſaid of the great importance of thoſe Sacred Writings, and the neceſſity of their being generally read, and carefully ſtudied; and that more particularly by the clergy, whoſe buſineſs it is to explain them to other believers, and defend them from the attacks of profeſſed enemies, as well as to clear up the miſtakes of friends about them. We know what ſad uſe has been made of the *ſuppoſed* ignorance of the Sacred Writers in philoſophy, The mathematician has triumphed; and, under the miſt of *demonſtration*, hath introduced Natural Religion, Deiſm or Atheiſm, in various forms and diſguiſes. Poſſeſſion and prejudice ſtill ſupport the doctrine of occult qualities; and thoſe who are not able, fairly and candidly, to confute the ancient phyſicks, now revived, through the help, and that almoſt ſolely of the Hebrew, take the uſual way of making an outcry, to prevent a fair hearing. Arianiſm and Socinianiſm muſt fly before the Scripture-philoſophy; and *the firmament* ſhews the glory of the tri-une God ſo plain, and the hieroglyphick of the *Cherubs* bears ſo ſtrong an evidence to the ſame fundamental doctrine of religion, that they who, through unhappy prejudices, are grown to a hatred of the truth, do all that is poſſible to diſcourage the ſtudy of the original Scripture; and the SS. *in Hebrew* are to ſuch people as offenſive, at preſent, as they were *in Engliſh* in the time of popery. An Hebrew Bible is as rank hereſy now, as a New Teſtament was then: but it is the charter of our ſalvation, and worth contending for; nay, ſurely, dying for. I ſhall think it honour and happineſs enough to bruſh off, though but a little, of the duſt, which theſe invaluable records of antiquity have contracted, thro' the careleſſneſs and negligence of their keepers.

Capellus ventured to attack that hydra of *pointing*; and though he carried the cauſe againſt Buxtorf, in the opinion of judges, yet the practice of the many ſtill run againſt him; and the *points* were ſtill looked on as neceſſary keys to open the treaſures of knowledge locked up in the Hebrew tongue; and thereby the veil hath continued on the ark; and hath debarred us of a true ſight both of the myſtical imagery on the lid of it, and of the Chriſtian truths, which the golden pot, Aaron's rod, and the tables of the covenant within it, contained in them. Strange, ſtrange infatuation, that any man ſhould ever think that thoſe who crucified the Meſſiah, through ignorance of the Scriptures, ſhould be able to teach others to find the Chriſt in them!

Mr. Parkhurſt is the firſt who hath publiſhed an Hebrew Lexicon, in an avowed defiance of *Pointing*, Talmuds, Cabala, and the whole maſs of Jewiſh leaven. And had he truſted his own judgment more, I ſhould not have thought I had had room to have come after him: but to ſettle the primary *idea*, *ſenſe*, or *notion* of each root, and ſo to diſtinguiſh the roots from each other, is a work not to be *intirely completed* by one or two hands, or the work of a few years. I accept, with gratitude, the benefit of his labours; and beſpeak *the favourable cenſure* of him and others, on the *miſtakes and*

overſights in this ſecond *Hebrew Lexicon, without points.* I have conſtrued differently, in many words and paſſages, from others of my brethren in this laborious province, which the reader will judge of. I have endeavoured to lay aſide the blind party-ſpirit, and impartially ſet down what appeared to me, upon the beſt and moſt careful examination, to be right; annexing my reaſons and evidence, as without favour or affection to, ſo without fear of, or prejudice againſt, any one. And he that will take as much pains, muſt needs ſee further than the author, who has only his induſtry to plead in excuſe for publiſhing his labours on a book, where he, who labours honeſtly and heartily, will never fail to reap a crop, that will leave ſomething to ſpare for others. I have cited the texts I build upon, at large, to ſave the reader the no ſmall trouble of turning backwards and forwards, in comparing the paſſages referred to, becauſe all turns on comparing different texts together. I have not amuſed myſelf with Syriac or Arabic etymologies of Hebrew words, becauſe I ſee but little occaſion for it, and leſs certainty or uſe in it. We ſee, by the Chaldee in *Daniel*, what little dependance there is upon the *identity* pretended to; and without which we might as well fetch the derivation from the Dutch, and conſtrue the Bible by a Dutch Dictionary, as an Arabic one. A journey to Amſterdam is more preferable than one to Mecca; though, were any real help to be got by it, the heat of Mocha ſhould not deter me from going even there for it.

Our learned, pious, and ingenuous reformers, were guided chiefly by the LXX. though correcting many palpable blunders in that tranſlation. There are many paſſages ſtill, incorrectly tranſlated; wide of the true ſenſe, and contrary to it, in ſome places, in all the verſions that I have ſeen. And what wonder! men are but men; though our tranſlators were no common men. I have laboured as a Commentator, as well as Lexicographer; and have endeavoured to throw ſome light on thoſe ſhort anecdotes in Geneſis, and the etymological evidence; which ſhew how early *Chriſtianity* as well as the *Law* were known in the world; and that it is down-right ignorance of the Scriptures, that makes ſo many talk, as they do, of the knowledge, and means of knowledge, in the ante-diluvian world, and of the ſtate of religion before Chriſt.

The true ancient ſound of the Hebrew letters, during the Hebrew's being a living language, muſt be loſt; except the birds of the air, and beaſts of the field, or leſs ſenſible inſtructors, can help us. In ſome caſes they do, *e. g.* בא is the ſound that ſheep make, in *coming along*; and the word ſignifies *to come along:* and they ſound the *a* long, as if two *a's* were together; and not *a* ſhort, as we Engliſh do; nor yet *aw*, as foreigners do; and ב as we do *b.* הם *ſilence*, as we pronounce *es* in the beginning of words, in *eſcape*, or *eſpy*, gives the ſound of thoſe letters. So חש and בק, and ערג [the noiſe of deer, *org*] will give us the ſound of thoſe letters; and ſo in other inſtances. The diſtinction of the letters into *radical* and *ſervile*, may help us in ſpelling or dividing of the words into ſyllables; it ſeeming natural to diſtinguiſh, in pronunciation, the ſerviles, when they are *particles*, from the radicals they are annexed to, by making diſtinct ſyllables of them. Thus בראשית divides itſelf into ראש, ב and ית; and I would pronounce it *Be-raſh-it*, becauſe ב and ית are no part of the original word, but additional; and ברא *bra*, becauſe it is one word. And, where we cannot run the conſonants together, we muſt inſert a vowel, *a*, or *e*, pronouncing it quick or ſhort, for diſtinction ſake. It ſeems, out of doubt, that we have borrowed our *letters* and *numerals* from the Hebrew alphabet. We, indeed, want an aſpirated *t* and *s*, to anſwer ט and ש: writing them with *h* confounds them with the ſoft *s* and *t* [ס and ת], where they have ח with them in the text. It would ſave a great deal of trouble to the Engliſh ſcholar, if he would give the letters the ſound of the Engliſh ones; as thoſe, who read without the points,

points, muſt have ſome rule to go by. Dr. Robertſon, in his *true and ancient* Method of reading Hebrew, hath left little to ſettle on this head: he ſeems to be wrong in his ם and ש, and ט and ת; and perhaps our *y*, which anſwers in figure ſo nearly to צ, ſhould be ſubſtituted for that letter, with the ſound he gives it of *j*, in *journal*, *jamais*, and let *i* keep its relation to *j*; which latter letter we don't uſe at the end of a word, as we do *y*, and as צ or ץ often is. The reading the words, after our manner of reading, as far as the genius of the language will admit of it, would contribute to rendering the taſk the eaſier, becauſe it would be more familiar to us. Our pronunciation, indeed, is very faulty in many words: the tongue ſhould, if poſſible, diſtinguiſh every letter, as well as the pen; but *an* and *Anne*, ſo *the* and *thee*, and *rite*, *write*, *right*, *wright*, ſound alike. Abundance of ſuch inſtances occur with us, which may be corrected, if they can, without greater inconveniences, in reading Hebrew; but one would conform, where one could. Thus שים and שימה may be diſtinguiſhed, as we ſhould *ſhim* and *ſhime*; and do *tim* and *time*. The ה, at the beginning of a verb, may be joined, where it can, to the firſt ſyllable: thus השמים reads *Eſhmin*; and הארץ *earj*, as one ſyllable, like *earth*, *earn*, *earl*; and והארץ either as one ſyllable, as *veal*, and *veer*; or elſe, as ו is a conjunctive *particle*, and no part of the word, *u-earj*; though, before another vowel, I think we always make a conſonant of it: a rule which euphony, or eaſe, as well as brevity, recommends. We make a conſonant of *i* before another vowel; but, before a conſonant, either ſound it alone, or join it to the next letter, according to the nature of that letter. In ſhort, I would have an Engliſhman make Hebrew as familiar and eaſy to him as poſſible; always chuſing *brevity*, where there is not a good reaſon to the contrary.

The Hebrew grammar is more conformable to the Engliſh, than the Latin or Greek. The parts of ſpeech may be reduced to *two*; roots, or original words, which denote our *ideas*, or thoughts themſelves; and *particles*, which *denote the circumſtances of our thoughts*. Perſon, number, gender, caſe, tenſe, and mood, are pointed out by the context, or by additional letters: to which purpoſe the *letters* are divided into eleven, called *radicals*, becauſe always ſo [except ט for ת before צ, in the *ſelf*-mood, called *Hithpael*]; and as many *ſerviles*, becauſe they *ſerve* in the double capacity of forming *roots* and *grammar*. They have different powers, according to their different ſituations of *before*, in the *middle*, or at the *end* of the root. Theſe *particles* conſiſt of one or more letters, either detached from or joined to the root, and have the ſame ſignification in either place. Single letters never ſtand alone; but are joined to the root, or to one another; and *two* or more letters often join the root. I have marked many, or the moſt material, of theſe particulars in the Lexicon, at their proper places. But the leſs the learner troubles himſelf, *at firſt hand*, with grammar, the leſs trouble he will have, becauſe in reading on [by the tranſlation, the Latin interlineary one eſpecially] for ſome reaſonable time, without too nicely examining the ground he goes over, and learning it, as it were, by rote, the meaning of the words and grammar will come together; and the rules, by which the ſyntax is made, will ſhew themſelves. *Thoſe who would learn any of the modern languages, eſpecially children, muſt learn the grammar; but it is otherwiſe here—you muſt learn the general ſignification of the words in this language firſt; and that and common ſenſe will ſhew you the grammar*, ſays one, who well underſtood the language. As general rules are eaſieſt to a beginner, ſo the fewer the better, in this particular caſe of the Hebrew; becauſe it lies in a ſmall volume, ready tranſlated to our hands, which is, as it were, a grammar and dictionary both. But they that don't like this way, muſt take their own, or ſomebody's elſe.

An Analyſis of the Hebrew words, in an alphabetical order, would be a work vaſtly irkſome to the compoſer, voluminous and expenſive, and but of little uſe to the Hebrew ſcholar: however, if any Gentleman thinks otherwiſe, and will range the words he would have explained, in an alphabetical order, I will, with God's help, fill up his Concordance, with the analyſis of each word, to the beſt of my knowledge. The critick muſt not depend on the diviſion of the roots, nor upon the rules of grammar laid down by others; but muſt ſee for himſelf, which *an Analyſis* cannot help him in. The tranſlation is ſufficient for the learner, it leading him to the diviſion of the words, and ſorting of the roots commonly received; but, if that is not infallible, it may lead him wrong; and ſo may an Analyſis. And he that would be a critic in the tongue, and judge for himſelf, let him take a Concordance; Marius de Calaſio's is an admirable one for this purpoſe; and examine all the paſſages a word occurs in, and conſider the different roots it *may* come from, and what different powers the *ſerviles may* have in the word; and then he may underſtand the original, and judge of the tranſlation. There are many ſuppoſed Chaldeiſms, and irregular verbs, in the Hebrew; merely from not ſorting the roots right, or miſtaking the force of the ſervile letter, or letters, and ſo the part of ſpeech; ſuch as אהלה, אגאלתי, אתחבר, חכו, תרגלתי, and others, not a few.

To find out a word in the Dictionary, throw away the ſerviles from the beginning or ending of a word, and ו or י out of the middle, if you can't find it with them, and the remainder will generally be the root: if not, add ה, י, or נ, and the word will be found. But, *N. B.* לקח drops its ל in moſt of its derivatives; and לעג and לחץ ſeem to do ſo in ſome of theirs. And *N. B.* alſo, that ת is tranſpoſed after ם and ש in *Hithpael*; and that ט is twice put for ת after צ, in that mood. And now, good Reader, farewell, and God ſpeed the plough.

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א, A, a, in number *one.*

THIS is the firſt letter in all alphabets, but that confuſed one of the Ethiopic. It is one of the *ſerviles* or grammar letters, ſo called from the different parts of ſpeech, or deflections of the root, being formed by joining them to the root. The *ſerviles* are eleven in number, viz. א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת. though the ſimple root ſhall, by the context, as many of our Engliſh words are, be all parts of ſpeech. This is called אלף, *Alp* or *Alep*. It forms a noun as *a* doth in Engliſh, *a man*, *a fight*. So יש is, איש *a man*, or *a being*. אפן, *a wheel*, from פנה, *to turn*. It forms alſo the firſt perſon of the verb, פקד, *viſit*; אפקד, *I will viſit*. Some *ſerviles* are inſerted, prefixed, and poſtfixed; this is only prefixed; in other ſituations being always radical. All the ſerviles are radical in ſome words; though the eleven radicals are not uſed as ſerviles, except ט for ת in three inſtances. Great care muſt be taken to diſtinguiſh where theſe *ſerviles* are *ſervile*, and where not; and the greateſt difficulty conſiſts in the vowel ſerviles, א, ה, ו, י, and perhaps the greateſt of all in ה and י: and this difficulty lies here, that theſe letters are, when radical, dropt before another letter, and often without any apparent reaſon or rule, by which to call for the abſent Radical. So the *nuns* in נתן are often dropt, with an *affix* and without. The uſage of every language is its authority; and if a letter be found in ſuch a ſituation, that it cannot be *ſervile*, or point out any part of ſpeech, we conclude it to be radical. Thus ה in אלהים muſt be *radical*, and ſo this another root from אלים; there being no inſtance that I recollect where the ה, as in אלהים and אמהות, בלהות and נבהים, doth not differ in ſenſe from thoſe words, where ה is wanting. Thus אמהות is never, either *mothers* or *cubits*; or אמות *maid-ſervants*. אלים is indeed applied to *God*, as well as אלהים, and the ה in אלה is dropt, or *mutable*, as I call it, occaſionally; but then אל never occurs as a verb, or where we have reaſon from the context to think it has the ſame ſenſe with אלה. We meet with יאל, *he adjured*; but then אלה drops its ה, as עשה, and ſo many other verbs do, in the præter tenſe; and you cannot prove אל to be the root of יאל, becauſe אלה may be that root; and the context or ſenſe of the paſſage muſt direct us to the root, where by *grammar* it may come from two different roots. If אמות occurred for *maid-ſervants*, as well as אמהות; בלות as well as בלהות for *waſtings*; בנהים as well בנים for *ſons*, from בנה *to build*; I own, I ſhould be at a loſs for a reaſon, why I ſhould ſay אלים and אלהים were of different roots. But it will be better to mark out theſe particulars *in their inſtances*, as they occur.

אב, or אבה

With a mutable ה, denotes *affection*, *willingneſs*. And pleaſure or delight runs through every application of the word. Gen. xxiv. 5. "the woman לא תאבה *will* "*not be willing*." Exod. x. 27. "אבה, *he* "*would* not let them go." here the ה is not *ſervile*, and ſo muſt be *radical*. Deut.

i. 26. "אביתם, *ye would* not go up." here the *jod* ſupplies the place of the ה, as is common. Judg. xix. 25. "But the men אבו "*would* not." the ה being dropt. Iſai. i. 19. "If תאבו *ye are willing* and obedient. "Prov. i. 10. אל תבא "*conſent thou not*," in our tranſ. ſhould be, "*go thou not*;" and Iſai. xxviii. 12. "לא אבוא, *I could* not *induce* or *bring them* to obey.

אב

Greenneſs, verdure, pleaſantneſs. Job viii. 12. "Whilſt it is yet באבו *in its greenneſs*." Cant. vi. 10. "to ſee אבי the *fruits* of the "valley." the freſh green plants, as it follows, now in their pleaſant hue, in contradiſtinction to the diſagreeable look of trees in winter. Job xxxiv. 36. "אבי, *my deſire* "*is* [it would be a pleaſure to me] were "Job proved to the utmoſt, that we "might anſwer wicked men." אבה Job ix. 26. is uſed adverbially, *eaſily*, or *with pleaſure*. "My days are ſwifter than a "poſt — they paſs with ſhips אבה *with* "*pleaſure*, or eaſe." It is a familiar phraſe, "they beat ſhips with pleaſure." Job xxxii. 19. "My belly is as wine which "hath no vent: it is ready to burſt like "new אבות *bottles*;" perhaps, pleaſant fruits, ſuch as figs, grapes, &c. which burſt preſently. Or is it, green things, that break and ſnap in a minute?

אביב

With the laſt radical doubled, as is uſual, to ſtrengthen the meaning of the word, *green corn*, or *corn in the ear*, Lev. ii. 14. "*Green ears* of corn dried by the fire, even "the corn beaten out of full ears." Here it means the green or freſh corn, not dried by the fire in the ears, but rubbed out of the ear, and then roaſted by the fire, Exod. ix. 31. It is the corn in the ear, *green* when firſt rubbed out, as well as before.

אביב

The month when corn was in the ear, Exod. xiii. 4. "This day came ye out in "the month *Abib*." And then the green corn was to be offered; in memorial of that deliverance, which made man, who lives on corn, fit to approach to God.

אב and אבי, pl. אבות

A father; from the affection implied in the word. And is uſed at large, not merely for him who begets, but who ſupplies the place in care and protection. Gen. iv. 20. "He was אבי, *the father* of ſuch as dwell "in tents." And אבי is formed as אדני, עני, and others. x. 21. "*The father* [the head or firſt father] "of all the ſons of "Heber, *i. e.* pilgrimage", who muſt rank as his children. xvii. 4. "a *father* of many "nations;" literally and metaphorically, as they who follow him in his faith are his children. 1 Sam. x. 11.—"Is Saul alſo "among the prophets? And one of the "ſame place anſwered and ſaid, but who is "אביהם *their father?*" *i. e.* God is the father of the prophets, he gives them of his ſpirit, and he hath wrought this change in Saul. Vid. Cocc. The term is often uſed in the genealogies, not only for the firſt head of a nation or people, and for a ſubdiviſion, but for one who is head or chief of a place, moſt or many of whom are of that branch of the tribe he is. 1 Chron. ii. 21. "Machir *the father* of Gilead." viii. 29. "and at Gibeon ישבו they dwelt *with the* "*father* of Gibeon," whoſe name was *Abiel*, 1 Sam. iv. 51. and as brothers were to raiſe up children to their brothers, who died without children, the ſame perſons had in that reſpect two fathers, and go by the name ſometimes of one, and ſometimes of the other. Pſal. xxxix. 13. "I am a ſtran-"ger with thee and a ſojourner, as all "אבותי *my fathers* were." Then they all believed there was a future ſtate. Iſai. lxiii. 16. "Thou art *our father*, though Abra-"ham be ignorant of us—thou, O Lord, "art our father." God is father to the church, not man, and men his children by regeneration, by a true faith, not by deſcent from Abraham, or any other earthly father; nor as born of the fleſh. Joh. i. 13. and Mat. iii. 9.

אבוי

An exclamation, as in want of ſomething, the ſame as אוי, from אוה, to *deſire* or *covet*. Prov. xxiii. 29. " Who hath אוי *woe*, who " hath אבוי *ſorrow?*"

אוב

This is generally underſtood of a perſon, and conſtrued, " one having a familiar " ſpirit, and a ventriloquiſt, becauſe being " poſſeſſed with an evil ſpirit, they ſpeak " with an hollow voice, as *out of a bottle*, " and, as ſome ſay, with ſwoln bellies." Leigh Crit. Sac. And this is ſupported upon the authority of Job xxxii. 19. where אבות, *greens*, or green pulpous fruits, are conſtrued *bottles*. This is a very proper word for a *familiar ſpirit*, from the *affection* he was ſuppoſed to have taken to the perſon he attended: no word properer to expreſs ſuch a ſuppoſed intimate friend. The Devil is the prince of the power of the air, and had a greater liberty formerly, than now. One of thoſe many fallen ſpirits we call Satan, or the Devil, did poſſeſs a damſel, Act. xvi. 18. becauſe St. Paul commanded him in the name of Jeſus Chriſt to come out of her; and he came out the ſame hour. So it was not, or might not be, all pretence to more than human aid, in thoſe who are ſaid to have *familiar ſpirits*. Lev. xix. 31. " Regard not האבת, them that " have *familiar ſpirits*; neither ſeek after " wizards," or cunning men. xx. 6, 27. " a man alſo or woman כי יהיה בהם אוב, " that hath [in whom is] *a familiar ſpirit*." Deut. xviii. 11. " Or a conſulter with אוב, " *familiar ſpirits*, or a wizard, or necro- " mancer." The woman, 1 Sam. xxviii. 7. was a *necromancer*, or pretended to call up the dead, to conſult them. " Behold " there is a woman בעלת אוב who *hath a* " *familiar ſpirit* at Endor. Ver. 8. divine " unto me באוב *by the familiar ſpirit*, and " bring me up him whom I ſhall name un- " to thee." It is plain Saul thought ſhe could raiſe up whom ſhe pleaſed; whether the ſpirit perſonated them, or was permitted to bring up their bodies in ſome caſes, we know not; his preſence was certainly felt by thoſe whom he poſſeſſed; and many things he might know and inform his friend of, which he might ſee and know, that men did not, without any power ſupernatural to him; darkneſs may be no darkneſs to a ſpirit. Ver. 9. " Saul hath " cut off את האבות thoſe that have *familiar* " *ſpirits*, and the wizards——Whom ſhall " I bring up unto thee; And he ſaid, Bring " me up Samuel. And when the woman " *ſaw Samuel*," ſhe cried with a loud voice, " and ſaid unto Saul, Why haſt thou de- " ceived me, for thou art Saul?" She ſaw what ſhe never ſaw before, on ſuch an occaſion. Ver. 13. " I ſaw אלהים, Gods " aſcending out of the earth." She might eaſily know Samuel, and what form אלהים God uſed to appear in to thoſe who conſulted him. She ſees this appearance of God, whether of one or more men in glory, and by that knew, and ſo did Saul, that the hand of God himſelf was with her, who, no doubt, could bring up the very identical Samuel himſelf, and ſhe ſees a perſon [whether Samuel himſelf or no, the figure perſonating him, was enough for the text to call him ſuch] like *Samuel*; which appearance, and the divine viſion with it, made her ſuſpect ſomething more than common in Saul, who, it was known, had taken all the lawful [tho' not with ſufficient reliance on the help of God, and thoſe] ways poſſible to get information from God, but had received none; tho' it pleaſed God to give him his anſwer by this. The woman ſays, ſhe ſaw *Gods* aſcending out of the earth; and Saul aſks, " מה תארו, What " form is he of?" She ſaw *Samuel* and *Gods* both. What made her cry out, and ſuſpect Saul to be whom he was, was the extraordinary viſion of God with Samuel. And Saul aſks not the form of God, but of the man, who appeared with God. Upon the whole, the ſpirits have more power than men, and were then permitted to exert it, and poſſeſs particular perſons, who called them, as Socrates did, his, their

יאבה

A noun with a *formative* jod. Pſal. cxix. 131. יאבתי [in reg.] "My *deſire* or *long-*
"*ing* is for thy commandments."

תאבה

A noun alſo with a ת [made a *verb* of, and another root] in reg. Pſal. cxix. 20 and 40. תאבת the *longing for*. Ver. 40. תאבתי "*My longing* is *after* thy commandments."

אבד

To deſtroy, periſh, be loſt. Exod. x. 7. "Knoweſt thou not yet, that Egypt אבדה is "deſtroyed?" Lev. xxiii. 30. "that ſame "ſoul will I *deſtroy* from among his peo-"ple." Deut. xxxii. 28. "for they are a "nation אבד עצות *void of* counſel," of pernicious, deſtructive counſels, as *perditus* is uſed in latin. 1 Sam. ix. 3. "the aſſes of "Kiſh *were loſt*." Pſal. xxxi. 13. אבד "a "*broken* veſſel." *Spoiled*, we ſay.

אבד, אבדה, and אבדון

are nouns; and the latter as the place of deſtruction, where the body periſhes. Job xxvi. 6. and which, Job ſays, is naked before God, and ſo unable to with-hold its captives from him. Pſal. lxxxviii. 12. "Shall thy loving-kindneſs be declared in "the grave, or thy faithfulneſs in *deſtruc-*"*tion?*" Therefore the dead muſt live again.

אבחת

Ezek. xxi. 15. I have ſet אבחת חרב *point*, Marg. *glittering*, Mr. P. *claſhing*, Vul. *conturbationem*, of the ſword, againſt all their gates. Q. from נבח, Vid. C. the jarring or noiſe of the ſword againſt the gates.

אבך

Once Iſai. ix. 18. in hithp. "The lift-"ings up of ſmoke יתאבכו ſhall *mount up*," themſelves.

אבל

To *mourn*; and relates primarily to the outward appearance. Exod. xxxiii. 4. יתאבלו "*they mourned* [put themſelves in a "mourning appearance] and no man did "put on him his ornaments." 2 Sam. xiv. 2. התאבלי "feign thyſelf to be a mourner, "and put on now אבל *mourning* apparel." And the word is applied to countries, cities, or

friend or *familiar*. This woman had ſuch an one; but it pleaſed God to anſwer Saul by himſelf, of which the viſion of God convinced her and Saul too, tho' it more amazed the woman to ſee God, than it did Saul. 2 K. xxi. 6. "and עשה אוב *dealt* "*with familiar ſpirits*." xxiii. 24. "the "workers with familiar ſpirits, and the "wizards, and the images—did Joſiah put "away." Iſai. viii. 19. "*familiar ſpirits*, "and wizards, that peep and that mutter. "Should not a people ſeek unto their God? "to the living for the dead?" Here the wizards or cunning men peep and mutter, as well as thoſe who are called אבות *familiars*. xix. 3. and xxix. 4. "Thy voice "ſhall be as of אוב the *familiar* out of the "ground." So that if אוב be *the ſpirit*, he mimicked the voice of the dead ſuppoſed to be raiſed, and his friend, or the *diviner*, ſaw nothing, only heard a voice peeping and low out of the ground. The woman of Endor might well be alarmed, when ſhe ſaw *Samuel* attended by a viſion of God!

אביון

One poor or in want; who craves and deſires, or who is obſequious and officious, Cocc. In the ſenſe the word is ſpoke of *a ſpirit* above, and of the perſon attended by him. Pſal. ix. 19. *the poor* in ſpirit; who feel their wants. It differs from עני, which is *low*, *humble*; and דל, *exhauſted*: but, in the ſpiritual ſenſe, they are all the ſame in the ſight of God, the only, but ſure objects of his mercy and favour.

אביונה

Once Eccleſ. xii. 5. "And the almond-"tree ſhall flouriſh, and the graſhopper be "a burden, and אביונה *deſire* ſhall fail." The hoary head reſembles an almond-tree, and the bald pate, that tree, when its flowers are dropt off; and the ſkeleton is like a graſhopper; and if אביונה be according to the LXX. a *caper-tree*, what is there in the body of an old man, that it can be compared to? I prefer Cocceius's *acquieſcentia*, taſte, reliſh, *pleaſure* of any kind, which, as in the caſe of good old Barzillai, is gone in old age.

or any places, when laid waſte and deſolate. It is the oppoſite of שש.

אבל

A *mourning*.

אבל

A particle of diſapprobation or complaint, and ſuppoſes a diſlike in the countenance or manner of ſpeaking. Gen. xvii. 19. Abraham prays for Iſhmael; God replies, אבל "Sarah thy wife ſhall have a ſon." xlii. 11. "*But*, or *alas!* we are guilty." 2 Sam. xiv. 15. "*Alas!* I am a widow."

אבן

Is a general word for any ſtone or concrete, great or ſmall, precious or common; and unleſs בן be its root, it has no verb. But as all ſtones were formed in the water at the deluge, and *built* up by atom ſubſiding upon and adhering to atom, that ſhould be its root. It is uſed for any thing made of ſtone, a ſtatue, ſtone-troughs, ſtone uſed for weights. Large ſtones were placed near their temples, as emblems of ſtrength, or as being the foundation, to which St. Peter alludes, 1 Epiſt. ii. 5. "Ye alſo, as "lively ſtones, are built up a ſpiritual houſe "—Jeſus Chriſt the chief corner-ſtone, "elect, precious." Gen. xlix. 24. "by "the hands of the mighty God of Jacob: "by *the name*, the ſhepherd, *the ſtone* of "Iſrael." Exod. xvii. 12. "they took a "ſtone, and put it under him, and he [Moſes] ſat thereon," during the battle with Amalek. Lev. xxvi. 1. "an image of "*ſtone*." Deut. viii. 9. "a land whoſe "*ſtones* are iron," iron being lodged in the ſtone. Joſh. x. 11. *ſtones* of hail. xxiv. 26, 27. "Joſhua wrote theſe words in the book "of the law of God, and took a great "*ſtone*, and ſet it up under an oak, that was "by the ſanctuary of the Lord—this ſtone "ſhall be a witneſs; for it hath heard all "the words of the Lord." 1 K. v. 17. "great ſtones, coſtly ſtones, to lay the foun-"dation of the houſe." Marble, or any that were more valuable for that uſe. 1 K. xviii. 31. "Elijah took twelve *ſtones*—and "with the *ſtones* he built an altar;" with reference to the twelve tribes, which made the one myſtic body of Chriſt, each of which is a founddation-ſtone. 2 Chron. iii. 6. "and he garniſhed the houſe with *pre-*"*cious ſtones*, for beauty," the ſame as 1 K. v. 17. above. Job v. 23. "thou ſhalt be in "league with the *ſtones* of the field;" the concretes or clods of the ground, *i. e.* his ground ſhould be fine, mellow, ſhould run ſo as to receive the ſeed ſown in it. viii. 17. "he ſeeth the place of *ſtones*," his roots run deep into the rock below. xxviii. 3. "he hath ſet bounds to the darkneſs, and "he *ſearcheth through the whole covering*, "אבן, *the concrete* of darkneſs, and the ſha-"dow of death." They charge Job with ſaying, that God could not ſee through the outer darkneſs, to ſee what man was doing within it, chap. xxii. 13. Here Job clears himſelf by ſaying, God could ſee thro' the denſe *concreted* air, or ſtagnated æther at the circumference of this ſyſtem. xxxviii. 6. "who laid אבן פנתה the *key-ſtone*," on which the arch of the earth is turned over the waters. It wants none, being a ſphere, hollow and full of water. Pſal. cxviii. 22. "The *ſtone*, which the builders refuſed, is "become the chief corner-ſtone," namely Chriſt. Prov. xvi. 11. "All אבני the *weights* "of the bag his work," the ſubject of his notice and obſervation. xxvi. 8. "as he "that bindeth a *ſtone* in a heap", where they keep falling, ſo is he that giveth honour to a fool. 27. "Whoſo rolleth a "ſtone, it will return upon him." So miſchief upon him, that concerns himſelf in it; as Eccleſ. x. 9. "Whoſo removeth "ſtones ſhall be hurt [fatigued] therewith." Iſai. xxviii. 16. "Behold, I lay in Sion, for "a foundation, a *ſtone*, a tried *ſtone*, a pre-"cious corner-ſtone, a ſure foundation;" applied by St. Peter as cited above. liv. 12. "and all thy borders of pleaſant *ſtones*," in deſcribing the new Jeruſalem, as St. John doth, Rev. xxi. 10. Jer. iii. 9. "and "committed adultery with *ſtones* and with "ſtocks." Worſhipping images of ſtone and wood, was adultery againſt God in his

his church or ſpouſe. xviii. 3. " he was " doing his work upon האבנים, the *ſtones*," ſuch as potters mould their clay upon. Ezek. xxviii. 13. " every precious *ſtone* " was thy covering;" as it was Aaron's. 14. " thou haſt walked up and down in the " midſt of the *ſtones* of fire;" as one of the ſtars of heaven, which are concretes covered with fire, or glory;" the ſame as Iſai. xiv. 13. " I will aſcend into heaven, I will " exalt my throne above the ſtars of God." Zach. iii. 9. " Upon one *ſtone* ſhall be " ſeven eyes: behold, I will engrave the " graving thereof, ſays the Lord of hoſts;" alluding perhaps to the precious ſtone in the plate on the forehead of the high prieſt, which might be engraved with ſeven eyes or ſtars, as the ſign of the *holy one of God*, which was engraven upon it, hieroglyphically, before writing, and is the mark of the Eternal Light, in the Revelation of St. John; or elſe it may refer to the אבן הבדיל, the plummet, ch. iv. v. 10. in the hand of Zerubbabel, who was to be directed with infinite wiſdom, in building the houſe of God.

אבנט

A *girdle*. Exod. xxviii. 4. " for the high " prieſt. 39. of *needle-work*." Made of fine twined linen, blue and purple and ſcarlet, and embroidered with the double cherub or lion-man. 40. " for Aaron's ſon thou " ſhalt make *girdles*. xxxix. 29. the ſame. Iſai. xxii. 21. " I will clothe him with thy " robe, and ſtrengthen him with *thy girdle*." The prieſts girdle was an emblem of the ſtrength in the true Levi, Chriſt, God-man. No etymology appears.

אבס

Fed, or *fatted*, ſpoke of beaſts. 1 K. iv. 23. and אבוסים " *fatted* fowl." Prov. xv. 17. אבוס " a *fatted* ox.

אבוס

The *crib*, or place where beaſts are fed. Prov. xv. 17. מאבס, Jer. l. 26. rendered ſtore-houſes.

אבק

To *ſtruggle* or *wreſtle* together, till a vapour or fine ſubtile matter exhale from the body. Gen. xxxii. 24, 25. " there אבק *wreſtled* a " man with him."

אבקה and אבק

Small fine duſt. Exod. ix. 9. " And it ſhall " become *ſmall duſt* in all the land of " Egypt." Deut. xxviii. 24. " The Lord " ſhall make the rain of thy land אבק *pow-* " *der* and עפר *duſt*." עפר is the duſt of the ground, or dry dirt: but this, tho' not a fluid, as water is, ſo not ſo fine a vapour as that of water, is yet finer than that of ſand or dirt. Cant. iii. 6. " Who is this that " cometh out of the wilderneſs, like pillars " of ſmoke [*i e.* ſmelling as ſweet as the " ſmoke] מקטרת [not *perfumed with*, but] " from the perfume of myrrh and frank- " incenſe, מכל אבקת, *from all powders* " of the merchant." Iſai. v. 24. " their " bloſſom ſhall go up as *duſt*." xxix. 5. " The multitude of thy ſtrangers ſhall be " like ſmall *duſt*," that goes off inviſibly almoſt. Ezek. xxvi. 10. " by the reaſon of " the abundance of his horſes, their *duſt* " ſhall cover thee. Nah. i. 3. " The Lord " hath his way in the whirlwind, and in the " ſtorm, and the clouds are the *duſt* of his " feet." Wreſtling raiſes a duſt; and thence, or from wreſtlers being naked, and caſting duſt upon one another, Leigh and others explain this word. But Mr. P. from *duſt* being made by the *concuſſion* and *rubbing* of one thing againſt another, no doubt rightly; for wreſtling or ſtruggling together is puſhing and rubbing againſt one another, and *duſt* what is *rubbed off*, ut *pulvis* a *pello*.

אבר

To *tower*, or mount up, as a bird by its wings. Job xxxix. 26. " Does the hawk *fly* or *tower*, by thy wiſdom?" and hence, as a noun, the wing of a bird; and any perſon or thing, that is ſtrong, robuſt, excelling or towering in ſpirits, thoughts and qualities.

אבר and אברה

The flight, and the wing of birds. Pſal. xci. 4. " He ſhall cover thee באברתו *with his* " *feathers*," wing-feathers. This protection the wings of the cherubs point at. Iſa. xl.

31. " They that wait upon the Lord, ſhall " mount up with wings, as eagles."

אביר

One, who excells, or is lifted up. Gen. xlix. 24. " *the mighty* God of Jacob." Jud. v. 22. " the prancings of their *mighty ones*;" whether it means men or the horſes. 1 Sam. xxi. 7. " *the chiefeſt* of the herdſmen." Pſal. l. 13. " will I eat the fleſh of *bulls?*" lxviii. 31. " the company of ſpearmen, the " multitude of אבירים *bulls*," men of lofty minds. lxxviii. 25. " man did eat *angels* " food." Marg. *of the mighty*, ſc. agents, or names of heaven, that excel in ſtrength, and rule over the earth, the miniſters of God, that do his pleaſure; they formed the manna for the children of Iſrael, without the intervention of the earth, and ſo it is called their *food* or *bread*, as they made it, and gave it to them; a proof, that *Heaven* can ſupport men, without the help of the earth. Iſai. xlvi. 12. אבירי לב " *ye ſtout-hearted.*" See Mr. P. To *tower* takes in all the applications of this word.

אגרה

A *bunch* or *bundle*; from גד. Exod. xii. 22. " *a bunch* of hyſſop." 2 Sam. ii. 25. " ga- " thered themſelves together after Abner, " and became one אגרה *troop*" or band. Iſai. lviii. 6. " to looſe the *knots* of the " yoke," *i. e.* the bunches which the knots make. Amos ix. 6. " He hath founded " אגדתו his *troop* [*globe of elements*, old " tranſl.] upon the earth." Does it not mean the *mountains*, thoſe ſtrong foundations of the earth? It follows " *He that* " *calleth for the waters of the ſea.*" The mountains ſerve as Alembics, to raiſe the waters of the ſea, and pour them *out upon the earth*; and they are *bunches* or *bundles* of earth. And hence is the riſe of ſprings, and chief ſupply of water, over the face of the earth.

אגוז

Once, Cant. vi. 11. conſtrued a *nut*, but moſt likely, as it is from גז to *cut* or *mow*, it means *parterres*, or cut hedges and walks.

אגל

Once, Job xxxviii. 28. the drops or *rolls* of dew, from גל *to roll*, with a *formative* א.

אגם

A *pond*, or *ſtanding water*, from גם its *dam* or *oppoſed* banks, or *oppoſition* round it. Exod. vii. 19. " on the waters of Egypt, " upon נהרתם *their ſtreams*, upon יאריהם " *their rivers* or rivulets, and upon אגמיהם " *their ponds*, and upon all מקוה *collections* " of their waters. Pſal. cvii. 35. " he turn- " eth the wilderneſs into *a ſtanding water*," pouring out the holy ſpirit on men. Iſai. xix. 10. " of all that make gain אגמי נפש " by *ponds for creatures*," *viz.* fiſh and fowl. Jer. li. 32. *the reeds* that grow, where water is dam'd or ſtopt in.

אגמון and אגמן

The *reed* or *ruſh*. Job xl. 21. " wilt thou " put *the reed* [or fiſhing-rod] to his noſe?" xli. 1. " like a furnace blown," or אגמן *reeds* ſc. blown, and ſo on fire, which make a great blaze. Iſai. ix. 14. xix. 15. and lviii. 3. conſtrued a *ruſh*.

אגן

A baſon, goblet, or cup, from its גן *cover*. Exod. xxiv. 6. to hold the blood of the ſacrifices. Iſai. xxii. 24. " They ſhall hang " upon him all veſſels of ſmall quantity, " from the veſſels האגנות *of cups*, even to " all the veſſels of flagons." He ſhall rule in all affairs great and ſmall; read the context.

אגף

Occurs only in Ezekiel, and ſix times there, *hands* or *troops*, i. e. *wings* of an army; and poſſibly is from נגף to *hit againſt*, as wings do the body.

אגר

To *gather*, to *collect together*. Prov. vi. 8. " Go to the ant—ſhe *gathereth* her food " in the harveſt."

אגרה

A *Letter* or epiſtle; " in quam multa verba " colliguntur." Cal. but perhaps from its being rolled, folded, or done up, which is gathering it together.

אגורה

1 Sam. ii. 36. " ſhall come and crouch to " him לאגורת *for a piece* of ſilver, and " a cake of bread." But poſſibly this is from גר *milled*; or, *the collection* perhaps at viſitations, when each perſon paid half a ſhekel.

אד

A *vapour* or *miſt*. Gen. ii. 6. and Job xxxvi. 27. " they pour down rain לאדו *according* " *to the vapour thereof.*"

אוד

A *firebrand*, from its *vapour* and ſmoke. Iſai. vii. 4. " neither be faint-hearted for " the two tails of the ſmoaking אודים *fire-* " *brands.*" Amos iv. 11. " and ye were as " a *fire-brand* ſnatched out of the fire." Jude 23. " others ſave with fear pulling " them out of the fire. 1 Cor. iii. 15. " he " himſelf ſhall be ſaved, yet ſo as by fire," with difficulty, and as a thing ſnatched out of the fire, which was in great danger: but there is nothing about purgatory in ſuch proverbial ſayings. Zech. iii. 2. " Is not " this a *brand* pluckt out of the fire?" a perſon miraculouſly eſcaped from great difficulties and trials.

אודת, על אדות and אודות

Are uſed as a *prepoſition*, *becauſe of*, *i. e.* for the reaſons and motives ariſing from thence. Gen. xxi. 11. " the thing was grievous to " Abraham *becauſe of* his ſon." Jer. iii. 8. על כל אדות " *for all the cauſes.*"

איד

Misfortune, calamity, ruin, deſtruction; " which, ſays Calaſſio, comes ſuddenly up- " on men, like a cloud and rain;" rather becauſe a vapour is what ſoon waſtes and goes away.

אדיב

1 Sam. ii. 33. See in דב *a fretting.*

אדם

To make, or *be*, *red*. Prov. xxiii. 31. " look " not on the wine, when יתאדם *it is red* " [ſhews itſelf red, bright] when it gives its " colour in the glaſs." Iſai. i. 18. " tho' " יאדמו *they be red*, like crimſon." Lam. iv. 7. אדמו " *they were* more *ruddy* than ru- " bies." As a participle, *red*, and *died red*. Exod. xxv. 5. " rams ſkins מאדמים *dyed* " *red*. 2 K. iii. 22. " the water as אדמים " *red* as blood. Cant. v. 10. " My beloved " is white and אדום *ruddy*." Iſai. lxiii. 1, 2. " Wherefore art thou אדם *red* in thine ap- " parel?" מאדום in the firſt verſe rendered *from Edom*, is evidently a miſtake; it is, *dyed*, or *coloured red with blood*, Vid. בצר. Zech. vi. 2. " in the firſt chariot *red* hor- " ſes;" blood-colour, to denote their relation to *wrath* or vengeance for ſin.

אדמדם

A double word; which gemination, according to the nature of the word or context, is a diminution or augmentation of *the thing*. Lev. 13. Some underſtand it here to mean *very red*, others *reddiſh*; but *red red* ſhould mean *very red*.

אדמוני

Ruddy. 1 Sam. xvi. 12. " David was " *ruddy.*"

אדם

Man. Gen. ii. 7. " the Lord God formed " את האדם עפר מן אדמה *man of the duſt of* " *the ground.*" And hence will ſome have it, that *Adam* was named ſo from *Admah*, vegetable-mould, and that from its colour, for true virgin-earth is of a *reddiſh* colour; and ſo does human fleſh, when healthy and in its true perfection, appear even thro' the ſkin: but let the complexion or colour of the ſkin be what it will, our fleſh itſelf is of a fine bright red colour; and ſo both *Admah* and *Adam* are derivatives from the verb *to be red*, they are both named from the colour. And Adam is uſed for the firſt *man* as his name; and for *man* in general, without diſtinction of ſex or condition, except, as *the ſons of God* are ſpiritual, or led by the ſpirit, and not the fleſh, they are diſtinguiſhed as ſuch from mere men. Gen. i. 26. " God ſaid, Let us make *man* in our " image" as a name of the ſpecies, and appropriated to *man*, as being the principal creature made into a ſubſtance of this hue

and

and colour—*fleſh-colour*, and given to the firſt man, as his name, becauſe the firſt that was made fleſh. v. 2. "male and female "created he them, and bleſſed them, and "called their name *Adam*;" as a proper epithet to expreſs *fleſh* by, from its *hue* and *appearance*. But ſee Mr. P. in דם. vi. 1. "when *men* began to multiply—the *ſons of* "*God* ſaw the daughters of men:" ſo thoſe within, and thoſe without the pale of the church, are diſtinguiſhed thro' the Old and New Teſtament; and more particularly the *ſpiritual* are diſtinguiſhed from the *carnal*. ix. 5. "at the hand of *man*— "will I require the life of *man*." [Man muſt be all men here.] "Whoſo ſheddeth "*man*'s blood, by *man* ſhall his blood be "ſhed: for in the image of God, made he "*man*." Exod. xxxiii. 20. "no *man* ſhall "ſee me, and live;" whilſt he is a corruptible creature, as man, whilſt he lives, is. Deut. xx. 19. "For the tree of the field "is האדם *man's* life;" *man's*, *i. e.* for the ſupport of *man*, and therefore was not to be uſed to their deſtruction. It is of the eatable kind the text ſpeaks. xxxii. 8. "when he ſeparated the ſons of *Adam*," the Canaanites under Joſhua. Job xvi. 21. "a *ſon of man* for his friend:" ſuch God incarnate is, and ſo he called himſelf *ſon of man*; tho' every one, born of woman, is ſon of man too. xxxi. 33. "If I covered "my tranſgreſſions, as *Adam*;" Marg. "after "the manner of men," which is the right. Eccleſ. vi. 10. "it is known that it is "*man*," human, frail. vii. 29. "one man "מאלף [tractable, governable, *i. e.* here and there a man] "but a woman among "all theſe [whom he deſcribes in the verſe before] "have I not found," ever to be reclaimed or governed; which is true in the letter, and of the corrupted church likewiſe. Lam. iii. 39. "Wherefore doth a "living man [any man alive] complain; a "man for the puniſhment of his ſins." Ezek. i. 5. "this was their appearance, "אדם להנה דמות, with the likeneſs of a "man by them," ſc. in a glory over their heads. Hoſ. vi. 7. "they like אדם *men*, [*i. e.* other nations, other people] "have "tranſgreſſed the covenant." xi. 4. "I "drew them with the *cords* of a *man*;" in the ſenſe we uſe *humane* and *humanity*.

אדם

Some precious ſtone, and one of thoſe in Aaron's breaſt-plate, a *ruby*. It was a glittering ſtone, becauſe they are called אורים *lights*.

אדם

Is the name of the עדשים *lentiles*, Jacob gave Eſau for his birth-right. Gen. xxv. 30. "Feed me, I pray thee, with that האדם "האדם *red lentile*." 34. "Then Jacob "gave Eſau bread and pottage of lentiles." Therefore was Eſau called אדום a mere earthly one.

אדמה

The *ground*, *mould*, true virgin-earth; and indeed all good planting ground is of a reddiſh colour, verging towards black, as blood does, when it has ſtood a little, and as the fleſh of healthy children looks. Gen. i. 25. "every thing, that creepeth upon the "*earth*, after his kind." It is *the ground*, as ſuch. ii. 5. "to till *the ground*." 6. "the whole face of *the ground*." iii. 17. "curſed is *the ground*, for thy ſake;" not one part or ſpecies of earthy matter, more than another, for it extended to the whole earth. viii. 13. "the face האדמה of *the* "*ground* was dry," *i. e.* of the whole earth. xxviii. 14. "all the families of *the earth*." Exod. x. 6. "from the day they were upon "*the earth*." xx. 24. it is diſtinguiſhed from ſtone. Lev. xx. 24. "Ye ſhall in-"herit their *land*;" which includes vegetable and non-vegetable earth.

אדן, אדון, and אדני

From דן or דון, to judge, order, rule, diſpoſe; a noun with a formative א; and ſometimes a י poſtfixed, as in עני, ארי, and others, and retains its final י with ſuffixes, and in regimine, which hath made ſome people imagine it is put in the plural number, for one perſon. It is one of the names of God, expreſſive of rule and authority,

but not of eſſence, or abſolute perfection; and is common to men, and rendered *lord* and *maſter*. "Our Engliſh word, *lord*, "hath much the like force, being con- "tracted of the old Saxon word, *laford*, "which cometh of *laaf*, to ſuſtain." Leigh. This is the word the Jews ſubſtitute inſtead of Jehovah, which is a name appropriate to the Divine Eſſence, and common to the Three Perſons of the Godhead; but to them only. Gen. xxxix. 20. אדני יוסף "Joſeph's *maſter*," not *maſters*; and xlii. 30. אדני הארץ "*the lord of the land*." xlv. 8. "and אדון *lord* of all his houſe. Exod. xxiii. 17. "Three times in the year, all thy "males ſhall appear before אדן יהוה the "*Lord Jehovah*." 1 K. xxii. 17. "I ſaw "all Iſrael ſcattered upon the hills—and "the Lord ſaid, Theſe have no אדנים "*maſters*," none to head them; in which, King *Ahab* muſt be included, againſt whom it was chiefly intended: and he takes it to himſelf accordingly—but whether as to *death*, or *defeat* only, in which, his officers would be concerned with him, is not ſaid here. King Jehoſaphat fled, and, no doubt, many or moſt of the officers fell in that obſtinate engagement, when the dying king was ſtaid up in his chariot, till night gave them an opportunity to retreat, which they did, by diſbanding. It is plural for God, Mal. i. 6. "If I be אדונים *maſters*, where "is my fear?" But it is never plural, for one perſon. God is Three Perſons.

אדן

A hinge, on which the door is carried, and which directs its motion, the rider-hinge, and a ſocket or baſe, into which the bottom of the boards and pillar entered. Exod. xxvi. 19. "thou ſhalt make forty *ſockets* "of ſilver, under the twenty boards." xxvii. 10. "And the twenty pillars thereof, and "their twenty *ſockets*, ſhall be of braſs." Every board of the ſides of the tabernacle had two under it; and every pillar to ſupport the veils or hangings, one. Job xxxviii. 6. "Whereupon אדניה הטבעו are the "foundations thereof faſtened?" Marg. *ſockets* made to ſink. By what are its ſockets ſunk, or entered into? The pillars of heaven, that ſupport and move the earth, have no baſes, or ſockets, to ſupport them; they ſtand without any. Cant. v. 15. "His legs are pillars of marble, ſet upon "*ſockets* of fine gold;" which looks as if their tent or pavilion pillars were made like legs, and the *ſockets* like feet with ſhoes on.

אדר

Magnificent, *illuſtrious*, *eminent*, *excelling*, *uppermoſt*. Exod. xv. 6. "Thy right hand, "O Lord, נאדרי, became glorious," or triumphant, got the ſuperiority. Iſai. xlii. 21. "he will magnify the law, and יאדיר "make it *honourable*," get the victory. The word is applied to the ſea, whoſe waves *lift themſelves*, and toſs and *ſwell over* one another. Pſal. xciii. 4. "Jeho- "vah on high is אדיר *mightier* than משברי "אדירים the *ſwelling breakers* of the ſea."

אדרה

A cloak or *upper* garment; which, no doubt, differed according to the rank of the wearer. Mich. ii. 8. "ye pull off שלמה אדר "*the robe with the garment*, from them that "paſs by ſecurely;" you rob or ſnatch people's cloaths from their backs. Gen. xxv. 25. "all over like אדרת שער *a hairy* "*garment*;" ſuch as great men wore with ermine, or hair upon them. 1 K. xix. 13. "Elijah wrapt his face in his *mantle*;" and this was ornamented at leaſt with ermine, by his being called בעל שער, *a wearer of hair*, with a girdle of the ſame about his loins. It was the prophetic dreſs. Jonah iii. 6. "the King of Nineveh—laid his "robe from him." No doubt his *mantle*, or upper garment, was a grand one; but the word of itſelf ſeems to mean no more than what is above another, in any reſpect. Zech. xiii. 4. "the prophets ſhall be aſha- "med, neither ſhall they wear אדרת שער "the *mantle* of fur, to deceive;" they ſhall not preſume to take the prophetic dreſs and character upon them.

אהב

To love; the natural affection of parents to their children, and man to woman, and vice versâ, and uſed in the ſame extent our word *love* is. Gen. xxii. 2. "thine only "ſon Iſaac, whom thou *loveſt*." xxiv. 67. "Rebekah became his wife, and he *loved* "her." Lev. xix. 34. "the ſtranger that "dwelleth with thee, thou *ſhalt love* him "as thyſelf;" according to the law of charity, which the law of God never diſpenſed with. Hoſ. xi. 1. "When Iſrael "was a child, then אהבהו I *loved* him;" for אאהבהו, of which many like inſtances occur.

אהב

A *lover*, and *love*. אהבה *love*.

אהה

An exclamatory particle, formed from the ſound, aee. Jud. vi. 22. et alib. in fear or grief.

אהל

To pitch a tent. Gen. xiii. 12. "and יאהל "*pitched tent* by Sodom." 18. "Abra-"ham אהל *removed his tent* [*pitched his tent*] "and came and dwelt in the plain of "Mamre." xxv. 27. "Jacob was a plain "man, dwelling in *tents*;" as a ſojourner in the land, as his fathers had done—while Eſau built him a city, and got him a kingdom out of it, as knowing his ſeed was not to inherit it: but Jacob lived as a ſojourner, as all muſt do, till the time of the heavenly Canaan comes. Job. xxv. 5. "Behold even to the moon, and לא יאהיל "it *pitches not its tent*;" or he hath cauſed no tent to be pitched for it, it is always increaſing and diminiſhing, having no ſettled place to renew its light at; but, Pſal. xix. 5. the ſolar light hath, which therefore ſhines always regularly. See Mr. P. יהל Iſai. xiii. 20. may be regularly from נהל *to drive cattle*: "neither ſhall the "Arabian drive [his caravan] there."

אהל and אהלה

A tabernacle, or *tent*, that part which is ſpread out. Gen. ix. 21. "he was unco-"vered within אהלה [not *his*, but] *the* "tent," or tabernacle, ſc. God's. xii. 8. "and אהלה יט *pitched tent*," or the *tenting*, meaning many tents, for his large family, cattle, and all. xiii. 3. the ſame. Exod. xxxiii. 7. "and called it אהל מועד *the in-"ſtituted tabernacle*;" which every one muſt go to, without the camp—be out of the body, before he can come at it, and be as ſtrangers here in the mean time. See Heb. xiii. 13, 14. The holy tent was a figure, it is well known, of the body of Chriſt, and dwelling-place of God on earth, which explains all that was done *in*, or *to* the tabernacle, in the law.

אהל, pl. אהלים and אהלות

Should belong to הל, the *aloes*. It is reckoned among the aromatic plants, Cant. iv. 14. and Prov. vii. 17. There is both an herb and a ſhrub ſo called; and the juice of them is of great uſe inwardly, and applied to wounds outwardly. It fortifies the ſtomach, and in unguents, is deterſive and diſcutient. It was uſed as a perfume with myrrh and cinnamon, Prov. vii. 17. about their beds and their cloaths. Pſal. xlv. 8. for the agreeableneſs of the ſcent, "All thy garments ſmell of myrrh, *aloes*, "and caſſia, out of the ivory boxes, where-"by they have made thee glad," ſuch perfumes exhilarating the ſpirits, in hot countries; and here, mean the graces of the Spirit, ſo highly agreeable to God. No plant is ſo remarkable for the ſurpriſing ſhoot it makes, when it blows, as this.

אוה

With a fixed ו and mutable ה, *to deſire*. Num. xi. 4. "the mixt multitude תאוה "התאוו, *fell a luſting*." Marg. *luſted a luſt*. Deut. v. 21. "nor תתאוה *ſhalt thou covet* [in hithp.] "thy neighbour's houſe." Pſal xlv. 11. "the King יתאו *ſhall deſire* thy "beauty." cxxxii. 13. אוה "he *hath de-"ſired* it for his habitation." Iſai. lii. 7. "How נאוו *beautiful* upon the mountains." Pſal. xxxiii. 1. "praiſe נאוה is *comely* for "the upright." So the word ſignifies *to deſire*, as what appears fitting and becoming, raiſes an inclination towards it. Indeed

deſirable and beautiful, or *comely* and *becoming*, may well be expreſſed by the ſame word. Cant. ii. 14. "thy countenance "נאוה is *comely*," beautiful or deſirable.

אוה and תאוה

Deſire. Gen. xlix. 26. תאות גבעת עולם "*the deſirable things of the hills of old*, "let them be on the head of Joſeph;"—let the promiſes to the church of old, or the promiſes to the fathers, let them come to Joſeph, as a further earneſt of their full poſſeſſion by the real and everlaſting heir. Deut. xii. 15. "according to all אות [in reg.] "*the deſire* of thy ſoul."

מאוי

Pl. in reg. Pſal. cxl. 9. מאויי *the deſires*.

נאוה

As adjective and noun, formed with a נ, as many others are, *pleaſant*, *a beautiful thing*, *pleaſant place*. Pſal. xxiii. 2. "He makes "me to lie down in נאות paſtures," or *pleaſant ſpots* of graſs. lxv. 13. Jer. ix. 10. Joel. ii. 22. the ſame. Pſal. lxxiv. 20. "Have reſpect unto the covenant, for ארץ "מחשכי the dark ones of the earth have "filled נאות the *pleaſant places* [the tabernacles of God, I gueſs, it means] "with "violence." As Pſal. lxxxiii 13. "who "ſaid, Let us take to ourſelves נאות *the* "*houſes* of God in poſſeſſion." Lam. ii. 2. "The Lord hath ſwallowed up all נאות *the* "*habitations* [pleaſant things] of Jacob;"—a general term, as מחמדים is, Iſai. lxiv. 11. "all our *pleaſant things* are burnt up with "fire."

או

Or, *either*, a part: implying *choice*, as if you were looking for, and deſiring ſomething further; as *vel* from *velle*. Mr. P.

אויה and אוי

An exclamatory particle, in grief, or by way of call to, repeating what is moſt in eſteem or in thought; as, My ſoul! my ſoul! or, &c. O God, O God, and the like, tho' this more decent than calling out upon God, the ſoul, or any thing elſe of dignity and value: but people, in expreſſing their grief, and under great emotion of mind, call out upon ſomething or other. א, נ, and ת, being *ſerviles*, have been miſtaken, I apprehend, in the roots נא and נוה, תא and תוה, of which in their places; ſeveral words under אוה in Cal. and others belonging to them.

אול

Whence אולת, rendered *folly*, and אויל *fooliſh*, ſilly; and there is a verb, either יאל or נאל, which ſeems the root, to be *heady*, *obſtinate*, *eagerly bent* upon a thing, and ſo infatuated or fooliſh.

און

See in אנה

אור

Light. See in אר *to flow*.

אות

A ſign, in אתה *to come*.

אז and אזי

Then. Exod. xv. 1. "*Then* ſang Moſes." Joſh. i. 8. "*then* thou ſhalt make thy way "proſperous." xiv. 10. "theſe forty and "five years מאז *from then*," or from that time, "Jehovah ſpake this word." Iſai. xlviii. 3. "I declared firſt [future things] "מאז *from then*," i. e. when they were future.

אזוב

Hyſſop. See in זב *to flow*.

אזל

To be gone, *to fail*. 1 Sam. ix. 7, "the "bread אזל *fails*, *is gone*, out of the veſ-"ſels." Job. xiv. 11. "the water *faileth* "from the ſea." Prov. xx. 14. "but לו "אזל, *when he is gone his way*, he boaſteth."

אזלה

In reg. Deut. xxxii. 36. a *failure* of power.

אזן

The ear; as a verb, *to lend the ear*, to hearken. Gen. iv. 23. "ye wives of La-"mech, *liſten* to my ſpeech." Exod. xv. 26. "and האזנת wilt *give ear* to his com-"mandments." We put *h* before *ear*, to *hear*. Eccleſ. xii. 9. "yea אזן *liſtening* "*after*, and ſearching out, he ſet forth many "proverbs."

אזן

The ear. Exod. xxi. 6. " his maſter ſhall " bore *his ear* through, with an awl, and he " ſhall ſerve him for ever;" the ear being *obedience*, as the eye is *knowledge*. Pſal. xl. 6. " *mine ears* haſt thou digged, or pierced;" thou haſt accepted me as a voluntary ſervant to ſerve thee with, or in, my perſon for ever; as he under the law, whoſe ear was bored through: and ſo it is cited, Heb. x. 5. " Sacrifice and offerings thou wouldeſt " not, but a body haſt thou prepared me." —Thou requireſt me, as one who giveth up himſelf, *his body*, not as bringing gifts; this *boring the ear* implied. Deut. xxiii. 13. " thou ſhalt have a paddle על אזנך " *againſt thine ear*." If carried like a ſpade upon the ſhoulder, it muſt be againſt the ear.

מאזנים

The *baſins*, or ears of the ſcales, in diſtinction from פלס *the beam*, being like *the ears* in ſhape, and which receive what is weighed, as the ears do, what we ponder. Job vi. 2. " Oh that my grief were " weighed, and my misfortunes were lifted " up, or carried, *in the ſcales*." Prov. xvi. 11. diſtinguiſhes them from פלס the beam, as alſo the beam from the weights, tho' confounded in our tranſlation—" A juſt " *beam* and *ſcales* are Jehovah's: all the " weights of the bag are his work," buſineſs, care, or notice. So the *ear* gives the idea of this word—to *hear* being to *ear* what is ſaid.

אזק

Jer. xl. 1, 4. " being bound באזקים in " chains." See זק, to caſt metal.

אזר

To gird, or compaſs round. 1 Sam. ii. 4. " they that ſtumbled *are girt* with ſtrength." 2 Sam. xxii. 40. תזרני " *thou haſt ſcattered* " for me the ſtrength of battle," in זר. 2 K. i. 8. אזור " *girt* with אזור *a girdle* of " leather about his loins." Job xxxviii. 3. " *Gird up* thy loins like a man." Pſal. xviii. 33. " It is God המאזרני *that girdeth* " me with ſtrength." 40. " Thou *haſt* " *girded* me with ſtrength unto battle." Above, it is, " *haſt ſcattered* the *ſtrength of* " *battle*;" and there are many ſuch differences, in the two copies of this ſublime hymn. Iſai. xlv. 5. " I *girded* thee, though " thou haſt not known me. 1. 11. " Be- " hold, all ye that kindle a fire, מאזרי *that* " *compaſs* [not themſelves, but] זיקות the " ſparks, or flame, about; walk in the " light of your fire, and of the flames ye " have kindled."

אזור

A girdle. Iſai. xi. 5. " Righteouſneſs, *the* " *girdle* of his loins; and faithfulneſs, *the* " *girdle* of his reins." The loins are the ſeat of ſtrength and activity, and girding them up is adding to their ſtrength. Ezek. xxiii. 15. חגורי אזור " *girded with girdles* " upon their loins;" as we tie our caſſocks and morning-gowns with a ſaſh. Their cloaths were long; and this was done to keep them cloſe round them. חגר is putting on any part of the dreſs; this the girdle.

אח

An exclamation by way of laugh, approving and diſapproving both; *ah*, or *ha*, from the ſound, as ours of the ſame letters is. Job xxix. 35. " He ſaith among the trumpets, " *ha, ha*." Pſal. xxxv. 21. " they have " opened their mouth wide againſt me, " and ſaid, האח, האח; *Aha, Aha*," i. e. made a laugh or game at me. Iſai. xliv. 16. " he warmeth himſelf, and ſays, *Aha*, " I am warm, I have ſeen the fire." Ezek. vi. 11. " Smite with thine hand, and " ſtamp with thy foot, and ſay, אח, *Alas!* " or *Ha*, at all the evil abominations. xviii. 10. " If he beget a ſon, that is a robber, a " ſhedder of blood, and עשה אח *makes an* " *aha*, or ſlight of any of theſe things [*i. e.* of walking in God's ſtatutes, dealing truly, *&c.*] " and does not any of all theſe things, " but even eateth upon the mountains— " he ſhall ſurely die." It is rendered *any one*, in this text, but without reaſon.

אח

The *hearth* or fire-place. Jer. xxxvi. 22. "and there was a fire on *the hearth*, burning before him—and cast it into the fire "that was אל האח *on the hearth*."

אחי and אח

A brother, and, more at large, those of the same kindred or kind, and perhaps, as we say, *of the same fire-side*, or hearth. Whatever reason *the hearth* or *fire-side* was called אח for, whether from the noise of the fire at kindling it, or in burning, or because the place of delight and pleasure, as Isai. xliv. above, "*Aha, I have seen the fire, I am* "*warm*;" yet those of the same *hearth*, or *fire-place*, are usually such relations, as אח is used for. Pl. אחים *brothers*; and, with affixes, אחי is both singular and plural. אחות in reg. *a sister*, tho' once plural. אחת with affixes, *a sister*, as אחתי *my sister*. אחיות *sisters*, which is the plural of אחי, tho' that occurs not as fem. אחוה and אחיתי in reg. *fraternity* or *brotherhood*.

אח

[for there is no אוח] Some bird, and, by the context, some species of the owl, who blow, or make such a noise to one another in pleasure, and, at the sight of people, in displeasure. Once, Isai. xiii. 21. "their "houses shall be full of אחים *doleful creatures*, or *ostriches*, and owls shall dwell "there." Hos. xiii. 15. "because יפריא "he hath run wild among [or like] אחים "*the owls*."

אחד

Masc. fem אחת, *one*, *only*, pl. אחדים and אחדות, *the same*, *a few*; *one*, or first in number; *one*, or the same, *one* flesh; *any one*, or, emphatically, *that*, *the*, or *a*. Gen. iii. 22. "the man is become like *one* of "us," like any one of us, or *like us*. xxi. 15. "under *one* of the shrubs," *i. e.* under *a* shrub. xlix. 16. "as *one* of the tribes," or as *a* tribe. Deut. vi. 4. "Hear, O Israel, "the Lord our God is יהוה אחד *Jehovah* "*only*, or *alone*. 1 Chron. xvii. 21. "Who "is like thy people Israel גוי אחד *the only* "*nation* on earth, that," &c. Jud. xvi. 7. "I shall be as one man," or any other man" Psal. lxxxii. 7. "like *one* of the princes," *i. e.* like any other prince. Cant. iv. 9. "thou hast ravished me with *one* of thine "eyes; with *one* chain of thy neck," *the* chain of thy neck. Eccles. xii. 11. אחד מרעה "*one* pasture-ground," *i. e. a* pasture-ground. "The words of the wise are as "goads [to stir up] as *the guards about* "*plants*, which the masters of flocks, or "herds, put in a pasture-ground;"—the words of the wise guard the mind in the like manner. Gen. xi. 1. אחדים "*the same* "words." xxvii. 44. *a few* days," *units* of days. See Mr. P. I would make the word a noun with a formative א, from חד, or יחד, and התאחדי. Ezek. xxi. 16. speaking to the sword, "*Join thyself*, or *go to close work*, *on the* "*right*; *set to it on the left*," be formed as הימיני in the same verse is, from the noun.

אחו

Gen. xli. 2. 18. rendered *meadow*, appears, by Job viii. 11. to be sedge or *rushes*, which grow in watery places. Pharaoh was standing by the river, in his dream, and there came up out of the river seven kine, and they fed באחו *among*, or *on the sedge* or *rushes*, which cattle are very fond of, and crop, before grass. Job. viii. 11. "Can the rush grow "without mire, or אחו *the flag* without "water." The bulrush is without any knot in it, *clear* and *plain*; whence the proverb, Nodum in scirpo quærere; and hence אחו should be from חוה with a formative א, from its having nothing hid or concealed by knots, or otherwise, but open and plain, as חוה signifies to make open and plain, shew, declare.

אחז

To *hold*, *detain*, *possess*. Gen. xxii. 13. "a "ram *caught* in a thicket by his horns." xxv. 26. "his hand אחזה *took hold* on "Esau's heel." Num. xxxii. 30. ואחזו "*they* "*shall be possessed*." Job xxvi. 9. פני כסה מאחז "*possessing the face of the covering*," or *the heavens*; for the heavens are the covering over the earth. Is not this dwelling in heaven, and commanding the conditions

and

and appearances of the heavens towards us, on which the ſeaſons and all conſequences depend? God poſſeſſeth, and is maſter of this *covering* over us, and ſo of our happineſs or miſery, which depend on it. 2 K. xx. 11. " and the ſhadow returned במעלות " אשר ירדה *the degrees it had gone down*, " במעלות אחז *the degrees it had got*, back- " wards ten degrees." The vulgate miſled, I apprehend, the verſions ſince—as LXX. by their rendering of the parallel paſſage, Iſai. xxxviii. 8. did Jerom. The mention of Hezekiah's father's houſe, in the confuſed Greek verſion, ſuggeſted the rendering of אחז as a proper name, than which no word can be properer, where it ſtands, as a verb; for if מעלות be the lines or marks, that meaſured the different heights of the ſun, the ſhadow *gets to*, or *gets hold* of thoſe marks, when it *comes over* them, and paſſes them.

אחוה and אחז

What a man holds, a *tenement*, a *poſſeſſion*. 1 Chron. xxiv. 6. אחז אחז " *a poſſeſſion poſ-* " *ſeſſed*," *i. e.* given to be poſſeſſed.

אחלי

" Precantis et optantis vox." A particle expreſſing an intreaty, *would to God*, or *I wiſh*, *Oh that*, or *it is my prayer that*; from חלה, with a formative א. 2 K. v. 3. and Pſal. cxix. 5.

אחר

To *delay*, *defer*, *come behind*, be later in time and place; and ſo *another*, or, which comes after the other. Gen. xxxii. 4. " I " have ſojourned and אחר *ſtayed* with La- " ban." Exod. xxii. 29. לא תאחר " *thou* " *ſhalt not delay*." Deut. vii. 10. " *he will* " *not be ſlack* to them that hate him;" he will not be behind-hand, as we ſay. Iſai. v. 11. " Wo unto—מאחרי *them that ſtay after* " wine, in the evening." Perhaps אחר *after*, ſhould be deemed the root, as what we call *the adverb* ſeems to be in ſome others.

אחר

Is uſed as *noun* and *adjective*, as well as *adverb*. Gen. xxii. 13. " behold a ram *behind*, " caught in a thicket." xxiv. 5. " to come " אחרי *after me*, unto this land." 67. " Iſaac was comforted אחרי *after* his mo- " ther." xxxii. 19. " he is אחרינו *behind* " us." xlix. 17. " his rider ſhall fall אחור " backward." Exod. iii. 1. " he led the " flock אחר *to the back-ſide of* the deſert," to the further part of the deſert. xiv. 19. " the angel of God—went מאחריהם *be-* " *hind them*." xx. 3. " Thou ſhalt have " no אחרים *other* Gods before me," no other repreſentative Gods, no graven images, as it follows. xxvi. 12. " the half- " curtain, that remaineth, ſhall hang over " אחרי *the back-ſide* of the tabernacle." xxxiii. 23. " thou ſhalt ſee את אחרי *my* " *back parts*; but my face ſhall not be " ſeen." God could not be ſeen in his eſſence; but in *viſions* and *ſimilitudes* he might, and was ſeen. And this is called אחר *the back*; and differed as much from the real perſon of God, as the back of a man does from his face. And tho' we ſee a man, when we ſee his back, we do not ſee his perſon—*face* being *the perſon*. And here is a myſtery, like that of the veil on the face of Moſes—Moſes could ſee nothing but the *back* of God here; and that only, whilſt he was in the rock, Chriſt. That which may be ſeen of God, in this world thro' the law, can be ſeen only by thoſe, who are in the faith of Chriſt; and here we ſee the goodneſs and mercy of God—the *hand* of God, like *the veil*, muſt be removed, to ſee the glory and mercy of God in the law. Deut. xi. 30. " on the other " ſide Jordan אחרי דרך *by the way*, where " the ſun goeth down," at ſome diſtance *after*, or *beyond* Jordan, to the weſt. 1 Sam. xxi. 9. " wrapt in a cloth *behind* the ephod." 1 K. x. 19. " ſix ſteps to כסה *the cover* [or part over his head] " and the top of *the* " *cover* was round מאחריו *behind him*." xvi. 3. " Behold, מבעיר אחרי *I will take away* " *the poſterity of Baaſha*," or, *I will burn after Baaſha*. 2 K. xix. 21. " the daugh- " ter of Jeruſalem hath ſhaken her head " אחריך *at thee*." Job xix. 26. " and אחר " *hereafter*,

" *hereafter*, a ſkin, ſuch as mine, ſhall in-
" cloſe him." Pſal. lxxiii. 24. " Thou ſhalt
" guide me with thy counſel, and אחר
" *afterwards* receive me into glory." Ec-
cleſ. vii. 15. " that man ſhould find nothing
" *after* him;" whoſe ways are unſearch-
able, and judgments paſt finding out. Iſai.
ix. 12. " The Aſſyrians מקדם *before* [from
the eaſt] " and the Philiſtines מאחור *be-*
" *hind*," from the weſt. lvii. 8. אחר " *be-*
" *hind* the doors alſo, and the poſts, haſt
" thou ſet up thy remembrance," *i. e. upon*
them; as what is *upon* them is *after* them.
And this is ſpoke of the blood and other
memorials to God, which theſe apoſtates
made to their falſe Gods, putting them up-
on the doors and poſts of their houſes and
temples, ſprinkling them with blood, that
their Gods might remember them; all
which was inſtituted to the ſervice of Je-
hovah at firſt. lxvi. 17. אחר אחר " *one after*
" *another*. Zech. ii. 8. אחר " *after* or *for*
" glory, hath he ſent me unto the nations
" that ſpoiled you;" to forbid their ſpoiling
any more, and ſo get glory upon them.

אחרון

Late, *later*, *hindmoſt*, perſon or thing;
אחרונה adverbially.

אחרנית

Backward poſture. Gen. ix. 23. " and
" went *backward*."

אחרית

Any thing that comes after, according to
the context; *latter end*, *reward*, *poſterity*,
future event, or condition.

אט

A-tiptoe, or *ſoftly*; from נטה to *bend*, in-
cline, or ſtoop, as people do, when they walk
a-tiptoe. 1 K. xxi. 27. " lay in ſack-
" cloth, and want אט [not ſo much] *ſoftly*,"
as *ſtooping*, looking down, hanging, as a
perſon in grief. Hoſ. xi. 4. " I drew them
" with the cords of a man, with the bands
" of love; and I was to them as they מרימי
" who lift up over, or put on the yoke on
" their [cattle's] jaws; and אט *gently* אוכיל
" אליו *got the better of them*." God dealt
with them, as people do with young cattle,
with ſoftneſs and gentleneſs; properly ex-
preſſed by אט, which is ſtooping or yielding
to them, not in haſte, but *ſuſpending*.

אטים

Iſai. xix. 3. rendered *diviners* and *charmers*.
It occurs no where elſe. Whether it be
ſpoke of the images, or falſe prophets, is
not clear; but if of the latter, it may be a
name from their creeping, ſtooping, and
prying about, as diviners and ſoothſayers
did; and eſpecially they, who *whiſpered out*
of the duſt, Iſai. xxix. 4.

לאט

Is either ל *to*, or *in* אט *ſtooping*; or of the
root לאט, q. v. Gen. xxxiii. 14. " I will
" lead on לאטי *ſoftly* or *gently*;" ſtooping
or accommodating myſelf, verbatim, *ac-*
cording to my ſuſpenſe, or neceſſity of *ſuſ-*
pending, or holding myſelf bent or ready to
go, but waiting. Iſai. viii. 6. " the wa-
" ters of Shiloh, that go *ſoftly*; as it were,
ſuſpenſo pede.

אטד

Some low ſhrub, thorn, bramble, briar, or
thiſtle, fit only for the fire, and to make a
blaze; but bore ſome berry or fruit, that
required threſhing, or cleaning at leaſt; as
ſhould ſeem by Gen. l. 10. גרן האטד " *the*
" *threſhing-floor of Atad*." Jud. ix. 14.
" Then ſaid all the trees to *the bramble*,
" Come thou and reign over us—let fire
" come out of *the bramble*." Pſal. lviii. 10.
" before your pots can feel *the thorns* or
" *brambles*;" *i. e.* let their deſtruction be
more ſudden and ſpeedier, than fire among
thorns under a pot. It occurs only as a
noun.

אטם

To *ſtop*, *ſhut*, *cloſe*. Pſal. lviii. 5. " like the
" deaf adder that *ſtoppeth* her ear," or whoſe
ear is ſtopped. Prov. xvii. 28. אטם " *he*
" *that ſhutteth* his lips is prudent." xxi.
13. " Whoſo *ſtoppeth* his ears." 1 K. vi.
4. " he made windows, שקפים אטמים."
Windows is חלוני *openings*. שקפים implies
they were to ſee through; and אטמים *cloſe*,
or *ſhut up*; or elſe, *cloſing* or *ſhutting up*—
as our caſements or ſaſhes do. The ſame
term

term is uſed, xl. 16. and xli. 16, 26. rendered *narrow*; but why, I can't ſee. Is not the word equivalent to *tranſparent*? Lights ſhut up, *i. e.* not open holes, implies that ſomething tranſparent cloſed them; they were not *lights* elſe, when ſhut.

אשון

Once only, Prov. vii. 16. Something of the manufacture of Egypt. It is regularly from טוה *to ſpin*, with *the formatives* א and ן. "I have decked my bed with tapeſtry, "with carved works, with אשון *fine linen* [or, *the ſpinning*] "of Egypt." The women ſpun the richeſt materials of ſilk, cotton, gold-wire, and linen, for the tabernacle, which they had learnt in Egypt. The adulterous wife, or idolatrous church, had the like rich coverings and veſtments, for her uſe; and they had them in private houſes, as the adultereſs is here repreſented as having.

אשר

To ſhut, or cloſe over. Pſal. lxix. 15. "let "not the pit תאשר *ſhut* her mouth upon "me." Jud. iii. 15. and xx. 16. "a man "*ſhut* of his right hand," diſabled by its being *ſhrunk* and *contracted*, and ſo he was not able to open it; and that is, as per margin, *ſhut of* his hand. See Mr. P.

אי and איה

Is a bird of the ſharp-ſighted kind. Lev. xi. 14. "*the vulture* after its kind." Job xxviii. 7. "a path, which איה *the vulture's* "eye has not ſeen." Iſai. xiii. 22. איים [plural] "—ſhall cry in their deſolate hou-"ſes," or roofs of their palaces. xxxiv. 14. ציים "ſhall meet איים." Jer. l. 39. ציים "ſhall dwell there, with איים; and the "owls ſhall dwell therein." Two ſpecies of birds, both ציה and איה; and the name may be formed from the noiſe they make, as all of that kind do, when looking about for their prey. And hence

אי

Is a particle, *inquiring*, *where?* and alſo of *threatening*. Eccleſ. iv. 10. אי "*wo* to him "that is alone." x. 16. "*wo* to thee, O "land, when thy king is a child." And perhaps Job xxii. 30. may be, "the inno-"cent ſhall eſcape אי *woe*; and thou ſhalt "be delivered by the uprightneſs of thy "hands." *He ſhall deliver the iſland of the innocent, and it is delivered by the pureneſs of thine hands*, is ſcarce intelligible; and nothing to the context.

אי

An iſland. Gen. x. 5. "*Iſles* of the na-"tions." Eſth. x. 1. and Pſal. lxxii. 10. "*iſles* of the ſea." Why is an iſland named ſo? The vulture, who is always in ſearch of his prey, and makes a noiſe like איה or אי, is properly named ſo, from its noiſe. And the uſe of the particle is natural enough from the ſound, which is *vox quærentis et querentis*.—איים pl. *inſulani*, ab אי *inſula*, vel a voce *ulula*. Cocc. Indeed this ſpecies of birds build chiefly in cliffs and high rocks, which are about iſlands, and near the ſea-coaſts.

איב

To be an enemy to, to hate, to infeſt, or do hurt to. It is more than שנא, which is rather a diſapprobation, than *enmity*; and the א and י are as much radical in this word, as the ב is, or as any other three letters in any other word. Exod. xxiii. 22. איבתי את איביך "*I will be an enemy to thy enemies*, and an "adverſary to thine adverſaries."

איב and אויב

An enemy. Hence Job's name איוב *the perſecuted* or *oppreſſed one*; a part. paſſ. as אויב is active.

איבה

Enmity. Gen. iii. 15. the enmity betwixt the world and the Spirit—betwixt the church of God and Satan.

איד

A misfortune or calamity. I would make it of the root אד *a vapour*; to evaporate, or go off as a vapour, in deſtruction: but there is no איד *a vapour*. Job xxi, 30. "the "wicked is reſerved to the day of *de-*"*ſtruction*."

אי, איכה, and איככה

How? Eſth. viii. 6. "*How* can I endure "to ſee the evil, that ſhall come upon my "people?" 2 K. vi 13. "go and ſpy "*where* he is." A compound particle of אי and כה, the כ being doubled, or not, at pleaſure; as we ſay *ſo*, or *ſo, ſo*.

איל

Is of the root אל, *i. e.* the *jod* is ſervile, in איל, if it's being dropt ſeveral times, be proof. The dictionaries put אל under this head, as being of the ſame root, and yet make אל another head. The general conſtruction they give the word, is *ſtrength, power, virtue*, without ſpecifying the preciſe idea, or what ſort of power, it means. The word, whether writ אל or איל, אלים or אילים, is applied to perſons, and creatures, which have power and virtue in them, or are *robuſt* and *ſtrong*. אל is a name of God, great men, ſtags, maſc. and fem. rams and ſome kind of tree. The ſame word alſo ſignifies *not, nothing*; and, with a double ל, אלל, *nothing*; *vanity, uſeleſs*. And the idols are called אלילים, as being *nothing* in the world. And this is true in a philoſophical, as well as a religious ſenſe; and they repreſented the power, or agency, of the air, which ariſes from the different conditions of the three agents. The fire and light being more *ſubtle*, thin or rare, than the groſs air, ſpirit, or darkneſs; and the whole fluid maſs being in fermentation, the expanſion neceſſarily acts towards that part, where there is a *vacuum*, or the matter is thinner or rarer, than in others. And hence all motion ariſes; and all the power and ſtrength of the heavens is owing to this condition. The greateſt *vacuity*, or thinneſs, is neareſt the ſun; and that is what we call *fire* itſelf. It is great, near a common fire, in proportion to the greatneſs of the fire. As motion always enſues, when a *vacuity* is made, and tends towards the place, wherever it is naturally; ſo does it alſo, where it is made artificially by the hand, ſtick, or any inſtrument, in throwing a ſtone, dart, or any thing elſe. Air, in this condition, is comparatively *nothing*; and gives us the idea of *nothing*— for we can have no idea of nothing, but comparatively. So that which gives us the idea, or meaning, of אל, is the κενον, *vacuum, vacuity*, or matter of the heavens, where it is comparatively *void*. We ſay, a veſſel is empty, when there is only air in it; and that ſpace may more properly be ſaid to be ſo, where there is only a fluid finer and rarer than common air, and the fineſt of any thing in nature. And as the power and activity of the etherial maſs ariſes from ſuch *vacuity*; ſo does that of creatures. They, who have more fire in them, are ſtronger and more active than others; and the word is applied to ſuch creatures. What I am aiming at, is to point out the *particular thing*, whence we get the idea of *virtue, power*, or *ſtrength*, which is given as the conſtruction of the word; as alſo of the oppoſite *nothing*, or negative ſenſe the word is alſo uſed in.

Its ſeveral Applications.

Not; *Nothing*; *To*; *Power*; *God*; Strong or Great Men; Stags; Rams; and ſome eminent ſpecies of Trees.

1. אל *God*. Gen. xxxiii. 20. אל אלהי "ישראל the God, the God of Iſrael." So, xlvi. 3. "I am אל אלהי *God, the God* of "thy father." This, and its different plural אלים, alone ſhew the difference betwixt אל and אלה; the ה being radical in the latter, tho' mutable. And we ſhall find many other words diſtinguiſhable only by a mutable ה; as כר and כרה, עש and עשה, שם and שמה. And here *uſage*, and the apparent difference in ſenſe, or the reſtraining the ה in ſome parts of ſpeech, where it muſt be *radical*, becauſe it cannot be *ſervile* there, muſt guide us: as ה in אלהים cannot be *ſervile*, but may be dropt in יאל, or changed in אלתו; as in many other inſtances. The ſenſe of *interpoſing*, which Mr. L. and ſome others, have choſen to give this word, and אלה, is ſo general, as to take in the whole dictionary; for what is there in nature, that does not *interpoſe* betwixt

betwixt the things on each ſide of it? My pen betwixt my fingers and paper—the paper betwixt my pen and deſk I write on, —my coat betwixt the cold and my body, —my waiſtcoat betwixt my coat and ſhirt, —and ſo on. And this idea of *between* belongs not to any one of the things, it is ſuppoſed to ſtand for the name of; but only by accidental ſituation—and ſo can't be a name of *the things*, unleſs the context points out what *interpoſed* things are ſpoke of. The fluid ſubſtance of the heavens is indeed the moſt penetrating of any created matter; but when I put my hand into my pocket, it *interpoſes*, as much as *light* does, when it penetrates to the bottom of the ſea. And as the light and ſpirit are *interpoſed* betwixt, or *intervene between* all material ſubſtances; ſo do all material ſubſtances between them. We are as much in them, as they in us; and every thing elſe hath as good a title to this name, as they. But, to proceed:

2. *The Gods*; mighty or ſtrong ones; ſtrength or power. Exod. xv. 11. "Who "is like unto thee, among אלם *the Gods* [Marg. *mighty ones*] "O Lord?" Job xli. 16. אילים "*The mighty* are afraid, "when he ſets himſelf in oppoſition." 2 K. xxiv. 15. את אולי ארץ; but Ezek. xvii. 13. את אילי ארץ "*the mighty* of *the land*." Pſal. xxii. 1. אילת "*the power* of "darkneſs." 20. "be not thou far from "me, O Lord; אילותי *O my ſtrength*, haſte "thee to help me." xxix. 1. "Give unto "the Lord [בני אלים *O ye ſons of the mighty*, give unto the Lord] "glory and "ſtrength—worſhip the Lord in the beauty "of holineſs." The ſons of אלים are *perſons* here; and who were to worſhip God. Mr. P. explains it well of the princes, who called themſelves *ſons of their Gods*. See under II. אל. The whole Pſalm relates to the great change made by the Goſpel, as to the object of worſhip. The voice of God in the Goſpel ſhook all nations. lxxiii. 4. אולם "*their ſtrength* is firm." lxxxviii. 5. "I am counted with them, that go down "into the pit; I am as a man, that hath no "איל *ſtrength*. lxxxix. 7. "Who in the "Heaven, can be compared unto the Lord? "Who בבני אלים *among the ſons of the* "*mighty, can be likened unto the Lord?* Prov. iii. 27. "when it is לאל ידיך *in the* "*power of thy hand* to do it." Ezek. xxxi. 11. "I have delivered him into the "hand אל גוים of *the mighty one* of *the na*- "*tions*." Q. Of *theſe*, or *the* nations, xxxii. 21. אלי גבורים "*the ſtrong among the* "*mighty*;" meaning *Aſhur*, *Elam*, and other principal nations, called, ver. 27. *the terror* of *the mighty*; as who ſubdued the countries about them.

3. A *ram*. Gen. xxii. 13. "*a ram* "caught by his horns." xxxi. 38. צאנך "*the rams* of thy flock have I not "eaten." The *rams of the flock*, ſeems to ſpeak of the rams as heads or defenders [or ſome ſuch thing] of the flock, as אילי of *the land*, does above of the great men. Exod. xxix. 1. "two אילם *rams* without "blemiſh;" ם being plural as well as ים. 2 K. iii. 4. "an hundred thouſand lambs, "and an hundred thouſand אילים צמר "*wool-bucks*," i. e. *rams*.

4. It is uſed, maſc. and fem. for the *ſtag* ſpecies. 2 Sam. xxii. 34. "my feet like אילות *hinds* feet." Pſal. xlii. 2. "As איל "*the hart* ערג [*org.* the noiſe deer make, as indeed do rams, at their rutting time] "*panteth* after the water-brooks." Prov. v. 19. אילת אהבים "the *loving hind*," ſhould be, *the power or ſource of love*. Cant. ii. 7. "among the roes, or among אילות the "hinds of the field, that ye ſtir not up, "nor awake, my love, till he pleaſe." 9. "My beloved is like a roe, or עפר אילים *a* "*young hart*;" i. e. ver. 8. *ſkipping* and *bounding*, i. e. as nimble and as active, as a young hart. Hab. iii. 19. "he will make "my feet like *hinds* feet,"—ſwiftneſs in a warrior, to purſue or avoid danger, being a great excellency: and this it is, that the beloved, in the Canticles, is compared to a *young hart* for; *young*, for its beauty; and a *hart*, for its nimbleneſs.

5. אֵיל and אֵל is ſome part of *the door*. 1 K. vi. 31. "And for the entering of the "oracle, he made doors of the olive-tree: "האיל מזוזות חמשית *the lintel* and *the ſide-* "*poſts were a fifth part* of the wall." Marg. *five-ſquare*. Ezek. xl. 9. "the "porch of the gate, eight cubits; and אילו "*the poſts thereof*, two cubits." 10. "and "אילם *the poſts* had one meaſure." But אילם may mean *the porch* here, for ſo it is, ver. 21. & *al.* v. 16. "narrow windows to "the little chambers, and to אלידמה *their* "*poſts*, within the gate round about, and "likewiſe to אלמות *the arches*—and upon "איל *èach poſt* were palm-trees." 26. "ſe-"ven ſteps to go up to it [the gate] and "אילמו the arches thereof were before "them, and it had palm-trees, one on this "ſide, and another on that ſide, upon אילו "*the poſts thereof*." 36. "the little cham-"bers thereof, אלו *the poſts thereof*, and "אלמו *the arches thereof*." 48. "he "brought me to the porch of the houſe, "and meaſured אל אלם *each poſt of the* "*porch*, five cubits—there were pillars by "אילים *the poſts*, one on this ſide, another "on that ſide." Our tranſlators, by ren-dering it now *lentel*, now *poſts*, and by their additional words, 1 K. vi. it is plain, did not underſtand it. I wiſh I did. Coc-ceius conſtrues it, *projecturæ—in tecto ſug-grunda*—the eaves. It is diſtinguiſhed from the *poſts* of the door. It had windows, and palm-trees upon it; was part of the gate; and ſeems to me to be not the poſts the door ſhut into—but the coins, or ſtone, or brick-work, ſmall turrets, on each ſide of the door-frame, which was big enough for the porter to wait in; for in one gate, Ezek. xl. 9. it was two cubits: and ver. 48. in another, five cubits, or near ten foot wide; one on each ſide of the entring-in of the gate, which was three cubits wide. The אֵיל, on each ſide the frame of the door to the oracle, was חמשית, a fifth.

6. אֵל, אֵיל, and אֵילה, is ſome tree. Gen. xlix. 21. "Nephthali is אילה שלחה a "ſpreading - - - - - - that bears beautiful "branches." Iſai. i. 29. "ſhall be aſhamed "of אילים—which ye have deſired." lxi. 3. "that they may be called אילי *trees of* "righteouſneſs; the planting of the Lord "להתפאר for glory." Ezek. xxxi. 14. אליהם "*their trees* ſhall not ſtand up in "their height." It does not appear what ſort is meant: but by Iſai. lxi. 3. above, and Pſal. civ. 16. "*the trees of the Lord*, "*the cedars which he hath planted*," and the uſe of the word all along for ſome eminence, virtue, power or ſtrength; I ſhould gueſs it means the cedar, or palm-tree.—אֵיל, the name of a place, Gen. xiv. 6. in the wilderneſs of Paran, belonging to Edom, and is variouſly written, אילה, אילם, אילות, and אילים. Iſai. xv. 8. named ſo, it is moſt likely, from the *trees* there, which, Exod. xv. 27. were ſeventy palm-trees. And there were twelve fountains of water here; whence it is called in Iſai. xv. 8. אילים נאר. This was in the plain below the mountainous part of Edom; but there is no proof, that the word ſigni-fies *a plain*.

7. אל *Not, nothing*. Job xxiv. 25. "who "will make me a liar, and make my ſpeech "לאל *into nothing*." 1 Sam. xxvii. 10. "And Achiſh ſaid, אל פשטתם *have ye* not "made a rode to day?" as the Marg. And here I would put אלל, אלול, and אליל, *dou-ble* words; *nothing*; *nothing-worth*; or ſomething that implies a ſtrong diſappro-bation. Lev. xix. 4. "turn ye אל אלילים אל "*not unto idols*;" things of no uſe or ſer-vice. 1 Chron. xvi. 26. "for all the "Gods of the people are אלילים *idols*." To ſay the heathens had no Gods but *idols*, as ſome underſtand it, is a contradiction in terms; for an *idol* is an *image*, and an image is not the thing itſelf; it is a relative term —and the S S. tell us, over and over again, that the heavens, the powers in them, were their Gods, or what they directed their wor-ſhip to, thro' the idol: But ſtill their Gods were but אלילים in the ſenſe Job uſed the word, ch. xiii. 4. "ye are all phyſicians אליל

"of

" *of no value*," res nihili. And Jer. xiv. 14. " a falſe viſion and divination, and אלול *a* " *thing of nought*. Zech. xi. 17. " Wo to " רעי אליל *the idol* ſhepherd," the worthleſs ſhepherds, of no uſe, that leave the flock. And אלל, with the ſuffixed *jod*, Job. x. 15. " if I be wicked, אללי *wo unto me*," keeps the ſame ſenſe; a *wo* implying ſomething *wretched* or *lamentable*; and ſo we may render the word, in the paſſages above, *lamentable things*, when ſpoke of their *Gods*; and *lamentable phyſicians*. And ſo it is a *negative*, ſomething we would not have be. And, very poſſibly, the root here may be ילל or יל; and אל, *God*, be from הל with a formative א, the ה being dropt, as in other inſtances. Qu. But ſee Mr. Hutchinſon, vol. D. p. 275. and F. 46.—אלי, Joel i. 8. ſeems uſed as a noun, and formed of א *ah* לי *me*. " *There ſhall be lamentation*, " as of a virgin," &c. But it may alſo, as אל or אליל, be of the ſame root יל to *lament*; and which is moſt regular.

8. אל, and [moſt commonly] אלה, are uſed as a pronoun. It is ſaid, always plural, *theſe*; and, as a prepoſition, *to*, implying a *pointing to*, or *tendency towards*: but many, put under אל as a prepoſition, ſeem the pronoun ſingular, *the* or *that*. Iſai. xxxviii. 19. " the father unto the children " ſhall make known אל אמתך *thy truth*." Jer. x. 2. " learn not אל דרך *the way* of the " heathen." Qu.

אים

Terrible, *formidable*; and it is applied to any thing that ſtrikes terror, and *confuſion*. There is no verb, and I would propoſe הם or המה for its root; and formed, as perhaps איל from הל, with a formative א, and particle *jod*, or as ſupplying the place of the ה, as in other inſtances. It was the proud name of a people, Gen. xiv. 5. writ אמים. Deut. ii. 10, 11. and of their idols, Jer. l. 38. as being what they ſtood in awe of; or as the images were really terrible and frightful figures, monſtrous ſights. Gen. xv. 12. אימה " *an horror* of great darkneſs," or a *frightful* darkneſs. It is ſpoke of the *dark cloud* God appeared in, in fire, to Abraham; which, Exod. xix. Deut. 5. & *al.* is deſcribed as very terrible. Cant. vi. 3. " *ter-* " *rible* as an army with banners;" as we ſhould ſay, *as an army under arms*. Hab. i. 7. " they are אים *terrible* and *dread-* " *ful*."

אימה and אים

Terror, *confuſion*. Exod. xv. 16. אימתה.

אין

A *negative* and *privative*, *not*; with a מ prefixed, *whence*, and *without*. It is uſed of thoſe, who are gone, or taken out of this world. Gen. v. 24. " Enoch איננו *was not*, " for God took him." Dan. ix. 26. " Meſ- " ſiah ſhall be cut off, and אין לו *be gone*." Pſal. xxxix. 6. " mine age is as אין *nothing* " before thee;" from אנה, q. v.

איפה

A dry meaſure, containing ten omers, Exod. xvi. 36. and equal to the *bath* in liquids, Ezek. xlv. 11. and if an *omer* be what a *ſheaf* yields at a medium, was about our common buſhel, of eight gallons. For a ſheaf yields near a gallon; ten of them being generally reckoned at a buſhel.

איפה

Where? compounded of אי and פה. Calaſtio confounds this with אפוא from אף; and prints איפה for אפוא of the text, and conſtrues it *nunc*, *now*, in many places.

איש

A *perſon*, a *man*, one, ſc. a *being*, *each one*; and ſpoke of any creature, as well as man. Fem. אשה, pl. אישים, but it is ſeldom uſed in the plural; and אשת only once, Ezek. xxiii. 44. Leigh, and ſome others, are miſtaken, in ſuppoſing it put for the *nobler* ſort of people, in oppoſition to *common* men, Adam; as Pſal. xlix. 3. Prov. viii. 4. it being only uſed *exaggeratively*, as much as to ſay, *all*, *every one*, without exception. " Give ear, all inhabitants of the world; " yea, the ſons of Adam; yea, the ſons of " every one." And, Prov. viii. 4. " To " you אישים *men*, I call; and my voice is " to all the ſons of Adam." Pſal. lxxx. 18.

" Let

" Let thy hand be upon איש, *the man* of " thy right hand; upon the ſon of Adam." And it is ſo often uſed for *men* collectively, ſpeaking to great and ſmall, and including perſons of both ſexes, that the above diſtinction will not hold. It is uſed for the *male*, as אשה is for the *female*, of brutes, Gen. vii. 2. & *alibi*. Gen. ii. 23. " ſhe " ſhall be called אשה *woman*, becauſe ſhe " was taken מאיש *out of man*." The root, no doubt, is יש *to be*; (See Mr. P.) with a formative א, *ens*, *a being*; by eminence, with reſpect to other things, *man*: but, any creature or *being*, by the context—nay, the Creator himſelf. And this gives a preciſe meaning to איש a *perſon*, or *being*. And the church of God hath *being*, or *ſubſiſtence*, as being bone of the bone, and fleſh of the fleſh, of him, who is called her איש *man*; and is taken out of him, as Spiritual Father. *The woman is of the man*, in token that the church receives all of God through *man*. Joh. i. 16. *of his fulneſs have all we received*. Col. i. 17. *he is before all things, and by him all things conſiſt. And he is the head of the body, the church*. Eph. v. 29. *the Lord nouriſheth and cheriſheth the church: for we are members of his body, of his fleſh, and of his bones*. Hoſ. ii. 7. " I will re- " turn to my firſt איש *huſband*. 16. " it " ſhall be in that day, ſaith the Lord, that " thou ſhalt call me אישׁי *Iſhi*, and ſhalt " call me no more *Baali*;" thou ſhalt call me thy *mate*, not thy *lord* or *maſter*; but thy companion, thy friend, *one with thee*. And אשה is the *correlative* to איש. Adam meant more, by the name אשה he gave Eve, than merely her being taken out of him—namely, their being to take all from him, who was the head of both. The myſteries of Chriſtianity are contained in theſe ſhort ſentences. Gen. xxxii. 24. " there " wreſtled *a man*, or *one*, with him." Ver. 30. " I have ſeen *God* face to face." As it is uſed for *God*, as a diſtinct being, or *perſonally*, ſo is it for man; as Jer. v. 1. " ſee if ye can find איש *a perſon*, *one*, [not as a numeral, nor, as ſome ſay, as it denotes prudence and *manlineſs*, but, as we ſay] a *man*, " if there be *any*, that executeth " judgment. Iſai. lix. 16. " he ſaw that " there was no איש *man*," i. e. no perſon, not a ſoul to help. Prov. xxx. 2. " I am " more brutiſh מאיש *than any man*: I have " not the knowledge of a man;" *i. e.* of other people. So, *a man of the ground*; of war; of wrath; and the like, which occur often—is a perſon, who hath a particular connexion with the ground, war, and ſo on. *Man of God* ſometimes means, God himſelf appearing as man. Jud. xiii. 6. " *a man* of God came unto me, and his " countenance was like *the angel of God* [ſo God, appearing as man, is called] " very " terrible." Ver. 22. " we have ſeen God." It is alſo a ſervant, or perſon peculiarly belonging to God. So Elijah, 2 K. 1. is called, as others are, whom God employed. But איש is only the *individuum vagum*, a perſon, being, or thing.

אשה

The fem. of איש, a *perſon*, or *being*; tho' of the feminine gender, not confined more than איש to the human ſpecies, but is any *creature*, or *thing*. Gen. ii. 23. *Woman exiſting*, or *ſubſiſting*, from the man, in whom the property, ſovereignty, and dominion is; ſhe holds by the charter of obedience, receiving all from whence ſhe received herſelf. But this is ſpoke of woman, as the mother of the children of God; tho' true *naturally* in a limited ſenſe. It is a *wife*, as it is *one*, a *woman*, a *correlative*, and, by the context, bearing a particular relation to the man ſpoke of. Gen. vii. 13. " Noah and אשת *the wife of* Noah." Ver. 2. " of every clean beaſt, thou ſhalt take unto " thee, by ſeven, איש ואשתו, *the male and his* " *female*." Iſai. xxxiv. 16. " not *one* ſhall " want her mate;" אשה and רעותה anſwering like איש and אשה, where the genders differ. Exod. xxvi. 3. " The five curtains " ſhall be coupled together אשה *one* to an- " other."

אישון

אישון

The ball, apple, or ſight of the eye; "be-"cauſe, ſay ſome, the image of a man ap-"pears in it." The eye ſhews the man himſelf, his nature and diſpoſition; for the ſoul looks thro' the eye: and I ſhould rather take it from a man's own picture appearing in his eye. But is not the *ſight* of the eye its *eſſence?* or moſt eſſential part or quality? and then יש, *to be*, may be its root. Deut. xxii. 10. "he kept them "as אישון *the apple* of his eye." Pſal. xvii. 8. "as אישון בת עין the *apple* [*the hollow*, from בה] "of an eye." Prov. vii. 9. "I "ſaw, in the twilight, in the evening, "באישון לילה ואפלה *in the black and dark* "*night.*" How was it the twilight and evening of the day, if it was black and dark night? There is no ſeeing then. The time deſcribed is what we call *the duſk*, or beginning of night, when night begins to exert itſelf. And ſo, Prov. xx. 20. "Who-"ſo curſeth his father, or his mother, his "lamp ſhall be put out, in אישון חשך *ob-*"*ſcure darkneſs*," in *the duſk* or evening of his life. His old age, when he begins to want the comfort of his own children, or light and comfort from them and others, ſhall be diſregarded, diſhonoured—He ſhall meet with the ſame contempt, *as ſoon as* the dark part of life begins.

התאששו

Iſai. xlvi. 8. See under אש *fire.*

איתן

Rough, rugged, and ſtrong. See under אתן.

אך

Surely, but. Gen. xliv. 28. "*ſurely* he is "torn." Exod. x. 17. "*but* this once." Pſal. lxviii. 21. "*Surely*, or *but* God will "wound." It is joined with רק, Num. xii. 2. "Hath the Lord הרק אך *indeed only* "ſpoke by Moſes?" It is *affirmative*, or *poſitive*, from נכה *to hit*; a *ſlap* of the hand being a mark of earneſtneſs.

אכל

To *eat, eat up, conſume.* It is not appropriated to any particular ſort of eating. The ſword and fire *conſume*, as well as animals, what they fall upon.

אכל, אכלה, and אכילה

Food, meat.

מאכל and מאכלה

Paſſively, *food*, what is eaten; actively, a knife, to eat or cut with. מכלת, 1 K. v. 11. "ſupport, or ſuſtenance, of his houſe-"hold." See in כל *to ſuſtain.*

אכן

An affirmative, *certainly, ſurely*; from כן *to fit.*

אכף

Prov. xvi. 26. "He that laboureth, la-"boureth for himſelf; for his mouth עליו "אכף is a *bent*, or *neceſſity*, upon him;" what *inclines* him to it. Job xxxiii. 7. "neither ſhall אכפי *my hand* be heavy up-"on thee:" from כף *to bend.*

אכר

Huſbandman; from כר *to dig.*

אל and אליל

I have put under איל.

אלה

With a radical, tho' mutable ה, as a verb, is, *to curſe*, or *denounce a curſe.* Jud. xvii. 2. "the eleven hundred of ſilver that were "taken from thee; about which אלית *thou* "*curſedſt*;" referring to the *curſe*, or *adju-ration*, denounced by the high-prieſt. Lev. v. 1. referred to 1 K. viii. 31. "If any "man treſpaſs againſt his neighbour, and "להאלתו אלה *an oath* be laid upon him "to *cauſe him to ſwear*, and *the oath* come "before thine altar." Prov. xxix. 24. "Whoſo is partner with a thief, hateth "his own ſoul: he heareth אלה *curſing* [the adjuration, or execration] "and will "not declare." This was a curſe on any witneſs that did not ſpeak the truth; or any party, that knew any thing of the matter, and did not declare it, *He ſhall bear his iniquity.*

אלה

Is *a curſe*, Num. v. 21. "Then the prieſt "ſhall charge the woman with an oath "האלה *of curſing.*" 23. "the prieſt ſhall "write theſe האלת *curſes* in a book." 27. "the

" the woman ſhall be אלה *a curſe*." Deut. xxix. 19. " and it come to paſs when he " heareth the words of this *curſe*." 21. " all אלות *the curſes* of the covenant;" *i. e.* the curſes denounced to ratify the covenant. Neh. x. 29. " entered into *a curſe*, and into an oath, to walk in God's law." The *curſe* was the ſanction, or binding part, of the oath. Iſai. xxiv. 6. אלה " *the curſe* " hath devoured the land;" the juratory curſe being incurred. Jer. xxiii. 10. " be- " cauſe of אלה *ſwearing*, the land mourn- " eth. Pſal x. 7. " his mouth is full of " אלה *curſing*," malicious and prophane ſwearing and curſing. Our tranſlators ſometimes render it *oath*, ſometimes *curſing* or *curſe*. And it often means *the oath*; the curſe being, in fact, the oath. Ezek. xvi. 59. and ch. xvii. 13. & *ſeq*. " hath deſpiſed אלה *the oath*, in breaking the covenant." " The noun ſignifies *an oath* with execration or curſing, Num. v. 21. for curſing was added to an oath, to confirm it the more. Deut. xxix. 12, 21. Neh. x. 29. *juramentum* et *execrationem* ſignificat, ut et αρα Græce." Mercer in Gen. Leigh. *Curſing* was added to an oath, he ſays; or rather was *the oath*. For an oath was given and taken, by *denouncing a curſe*. And he that adminiſtered the oath, *i. e.* denounced the curſe, or ſpake the words of the execration, bound himſelf, by the ſame words he bound thoſe he gave the oath to. Joſhua, ch. vi. 26. adjured them at that time, ſaying, " Curſed be the man, before " the Lord, that riſeth up, and buildeth " Jericho." Jud. xxi. 18. " the children " of Iſrael have ſworn, ſaying, *Curſed be* he " that giveth a wife to Benjamin." 1 Sam. xiv. 24. " Saul האל *had adjured* the people, " ſaying, *Curſed be* the the man, that eateth " food till the evening." V. 28. " Thy " father ſtraitly charged the people with " an oath, ſaying, Curſed be the man, that " eateth food this day." Here we ſee, that ſaying, *Curſed be*, were the formal words of an oath. And ſo an execration was an oath; or, what we call an oath, was a curſe conditionally denounced. And the words were general, or limited, according to the circumſtances of the caſe. And, in many caſes, both parties were bound, or ſworn. Joſhua was ſworn by the curſe he pronounced: ſo were they, who pronounced the curſe againſt Benjamin: and ſo was Saul, by that general curſe, on any that ſhould eat bread that day: and ſo was the high-prieſt, by the curſe he pronounced againſt *every one*, that ſhould not utter what he knew, in the caſe of any treſpaſs, Lev. v. 1. And indeed he that ſays, *Curſed be every one*, neceſſarily includes himſelf. And he that anſwered *Amen* to ſuch a curſe, was bound, or ſworn, as much as he who pronounced the words of it.

We find this method of binding by a curſe, in uſe among the Indians, to this day. " We, the whole Fantee nation, paſſed the " following law; and publickly, according " to *the wonted form* of our anceſtors, *do* " *denounce a curſe* upon ourſelves, or any of " our poſterity, who ſhall attempt, either " directly or indirectly, to break thro' it." The Treaty at Cape Coaſt Caſtle, between England and the Fantee Nation, Feb. 6, 1753.

The oath of God, Deut. xxix. 12. was an execration ſpoke in general words, and muſt include Jehovah, as well as Iſrael: " that thou ſhouldeſt enter into covenant " with Jehovah, thy Aleim, and into his " [*Ale*] curſe;" which curſe is deſcribed at large, ch. xxvii. and xxviii. Ch. xxvii. *ult.* ſays, " *Curſed be he*, that confirmeth not " all the words of this law, to do them:" which was ſpoken in the name of God; and to which all the people anſwered, *Amen*. And this plainly ſhews the reciprocal obligation of this oath; or the mutual engagement ariſing from this execration. To this Jer. xi. 3. refers: " Thus " ſaith *Jehovah*, *the Aleim* of Iſrael, *Curſed* " *be the man*, that obeyeth not the words of " this covenant—that I may perform the " oath, that I have ſworn unto your fa- " thers.—Then anſwered I and ſaid, *Amen*,

" O

" O Jehovah." We ſee, that God's oath with the people was a curſe denounced in the name of God, that bound him to perform his part of the law or covenant, as well as the people to theirs. And if *Ale*, as a verb, is, *to denounce a curſe*, and *denouncing a curſe* was *giving and taking an oath:* then

אלהים

Aleim, a perſonal plural noun, muſt be thoſe who have denounced ſuch a curſe, and ſo bound themſelves in covenant with others by it. What we call an oath, we ſee, was a curſe; and, when denounced on the occaſion of a covenant, was obligatory to both parties, from the nature of the thing, and form of the words ſpoke. And that Jehovah did take this name from this act, appears plain from Deut. xxix. 13. where God brings them into his *Ale*, that he may be *Aleim* to them; and they his people: ſo, *confederate* with them, againſt all oppoſers of the law, or covenant of grace. And *ſworn*-friends, allies, or confederates, is the import of the title.

The word *Aleim* is the plural number. " Plurale, non poſſumus ſine myſterio, ſive " recordatione myſterii, *trium qui ſunt* " *unum*, cui ſignificando aptiſſimum eſt, et, " ſine cujus intuitu, inſolens foret, exaudire. Quippe et ei adjectiva, et pronomina, et verba pluralia reſpondent, etiam " quum de vero Deo agitur. Gen. i. 26. " iii. 22. xi. 7. xx. 13. xxxv. 7. 2 Sam. " vii. 23. Iſai. vi. 8. lxvi. 5. Ezek. xxi. 10. " Hoſ. xii. 15. Deut. v. 26. Joſh. xxiv. 19. " Prov. ix. 10. xxx. 3. and Dan. vii. 22." Cocceius. It is the myſtery of the Trinity in Unity, which is pointed out by this, and other names of God, being in the plural number.

This word never has a *vau* in it, tho' always pointed ſo; and thence has been writ by Chriſtians, as if it had a *paſſive vau* in it, which would exclude the conſtruction of, *the denouncers of the curſe*, or execratory oath, by which Jehovah became *confederates* with man againſt Satan and his ſeed; and would make the word ſignify, the *execrated ones*, or *perſons under a curſe*; either actually bearing it, or bound to bear it in time; and ſo confound it with אלוה, which does occur, and ſignifies, *regularly, one made a curſe*, or *execrated*. And for ever curſed, is it to be feared, is that curſed hand, which firſt put the falſe *vau* into אלהים *Aleim*; unleſs right-down ignorance miſled him—which is rather to be hoped, than believed.

The denunciation of a juratory, or covenant-curſe, being ſo ſolemn and magiſterial an act, could be legally performed only by the ſupreme magiſtrate, or by delegates in his name. " Propriè denotat " eum, cujus eſt אלה, h. e. cujus eſt exe- " crationem pronuntiare, atque ita obligare " conſcientiam ad ſui quæſtionem, ſub com- " minatione judicii. Id ei tantùm com- " petit, in quo eſt vita et bonum hominis, " et qui eſt dominus hominis et judex; " atque eſt nomen auctoritatis divinæ." Coc. And, accordingly, it is the name of God, and his vice-gerents on earth, and of them only; including thoſe things, which their worſhippers thought *Gods*. Princes are ſo named. Pſal. lxxxii. 7. " I have " ſaid, ye are *Aleim*, *Gods*; and all of you " children of the Moſt High:" which application of the word to *men*, proves it a *plural*; and it is ſo tranſlated, Joh. x. 34. and excludes *any conſtruction* of it, that will not hold with regard to man, as well as to Jehovah.

For Jehovah to be Aleim to Abraham and his ſeed, and ſo to the whole church, is plainly, and without any violence or forced conſtruction, to become confederate with them againſt all their oppoſers, which are ſin, death, and Satan, and the ſeed of Satan on earth; ſo to anſwer the deſign, for which he declared a curſe againſt every one, that ſhould not obſerve all the words of the covenant; to look on himſelf, as bound by that oath, to act as became their ſworn friend and ally to do—not to deſert them here, or in the grave. God is not

God of the dead, but of the living; and he proves himſelf *God*, in the Hebrew ſenſe of Aleim, when he raiſes them to life, and by his irrevocable promiſe, that he will, in due time, do ſo.

For the people to have no other *Aleim* but Jehovah, was, and is, to have no hope, but in Jehovah, for the bleſſings, which the covenant of grace promiſes to them—to believe, that there is no ſalvation in any other—not to truſt in their own righteouſneſs; or think of ſaving themſelves by what they can do themſelves: but to expect it from what Jehovah covenanted to do for them. If a people in diſtreſs were to ſwear to ſuch a king or people, to have no other allies; that would imply, that they ſhould depend upon their aſſiſtance only, and ſtrictly obſerve the covenant between them. *Jehovah Aleim to us* keeps his covenant and truth to us. We have Jehovah only for *Aleim*, when we depend upon that covenant, which was ratified by that *Ale*, curſe.

Exod. xxi. 6. "Then his maſter ſhall "bring him unto אלהים *the judges*—and "his maſter ſhall bore his ear through with "an awl." And xxii. 7—9. "then the "maſter of the houſe ſhall be brought un- "to אלהים *the judges*, to ſee whether he "have put his hand to his neighbour's "goods." Theſe texts ſhould be underſtood of *Jehovah Aleim*, becauſe the oath was to be brought to the altar, and Jehovah himſelf to hear and judge, as 1 K. viii. 31. But, Exod. xxii. 28. "Thou ſhalt "not revile the *Aleim*, nor curſe the ruler of "thy people," muſt, at leaſt incluſively, mean the earthly Gods, or ſupreme magiſtrates, ſuch as were נשיא *chief*.

Images or idols were called *Gods*, as being *repreſentatives*. So, *to have other Gods*, does, in many places, mean, the having no other repreſentatives or images of God, than God had given them. Exod. xx. 3. "Thou ſhalt have no *other Gods* be- "fore me: thou ſhalt not make unto thee "any graven image;" ſuch as their heathen neighbours had—nay ſuch as their pious anceſtors had worſhipped Jehovah under, which might give them wrong notions of God, and his attributes, and deſigns towards them: for their ſacred imagery was to *be read*, as the *book* with us, not to be worſhipped; and, if it were not conform to the original pattern, would miſlead them, as a corrupted copy of the ſacred text would do now. Joſh. xxiv. 3. "your fathers—even Terah, the father of "Abraham, and the father of Nahor, and "they ſerved other Gods;" *i. e.* had other images, which, ver. 23. he bids them put away, as Jacob, Gen. xxxv. 2. had done at firſt. However, they crept in again.

The Heathens called *the heavens*, which they worſhipped, by this name, as ſuppoſing them in covenant with them, and able to curſe thoſe who curſed them, and bleſs them as their ſervants. And the SS. in many places, call the heavens by the ſame name; as Pſal. xcvii. 7. "Confounded be "all they, that ſerve graven images, that "boaſt themſelves of idols; worſhip him, "all ye *Gods*." And, Pſal. viii. 6. "hath "made him a little lower than the *Gods*;" which St. Paul, Heb. i. 6. and ii. 9. calls *angels of God*; as being only his *angels*, i. e. *agents*, tho' called *Gods* by their beſotted worſhippers. And under that *title* the Pſalmiſt addreſſes them, and predicts their ſubmiſſion, *i. e.* of their worſhippers, to the Son of God.

אלוה

Is a *participle paſſive*; or noun formed with a *paſſive vau*, of which many inſtances occur, and the ſenſe comes to the ſame, *one accurſed*, or *ſubject to a curſe*. And ſuch the God-man was made for us. Gal. iii. 13. "Chriſt hath redeemed us from the "curſe of the law, *being made a curſe* for "us:" and therefore we underſtand this title of him peculiarly. The SS. frequently challenge the title of *Aleim* to Jehovah, againſt the heathen Gods; ſo do they this title of *Alue*. Iſai. xliv. 8. "Is "there any *Alue* [one made a curſe for man] "but Jehovah? There is no other "*rock*

" *rock* that I know of." The challenge is againſt their pretended ſaviours, their Gods; none of whom had, or could engage to bear, the curſe for them.

It has been obſerved, that the ה in אלה is an irregular or mutable one; which ſhould be dropt, it is ſaid, in theſe deflections of אלהים the pl. noun; and, in אלוה the part. paſ. be changed into *jod*, as in ſo *many other* inſtances. But as *all* the *irregulars* in ה do retain that letter, ſome in one deflection, ſome in another, ſo have we אמהות from אמה, and בלהות from בלה, exactly parallel to the plural אלהים; and great numbers that correſpond to אלוה, and only *one ſingle inſtance*, in גבה, of the ה being retained in all deflections; tho' there ſeem inſtances, where its ה is dropt.

אלה

An oak, as a memorial of the oath and covenant of God. See Mr. Hutchinſon, under this word. Gen. xxxv. 4. " they gave unto " Jacob all the ſtrange Gods, which were " in their hand—and Jacob buried them " under *the oak*, which was by Sechem." Joſh. xxiv. 26. " Joſhua wrote theſe words " in the book of the law of God, and took " a great ſtone, and ſet it up there, under " *the oak*, that was by the ſanctuary of the " Lord." This was at *Sechem*, and, no doubt, the ſame oak above. Jud. vi. 11. " there came an angel of the Lord, and ſat " under *an oak*, which was in *Ophrah*." 1 Chron. x. 12. " the body of Saul, and " the bodies of his ſons, and buried their " bones, under *the oak*, in Jabeſh." 1 Sam. xxxi. 13. " under אשל." Iſai. i. 30. " as " *an oak* עלה נבלת *that hath caſt its leaf*." vi. 13. " as אלה *a teil-tree*, and as אלון *an* " *oak*." This diſtinguiſhes the two trees; but they might be only different ſpecies of the many kinds of oak: however, אלה was the oak, or acorn-tree, by אשל above. Ezek. vi. 13. " and under every *thick oak*, the " place where they did offer ſweet ſavour to " all their idols." Hoſ. iv. 13. " They " ſacrifice upon the tops of the moun- " tains, and burn incenſe upon the hills " under אלון *oaks*, and לבנה *poplars*, and " אלה *elms*."

אלון

Some ſpecies of the oak, as it ſhould ſeem. Gen. xiii. 18. " Abraham dwelt באלני *in* " *the oaks* of Mamre." xviii. 1. " Jehovah " appeared unto him באלני *in the oaks* of " Mamre—and lo! three men." Ver. 8. " he ſtood by them under *the trees*, and they " did eat." xxxv. 8. " Deborah was bu- " ried beneath Bethel, under אלון *an oak*; " and the name of it was called אלון בכות." Deut. xi. 30. " beſides אלוני *the oaks* of " Moreh." Jud. ix. 6. " and made Abime- " lech king, by אלון מצב *the oak of the* " *pillar*, which is in Sechem;" no doubt, Joſhua's oak and ſtone, which he ſet up. Iſai. ii. 13. " the day of the Lord of Hoſts " ſhall be upon—all אלוני *the oaks* of Ba- " ſan;" where they had ſet their idols, as Ezek. vi. 13. *& alibi*, under every ſhelter- ing tree, the oak in particular. Hence the Druids were named from the oaks, which they attended as prieſts. The abuſe had its riſe from the uſe by the prophets of God, and conſequently by a divine inſtitution. Theſe ſacred groves were the firſt temples, and, to thoſe who dwelt in tents, were a ſhelter very comfortable in hot countries. And hence our Gothic temples reſemble a grove of trees, as near as architecture can do it.

אליה

The tail or rump. Exod. xxix. 22. " thou " ſhalt take of the ram the fat and the " *rump*—and burn upon the altar." Some ſheep abroad have tails ſo fat and large, that they are forced to lay them on carriages; and the butchers cut them in pieces, to go in lots with the carcaſe. This fat, with all the fat of the inwards, was to be burnt: either as the choiceſt of our affections are to be given to God; or all the ſuperfluity and excreſcence of the parts, whence the affections ſpring, is to be burnt in the fire of the altar—or the natural man crucified with Chriſt. The root I take to be נלה *to finiſh*, with a formative א, before which the

nun, like that in נתן and others, is dropt, and with a participial *jod*.

תאלה

A n. f. *a curſe*; only, Lam. iii. 65.

אלח

Thrice uſed. Job xv. 16. Pſal. xiv. 3. and liii. 4. *filthy*.

אלם

To be ſilent. Pſal. xxxi. 18. "Let the "lying lips תאלמנה *be put to ſilence*." xxxix. 10. נאלמתי "*I was dumb*, I opened "not my mouth." It is ſpoke of the lips, we ſee, and deſcribes them as they appear when ſhut, or purſed up in ſilence, and forming, as they do when ſhut cloſe, a convexity like an arched roof. So the adjective is uſed, Pſal. xxxix. 14. כאלם "*like* "*a dumb* [or ſilent] man, that openeth "not his mouth;" not from any impediment in the tongue, but mouth's being kept ſhut.

אלם and אלמה

A *wheat-ſheaf*; and a verb is formed from the noun, Gen. xxxvii. 7. "behold, we "were מאלמים אלמים *binding ſheaves* in "the field." Nothing reſembles an arch turned over a pillar, more than a wheat-ſheaf: the ears of which overſwelling, the bandage all round forms a ſemi-arch every way, and is an ornament of the pillar; two of which ſupport an arch between them, as two wheat-ſheaves, meeting at top, do between them. Pſal. cxxvi. 6. "bringing "אלמתיו his ſheaves with him," or receiving his ſheaves, at the harveſt of the world.

אלם

A band, bundle, *manipulus* of men. Pſal. lvi. 1. "To the conqueror over [or concerning] "the oppreſſion of אלם *the con-* "*gregation* of the eſtranged ones." lviii. 1. "Do ye indeed ſpeak right, O *congre-* "*gation?*"

אילם, אולם, אלם and

A porch. 1 K. vi. 3. "*the porch* before the "temple of the houſe." Twenty cubits was the length of the porch, and ten the breadth; the heighth an hundred and twenty, being ten times its length, in heighth. The great iſle of one of our Gothic churches is ſuch a porch; the pillars ſtanding like two rows of trees; and their boughs, croſſing above their bodies, form that irregular arch, and, meeting at top, form ſuch a roof. And the light through the glaſs-windows greatly reſembles that ſolemn awful light through the boughs of the trees. In this porch joining to the temple, the two pillars, called Jachin and Boaz, were ſet, at each end one. 1 K. vii. 6. "he made a porch of "pillars," fifty cubits long, and thirty broad. There was a court betwixt theſe two porches. 2 Chr. viii. 12. "Solomon "offered burnt-offerings unto the Lord, on "the altar of the Lord he had built before "*the porch*;" in the court, at the entrance into which, was this laſt, called Solomon's porch. 1 K. vii. 6. "*a porch* of pillars— "ואולם על פניהם and *a porch* before them; "and עמודים ועב pillars, and a beam be-"fore them;" *i. e.* as I apprehend, a colonade, with a cedar-beam, from the top of one pillar to another, before the ſecond porch, which was before the firſt—like a porch before a great hall, and a row of pillars, like that at Stonehenge, before that. Ver. 7. "he made אולם *a porch* for the "throne, where he might judge, even אלם "*the porch* of judgment;" repreſenting the arched vault of heaven, where the King of Iſrael will fix his throne at the laſt day. 1 Chron. xxviii. 11. "the pattern of *the* "*porch*, and of the houſes [rooms] there-"of; and of the treaſuries; and of the "upper chambers; and of the inner par-"lours thereof." 2 Chr. xxix. 7. "they "ſhut up the doors of *the porch*;" by which they went from the porch into the temple.

אולם

Is uſed, as a *particle*, affirmatively, as what is not to be contradicted, but paſſed in ſilence, without being objected to. Gen. xxviii. 19. "*but* the name of that city was Luz." xlviii. 19. "he ſhall be "great

" great, ואולם, *but truly*, his younger bro-
" ther ſhall be greater;" but *ſtay*, be *quiet*,
" be *ſilent*. Num. xiv. 21. " *But truly*, as
" I live;" without contradiction.

אלמנות

Iſai. xiii. 22. " wild beaſts ſhall cry in
" their *palaces*, or *porches*, and dragons in
" ענג היכלי their pleaſant *temples*." The porch ſtood before היכל the *temple*.

אלמנה, אלמן

A widow; אלמנות *widowhood*. Jer. li. 5. " Iſrael is not אלמן *forſaken*; nor Judah of
" his God." Iſrael, being the church, and ſo ſpouſe of God, is not forſaken as a widow: whether a widow be ſo named, from being ſhut up in the houſe, or becauſe ſhe hath none to ſpeak for her, as Leigh and others ſay; or becauſe ſhe is, as it were, *nameleſs*, her own name being ſwallowed up in the huſband's, and that now loſt in reality, the man being dead, ſhe is, as it were, a *mute* perſon upon the ſtage of life. The maſculine word, that follows, has much the ſame import.

אלמני

Joined with פלני, *ſome body*, or *ſuch a one*; from פלה *to diſtinguiſh*, and אלם *mutely*, i. e. without expreſſing the name; yet pointing to a particular perſon.

אלף

To teach; *to manage*. Job xv. 5. " thy
" mouth יאלף *teacheth*, ſheweth or point-
" eth out as a guide, thine iniquity." xxxiii. 33. " hold thy peace, and I *will*
" *teach* thee wiſdom." xxxv. 11. מלפנו is conſtrued as of this root; but as there are no examples, that I know of, of dropping an initial א, it may be reckoned among the many other *once-uſed* words, of the ſame or equivalent ſenſe with this; " who *teacheth*
" us more than the beaſts of the earth, and
" maketh us wiſer than the fowls of hea-
" ven." Prov. xxii. 25. " leſt תאלף *thou*
" *be taught* his ways." See Mr. P. Jer. xi. 19. " and I as כבש אלוף a *gentle*, or *trac-*
" *table* ſheep, was led to the ſlaughter." A part. paſſive.

אלף

A thouſand, as a leading principal number; and uſed, in an indeterminate ſenſe, for a *very great number*. It is alſo a diſtrict of land, as a ſeparate juriſdiction. Exod. xx. 6. " ſhewing mercy unto *thouſands* of
" them that love me." Deut. i. 11. " The
" Lord God of your fathers make you a
" *thouſand* times ſo many more as you are." vii. 9. " God, which keepeth covenant
" and mercy with them that love him, to a
" *thouſand* generations." Jud. vi. 15. אלפי
" my *thouſand* is the meaneſt in my fa-
" ther's houſe." 1 Sam. xxiii. 23. " I will
" ſearch him through all the *thouſands* of
" Judah." We divide into *pariſhes*, *hundreds*, and *ſhires*: they into *tens*, *hundreds*, and *thouſands*. The army was alſo divided in the ſame manner. And perhaps each diſtrict at firſt conſiſted of a *thouſand* houſes, or private families. 1 Chron. xvi. 15. " Be
" ye mindful always of his covenant, the
" word which he commanded to a *thouſand*
" generations;" that is, to a great number of generations. Job ix. 3. " he cannot
" anſwer him *one thing* of a thouſand." xxxiii. 23. " one among a thouſand;" ſome very extraordinary perſon. Pſal. lxxxiv. 10. " a day in thy courts is better
" than a *thouſand*:—in the tents of wicked-
neſs;" than ever ſo many in the pleaſures of ſin. xc. 4. " a *thouſand* years in thy
" ſight are but as yeſterday." And in the ſame indeterminate manner, for *very many*, does St. John, Rev. xx. uſe the term, when he ſays, " Satan is bound a thouſand years," ſc. by Chriſt in this world; till towards the end, when faith will not be to be found on earth: during which *thouſand years*, or long interval betwixt the apoſtle's time and the end of all things, the ſaints reign with Chriſt, in righteouſneſs here, and their ſouls in glory above. Pſal. cxliv. 13. " our
" ſheep מאלפות *bringing forth thouſands*;" a verb formed from the noun. Eccleſ. vii. 29. " a man have I found מאלף *teachable*,
" governable; but a woman among all
" theſe [deſcribed ver. 26.] have I not
" found;"

" found;" ſc. to be governable or reclaimed. Iſai. lx. 22. " A little one ſhall be-
" come a *thouſand;*" the muſtard-ſeed of the parable, which becomes a great tree.

אלפים and אלופים

Cattle, in general. It is not confined to black cattle; nor to male or female. Deut. vii. 13. " the increaſe of אלפיך thy *kine*." Pſal. viii. 7. " ſheep, and *cattle*, all of
" them;" the *tame* ſtock, which is managed and kept under care, which the *wild* cannot; and ſo it means bullocks, or black cattle, by eminence, as we uſe the word *cattle*. Pſal. l. 10. " every beaſt of the
" foreſt is mine בהמות בהרי אלף *the cattle*
" *upon a thouſand hills:*" not *cattle*, but *beaſts*; for it means all their *ſtock* that was tame: and *hills of paſture*, or hills where tame creatures were fed; not, a *thouſand* hills—*hills for tame ſtock*.

אלוף

A diſciple, one taught, or under inſtruction; alſo, as a noun, *inſtruction*, diſcipline; and a place or diſtrict, under a peculiar juriſdiction. Gen. xxxvi. 15. " Theſe are אלופי
" *the dutchies* or *thouſands* of the ſons of
" Eſau." Pſal. lv. 14. אלופי " *my diſciple*
" and friend." Prov. ii. 17. " *the guide*, or
" diſcipline, of her youth." xvii. 9. " he
" that repeateth a matter, ſeparates אלוף *a*
" *whole country:*" the whiſperer ſets a whole neighbourhood at enmity againſt one another.

תלפיות

Once uſed, Cant. iv. 4. and put under this root, ſeems to belong to תל *hang up*, and נך, q. v. *an armory*, to hang arms round in.

אם

Occurs not as a verb; as a noun, is applied to ſeveral things: *a mother*, whether of man or beaſt; *a mother*-city, or metropolis; and, Ezek. xxi. 21. *the mother* of the road; where the road divided, the head of two ways.

אמים

Only once, Pſal. cxvii. 1. " praiſe Je-
" hovah, all גוים nations: praiſe him, all
" האמים *people*."

אמות or אמת

Occurs only twice. Gen. xxv. 16. " twelve
" Princes לאמתם *according to their na-*
" *tions*," or family-diviſions. Num. xxv. 15. " Zur, a head, אמות *of the families* of
" the houſe of a father." A father had ſeveral ſons, as Iſhmael, above, had twelve; each of whom was head of a family, of the houſe of Iſhmael their father; and afterwards ſubdivided into ſeveral families; when the eldeſt ſon of the eldeſt family was head of that houſe. Zur was not chief of his tribe; but chief of one of the head-diviſions of that tribe.

לאם

Pl. לאמים, and לאום, whoſe plural occurs not, is often uſed, in a general ſenſe, for *a nation*, and *nations*. Gen. xxv. 23. " two
" גיים nations are in thy womb, and two
" לאמים *peoples* ſhall be ſeparated from thy
" bowels: one לאם *people* ſhall be ſtrong-
" er than the other לאם *people*." xxvii. 29. " and *nations* bow down to thee." Pſal. ii. 1. " and לאמים *peoples* [the Jews and Romans] " imagine a vain thing." xliv. 3. ſpoke of the ſeven nations of Canaan. lxvii. 4. & *alibi*, of all nations. Prov. xi. 26. " He that with-holdeth corn, לאום
" *the people* ſhall curſe him." And he, that is afraid to ſpeak the truth, with-holdeth the corn; as well as they, who, for ſiniſter deſigns, keep the word of truth out of the hand of the people. This is compounded of ל *to*, and אם *a family*; as לעז ſtrong, violent, and ſeveral others.

אם

A particle, introductory of what follows; *if, that, namely*. See Mr. P.

אמה

The arm, from the elbow downwards; and thence that length, as a meaſure. Deut. iii. 11. " four אמות *cubits* the breadth of it
" באמת איש *by the cubit* of a man." And this is the only place it is applied to any part of the body. It does not appear to me, what was the preciſe length of this meaſure. The foot of a man would never determine, alone, the preciſe length of our foot-

foot-meaſure. Mar. de Cal. tells us, from the Rabbies, that there were two cubits, one of ſix hands, or twenty-four inches; and one of only five hands: and, from Ezek. xxi. 8. would make the cubit to be the length from the hand to the arm-pit, *a manu ad axillam*. But *a full reed of ſix cubits* אצילה ſhould mean, *ſix cubits with a ſpan*; for that was the length of one full reed. See ch. xl. 5. "*a meaſuring reed of* "*ſix cubits by the reed, and an hand-* "*breadth:*" nor is אצילה the arm-pit.

אמה

With מתג, *the bridle of Ammah*, a place which David took from the Philiſtines, 2 Sam. viii. 1. and, moſt probably, was the diſtrict, or city, in the tribe of Benjamin; or, perhaps, *the hill* ſo named. 2 Sam. ii. 24. *and the bridle*, a garriſon there, built, upon the defeat of Saul.

אמות

With הספים, Iſai. vi. 4. is rendered "*poſts* "of the doors;" they being, it is ſaid, the arms of the door. But הספים is not *the doors*, nor *threſholds*. And the *poſts* of the threſhold muſt be the *poſts* of the door, which *the poſts* are diſtinguiſhed from, Ezek. xliii. 8. and 1 Chron. ix. 22. the porters were in ספים, not the *gates*, as rendered; for it was ſomething, Jud. xix. 27. and Ezek. xl. 6. before the gate or door, and at the entrance of the houſe. סף ſignifies a bowl or baſon, from its roundneſs; and ſeems to me to be a baſon, or a *concave*, over the door, and ſupported the fore-edges of it, by an half-arm, the hand ſpreading over a globe at bottom; for, Amos ix. 1. there was a *globe* belonging to the סף. Shaking this entrance of the temple, when Iſaiah ſaw the glory of Chriſt, was ſhewing that the old way of entering ſhould be changed; that which is *ſhaken* being ready to fall, Heb. xii. 27. It is a prediction of the *removing* of thoſe things that are *ſhaken*.

אמה

A maid-ſervant, pl. אמהות. Servants were generally ſuch as were bought; and ſo were what we call ſlaves, tho' only for a ſet time. *Slavery*, as it is among Chriſtians, was not known among the Jews; and the injuſtice of it, as well as uſage of the ſlaves in our plantations, is a curſe upon our plantations, and has long called for the merciful interpoſition of the Parliament. אמה is *a maid-ſervant*, but diſtinguiſhed from שפחה, 1 Sam. xxv. 41. "let אמתך *thine hand-maid* "be *a ſervant*, to waſh the feet of the "ſervants of my lord." *Elbow-maid*, inſtead of *hand-maid*, would keep to the Hebrew; becauſe their work lies upon their elbows, and they are uſually naked to the elbow. We uſe *foot*-man, as the Hebrew does; but not *hand*-man, for one dextrous with his hands, or a good work-man. Maid-ſervants ſeem more properly denominated from the arm, or *elbow-part of the arm*, than from the *hand* only; *hand* being a craftſman.

אמל and אמלל

To be *faint, languid, heartleſs, diſpirited*. Ezek. xvi. 30. "How אמלה *weak* is thine "heart?" And it is applied to the fields, trees, and buildings, which *get out of heart*, as we ſay of the ground, when not properly cultivated and manured; and ſo do trees and buildings, when neglected, and they have not their proper *repairs*. Nah. i. 4. "he drieth up all the rivers. Baſhan אמלל: "*languiſhes*, and Carmel: and the flower of "Lebanon *languiſhes*." Jer. xiv. 2. "the "gates thereof *languiſh*." Buildings, untenanted and neglected, ſoon get damp, fail, and mutter down. אבל is the outward appearance; this the inward effect.

אמן

This word is much uſed, and hath ſeven ſenſes aſſigned it. It ſignifies, *ſteady, conſtant, fixed*, as the mind on what it confides in; *laſting* in the ſame ſtate, *perſevering*; to *truſt in, rely upon, give credit to*. Gen. xv. 6. and האמן "*he believed in* the Lord;" was ſteadily fixed. xlii. 20. "and your words יאמנו "*ſhall be credited*," proved creditable. xlv. 26. "Jacob's heart fainted, for לא האמין *he* "*believed them not*." It is in hiphil; he did

did not truſt, ſtay, or ſteady his heart upon them; he did not *make ſure* of it. Exod. xvii. 12. " his hands were אמונה *ſteady*, or " ſteadied, until the going down of the " ſun." Num. xii. 7. " Moſes is נאמן " *faithful* in all my houſe;" a *ſteady* ſervant. Deut. xxviii. 59. " great plagues, and " נאמנות *of long continuance*." So the word ſignifies any thing that is fixed and ſettled. Jud. xi. 20. " Sihon האמין *truſted* not " Iſrael to paſs through his coaſts." 1 Sam. iii. 20. " that Samuel נאמן *was eſtabliſhed* " for a prophet." Job. xxxix. 24. " the " horſe—לא האמין will not *ſtand ſtill* [be fixed, ſtaid] " becauſe it is the ſound of " the trumpet." xxix. 21. " I laughed at " them; לא יאמינו *they did not ſtand fixt*;" but yielded, gave way. I did but oppoſe, made the leaſt ſign of a contrary motion, and they perſiſted not. Iſai. vii. 9. " If ye " לא תאמינו *will not believe*, כי לא תאמנו *it* " *is becauſe ye are not ſteady*," i. e. are fickle and wavering.

אמן and אמנה

A nurſe, one that continues, and conſtantly abides with the child; not ſo much from the fidelity or truſt in the nurſe, as the *conſtant care*, in contradiſtinction to a curſory accidental attendance upon it. So the word is uſed, Eſt. ii. 20. as when ſhe was באמנה אתו *under his conſtant care*. Prov. viii. 30. " Then I was by him אמון *con-* " *ſtantly with him*," the *conſtant care* and delight of him. Iſai. lx. 5. " thy daughters " תאמנה *ſhall be nurſed* at the ſide." האמון Jer. lii. 15. altered into המון *multitude*, is, the children yet unable to ſhift for themſelves—" *the reſidue of the people that re-* " *mained*," and, " *the reſt of the mul-* " *titude*," is the ſame thing. Lam. iv. 5. האמנים " *brought up*."

אמן

With ידי, Cant. vii. 1. conſtrued *cunning workman*, as the ſeventh ſenſe of the word, is, a *ſteady hand*—" jewels, the work ידי אמן " *of the hands of ſteadineſs*," or *ſteady hands*, long employed upon them; work not haſtily done.

אמן

Amen. Num. v. 22. " And the woman " ſhall ſay, *Amen*, *Amen*;" let it certainly be ſo. Iſai. lxv. 16. " ſhall bleſs himſelf " in the God אמן *of truth*;" *faith*; who keepeth his word, and is ſteady. Deut. xxxii. 20. " children in whom is no *faith*."

אמונה and אמנה

Faithfulneſs, *ſteadineſs*; any thing that is ſo, or which *ſtays* and ſteadies another. 2 K. xii. 15. " they dealt באמנה *faithfully*." xviii. 16. " Hezekiah cut off the gold from " the doors of the temple of the Lord, and " from האמנות *the pillars*," ſtays or props, to ſteady the houſe. Pſal. xxxvi. 6. אמונתך " *thy faithfulneſs*, i. e. conſtant and ſteady care, " עד שחקים is equal to, or like, that " of the æther's." xcviii. 3. " his mercy " and אמונתו his *truth*." cxix. 86. " All " thy commandments are אמונה *faithful-* " *neſs*." Prov. xii. 22. עשי אמונה " *they* " *that deal truly* are his delight;" that do what is *faithful*. Hab. ii. 4. " the juſt " ſhall live by אמונתו *his faith*,"—his perſeverance, ſteadineſs; not *faith* in the mind only, but a ſettled conſiſtency in words and actions; for the word implies both. As *the commandments* are faithfulneſs, or what will always ſtand the teſt; ſo, *to live by faithfulneſs*, is to live by doing what is *faithfulneſs*, what can never be moved.

אמנם and אמנה

As particles; *ſurely*, *indeed*, *for certain*.

אמת

Truth, is commonly put under this head of אמן; but, as אמנה occurs, there can be no reaſon to ſuppoſe the *nun* dropt. And *ſteadineſs*, in oppoſition to tranſitory, fleeting, and all inconſtancy, is a different thing from *truth*, or a conformity betwixt words and things; as oppoſed to lying, deceit, and treachery.

אמץ

To be reſolute, *courageous*, as when the heart is bent upon a thing, an eagerneſs and exertion of ſtrength follows. Gen. xxv. 23. " one people יאמץ *ſhall prevail* over the " other people." Deut. ii. 30. " made his " heart

" heart *obſtinate*." Ruth i. 8. " *ſhe ſtrengthened* herſelf to go." 2 Sam. xv. 12. " the " conſpiracy was אמץ *ſtrong* ;" ſtrengthening, growing in courage and reſolution, and the people increaſing. 2 Chron. xxxvi. 13. " ſtiffened his neck, and אמץ *hardened* his " heart ;" ſet it reſolutely. It is applied to the conſtant active force in the expanſion, or compreſſure in the ethers above. Prov. viii. 28. " when *he gave ſtrength to the* " *ethers above*." The force of the expanſion is always active, *vis vivida cœli*. This is the oppoſite of אמל *faint* and *languid*.

This word is put, as an epithet of a colour, with ברדים *ſpotted*. Zech vi. 3. " horſes ברדים אמצים *ſpotted red*," or with the *lively colour*, i. e. *lively*, or *red* ſpots. Ver. 6. it is put, alone, for אדמים *the red*. Ver, 3. the prophet ſees four chariots marching through the vale of miſery, between two mountains of *braſs*, fire or wrath, as *chariot* is *adminiſtration* ; the colour of the horſes, referring to the office they were to be employed in, *red*, or blood. שחרים black, as the morning-dawn, going forth with diligence, *early*, *buſy* : in the third chariot, *white horſes*, mercy and compaſſion : in the fourth, *ſpotted red* ; a mixture of mercy to ſome, ſc. to the Jews, and wrath to the nations. The black went forth to the north, againſt the Perſian empire ; and the white after them. And the ſpotted, to the ſouth, the land of Judea, and the adjacent countries. And האמצים *the ſtrong lively-coloured ones*, ſc. the *red* [not thoſe only ſpotted with red] went through the earth, as ch. i. 21. " *to fray* " *the horns of the Gentiles* ; *which had*, and " were ſtill, ſcattering Judah."

אמר

A branch ; to diſcourſe, reaſon, argue, whether in the heart, or with the tongue. It differs from דבר, as that ſignifies *a thing*. This is the *branching out*, or running a thing into its branches and parts. מלל is, to *cut*, or *chop*—as we ſay, *chop logic* ; and relates to the mouth or lips, which cut the ſound, and form the words. It is a *branch*, Iſai. xvii. 6. " on the top אמיר *bough*." Ver. 9. " as what is left in החרש the [harveſt] " field, and האמיר *on the branches*," ſc. of the vines and olive-trees. Gen. iv. 8. " Cain *ſaid* [in himſelf, or reſolved] againſt " his brother." Exod. ii. 14. " *ſayeſt* thou " to kill me ?" 2 Sam. xxi. 16. " Iſhbi- " benob—יאמר *thought* to kill David." There is no thinking without words. Pſal. cxxxix. 20. is from מרה, and 2 Sam. xix. 13. Q. Pſal. xciv. 4. " all the workers of " iniquity יתאמרו in hithp. *cry up them-* " *ſelves*." Iſai. lxi. 6. " ye ſhall eat the " riches of the Gentiles, and in their glory " תתימרו *ſhall ye exalt yourſelves* ;" from מר, which takes a *jod*, like טב and ſome others, without changing its ſenſe.

אמר, אמרה, and מאמר

N. ſub. Pſal. xix. 4. " no אמר *ſpeech*, diſ- " courſe, or דברים words."

אמיר

A bough, or branch.

אמש

A n. f. from מש *to recede* ; *time paſt*, *lately*. Gen. xxxi. 29. *yeſternight*. 2 K. ix. 6. *yeſterday*. It is applied to place, Job xxx. 3. " *creeping about* in the wilderneſs, " in אמש *forſaken places*, deſolate and " waſte." The verb is as applicable to *place*, as *time*, Num. xiv. 4. משו " *they* " *departed* not out of the camp." A *place departed from*, or forſaken, and *time retired* and gone, come both under one idea.

אמת

Occurs only as a noun, and ſuppoſed to be derived from אמן : but *truth* and *conſtancy* are different ideas ; and the *נאן* never dropt in אמן, in any of its deflections, as far as appears, and the regular אמנה occurring often, I ſhould think it a different root. Prov. xvi. 6. " By mercy and *truth*, is ini- " quity purged." Charity covers a multitude of ſins, before God and man. *Break off thy ſins by righteouſneſs, and thine iniquities, by ſhewing mercy to the poor* ; not to exclude, but qualify, for the atonement made by Chriſt. Zech. viii. 16. " Speak " every one אמת *truth* with his neighbour."

Deut. xiii. 14. " behold, if it is *truth*, " and the thing certain." This, and many other places, ſhew it is rightly rendered by *truth*.

אנה

This is an extenſive root, and applied to many things; to ſome, in one part of ſpeech, to others in another: to *grieve*, *lament*, *fret*, *complain*. Exod. xxi. 13. " if " a man lie not in wait, but God אנה לידו " *deliver* him into his hand;" ſought, or *took* an *opportunity* to his hand, or through him; as Ahab ſays, 2 K. v. 7. הואלי מתאנה, " *he ſeeketh a quarrel againſt me.*" And, Pſal. xci. 10. " There ſhall no evil " תאנה אליך *befall* thee." Prov. xii. 21. " There ſhall no און evil יאנה *happen* to the " juſt:" but this can't be the exact meaning, becauſe *evil* does happen to the juſt; but it does not weary him out, or oppreſs him. If we were to render it, *No trouble ſhall trouble the righteous*, or, " No evil " ſhall be evil to him," *all things working together for good to them that love God*, it would be almoſt literal, and the ſenſe clear. And, Exod. xxi. 13. " *if God trouble him*, " *or occaſion the grievance, by his hand*," the man not deſigning it, is only making that God's act, which happens in the courſe of his providence. Num. xi. 1. " the people " were כמת אננים *ready to complain*," lament, *bemoan themſelves*. 2 K. v. 7. " ſee " how he מתאנה *ſeeketh a quarrel*," would make himſelf a complainer. Iſai. iii. 21. אנו " *ſhall lament.*" xix. 8. " the fiſhers " alſo אנו *ſhall mourn.*"

אן or און

Is applied to many things: *a lye*; *labour*; *affliction*; *grievance*; *vanity*; *ſtrength*; *virtue*. We have no one word; but it implies that care, labour, and pains, which wearies out the ſtrength, and frets the mind; ſolicitude; fatigue; and what is obtained by it, as *work* is put for the wages, or what is got by it. Gen. xlix. 3. " Reu- " ben is the beginning of אוני *my ſtrength.*" ch. xxxv. 18. " the ſon אוני *of my ſorrow.*" So the Jewiſh church called Chriſt: but God made him the ſon of his *right hand*; as Jacob did this ſon, that his mother died in travail of. Num. xxiii. 21. " he hath " not beheld *iniquity* in Jacob," any grievous thing. Deut. xxvi. 14. " I have not " eaten thereof, *in my mourning*;" ſo we render it, after the other verſions; Q. באני *by myſelf*, *i. e.* neither in my own family, nor applied it to other uſes, as it follows;— for what is *eating it in my mourning?* Hoſ. ix. 4. " their ſacrifices ſhall be to them as " the bread אונים *of mourners.*" Job v. 6. " *affliction* cometh not forth of the duſt;" or trouble. xi. 11. " he ſeeth *wickedneſs.*" It is evil, natural or moral, which God, or man complains of. Pſal. lxxviii. 51. " the " firſt-born in Egypt: the chief of *their* " אונים ſtrength." Whether it mean exertion of ſtrength, or *cares*, the chief of their care; it comes under the meaning of the word. Prov. xi. 7. " the hope אונים of " *carking*, fretting, ſolicitous *thoughts* [or *wicked doings*] " ſhall periſh." Iſai. xl. 26. " by the greatneſs אונים of *his might*," abilities to exert himſelf, or *efforts* of ſtrength, which we call *pains*. 29. " and " to him, that hath no אונים *ſtrength* [who can't take pains] " he increaſeth ſtrength." Am. v. 5. " and Bethel ſhall be לאון *in* " *trouble*;" — we ſay, " ſhall come to " nought." The ſenſe is not greatly different. Hab. iii. 7. " I ſaw the tents of " Cuſhan in *affliction.*" Hoſ. xii. 4. " Ja- " cob prevailed by אונו *his ſtrength*;" rather by his labour and pains. Ver. 8. " I " am become rich, I have gotten me און " *ſubſtance*;" i. e. the fruit of labour and pains.

אן and און

The name of the object of worſhip in Egypt and Canaan; Gen. xli. 45. writ אן; ver. 50. און. Whether Egypt yet feared Jehovah, is not certain; but it looks very probable, by Pharaoh's behaviour to Joſeph and Jacob. The word is uſed for the *ſtrength* of God. The apoſtates, or idolaters, no doubt, meant by it, the *heavens*, in which, all mechanical power is; and the prophets

prophets turn the word upon them, as בבל is, Gen. xi. Am. v. 5. בית־אל "Bethel "ſhall be לאון *in trouble*;" אל ſhall become און—two words for ſtrength; but the latter, by uſage and derivation, capable of being taken in a bad ſenſe. Hoſ. x. 5. "the calves of *Beth-aven*." The name of the place was *Bethel*. There was a *Beth-aven* near Bethel, Joſh. vii. 2. But Hoſea ſpeaks the language of Amos, above. אוה *to deſire*, might, by rule, form און, as well as אן or אנה. If *Aven* were *Venus*, it might come from אוה. The *On*, or *Aven*, of Egypt, was, in their more degenerate days, *the city of the ſun*; if we can truſt LXX. Ezek. xxx. 17. who muſt know, one would think.

אניה and תאניה

Mourning and *lamentation*. Iſai. xxix. 2. and Lam. ii. 5. or, miſery and complaining.

תאנה

Pl. תאנים, *an occaſion*; *i. e.* quarrel or complaint. Jud. xiv. 4. "that he ſought תאנה "*an occaſion*, or quarrel, againſt the Phi-"liſtines." Jer. ii. 24. "The wild aſs, "uſed to the wilderneſs, ſnuffeth up the "wind תאנתה of her *ſtrength*," heat or fury; her inward fretting.

תאנה

A *fig-tree*; from the roughneſs of its leaves, which are a natural ſack-cloth, *fretting*, or contrition: for which reaſon, Adam and Eve girded their loins, the natural ſeat of ſhame, with a girding of *fig-leaves*, wearing what is equivalent to ſack-cloth, which penitents ſince wore, next their ſkin. Pl. תאנים *figs*.

תאנים

Is alſo adverbially uſed, as other plural nouns are. Ezek. xxiv. 12. *grievouſly*.

אני and אניה

A ſhip; from its floating here and there, and every where, always in agitation, and toſſed by the winds and waves. 1 K. x. 22. "the King had at ſea אני *a navy* of *Thar-"ſhiſh*, with the navy of Hiram: once in "three years, came אני, *the navy* of *Thar-"ſhiſh*, bringing gold, and ſilver, and ivory, "&c." Pſal. xlviii. 8. "Thou breakeſt "*the ſhips* of Tarſhiſh." Iſai. ii. 16. "the "day of the Lord of Hoſts ſhall be upon—"all אניות *the ſhips* of Tarſhiſh, and upon "all pictures of deſire;" *i. e.* idolatrous pictures, which the merchants of Tarſus, then the moſt famous mart in the world, traded in. Tyre was a famous ſea-port; but Tarſus extended its trade to the Indies, and, by caravans, fetched in the trade of Arabia and the ſea; as it ſhould ſeem by Jehoſhaphat's Tarſus-fleet being broken at Ezion-geber, in the Red Sea.

אני

A pronoun, *I*; pl. once uſed, אנו—a word expreſſive of humility or obſequiouſneſs. Deut. xxvi. 14. באני *by myſelf*.

אין, אנה, and אן

A particle interrogative, with regard to *time* or *place*; *when*, *where*, *here*, *there*: expreſſive of a diſlike of what is preſent, and deſiring ſomething elſe. A further inquiry implies a diſſatisfaction.

אין

Is alſo uſed as a *negative*, *not*, *nothing*; as we reject what we are diſſatisfied with. Amos ii. 11. "Is זאת אין *this nothing?*" a thing to be diſapproved. We uſe, *Nothing* ſo—*This is nothing!* where we diſlike it.

אנה

To *be ſad*, and *groan* inwardly. Exod. ii. 23. "the children of Iſrael אנחו *ſighed*, by "reaſon of the bondage." It is oppoſed to *merry*-hearted. Iſai. xxiv. 7. "all the "merry-hearted נאנחו *do ſigh*," are *ſaddened*. It is paſſive. Hence

אנחנו

We, like אני *I*, a word of humility; as אנש for man in general, is alſo. נחנו occurs thrice for *we* or *us*.

אנך

A plummet. Only, Amos vii. 7, 8. "the "Lord ſtood upon a wall, *made by* אנך a "*plumb-line*, with a *plumb-line* in his hand "—behold I will ſet a *plumb-line*, in the "midſt of my people Iſrael;" to ſet Iſrael upright, as builders uſe a plummet, to

keep a perpendicular: from נכה *to hit*; the line being upright, when it hits the middle of the board, and this the lead makes it do, by its weight. The high places of Iſrael were to be deſtroyed, and Iſrael to be built up again, a ſpiritual houſe, erect or upright, as built by the line. And the motion and uſe of a plummet, or plumb-line, ſhews why it is called *the hitter*, what *hits*, or fits. *The Lord ſtood* upon a *wall of a plumb-line*, or an erect perpendicular wall, as a well-built wall of defence, though he would puniſh their idolatry firſt.

אנכי

A pronoun, *I*; from נכה *beat down, low*. See אני.

אנם

Dan. iv. 6. and Eſth. i. 8. *to preſs, moleſt*, or *give trouble*.

אנף

To *blow*, or *ſnort with the noſe*, which moſt creatures do, when they are angry. See Leigh. *To be angry*, or *enraged*. Pſal. lx. 3. אנפת תשובב לנו "*thou haſt ſnuffed*, "*thou haſt blown at us*." The verb is often in hithpael, as we ſay, to put one's ſelf in a paſſion. This is a diſtinct root from אף *the noſe*, and *heat*.

אנפה

Lev. xi. 19. and Deut. xiv. 18. "the "ſtork, and אנפה *the heron*, after her kind;" from its angry nature.

אנק

To *moan, groan*, or *ſob*, as when people cry. Ezek. xxiv. 17. האנק דם "*moan in "ſilence*." Jer. li. 52. "through all their "land, the wounded *ſhall groan*," from pain; and ſo it is diſtinguiſhed from אנח, which is the heavineſs of the heart; and from נאק, which is *an outcry*. Ezekiel was to *moan in ſilence*, keep his grief to himſelf, as they ſhould do, in captivity; not daring to cry out, but complain alone. Ezek. ix. 4. הנאנחים והנאנקים "*that "are ſad, and moan* for all the abomi- "nations."

אנקה

Mal. ii. 13. "covering the altar of the "Lord with tears, with weeping, and אנקה "*moaning*;" not *crying out*: for tears and crying are a ſilent moaning.

אנקה

Lev. xi. 30. "*the ferret*." All thoſe creatures, down to the marten or ferret, have a peculiar moaning tone, and are of the moſt reſtleſs, uneaſy temper, and always upon the queſt.

אנש

To *be ſick*, wretched, out of order, to be bad. It is that weakneſs and inability which ariſes from great ſickneſs: and it is applied to wounds, when very bad, as well as to the body and mind. 2 Sam. xxv. "the Lord ſtruck the child, and יאנש it "*was very ſick*." Pſal. lxix. 21. "Re- "proach has broken my heart, and אנושה "it *is full* of heavineſs," or ſick; a part. paſ. fem. lxxiii. 5. "they are not בעמל אנוש "*in the trouble of grief*," or grievous trouble. Jer. xv. 18. "my wound is אנושה *in- "curable* [or deſperately bad] which re- "fuſeth to be healed." xvii. 9. "The "heart is deceitful above all things, and "אנש *deſperately wicked*, who can know "it?" *frail*, or *infirm*.

אנש

Pl. אנשים, and אנוש, *weakneſs, ſickneſs, infirmity*. Jer. xvii. 16. "a day אנוש *of wo*." 1 Sam. xvii. 12. "the man in the days of "Saul was old בא באנשים [ſeems to be wrong-conſtrued, and not to mean *man* here, but the infirmities, or natural weakneſſes and decay, which man takes his name in this Hebrew word from] "*got "into the infirmities* of nature;" as we ſay, got weak and infirm. Jeſſe, by David's age, though an old man, might have been a ſtrong and healthy one; but his being got weak and infirm, accounts for David's lodging him with the King of Moab, during his troubles, as a helpleſs perſon.

אנש

A *man*, a *wretch*. As Leigh and others obſerve, it is almoſt equivalent to *mortalis*, a *mortal*,

a *mortal*, for a man: this expreſſing the frailty of his condition, as ſubject to pain and miſery; the other, the certainty of his death, and mortality. אנשים is much oftener uſed for *men*, than אישים. 1 Sam. iv. 9. The Philiſtines, on the coming of the ark into the camp, cry out, "Wo unto us, "who ſhall deliver us?—be ye ſtrong, and "be ye לאנשים *men*;" perhaps, *be ye deſperate, fight deſperately*. 1 Sam. ii. 33. "all "the increaſe of thine houſe ſhall die "אנשים *men*;" before they come to the title of the aged, or grey-headed. Ezek. xxiv. 17, 22. The bread of men is ſuch bread as people commonly eat, without any other regard to the derivation of the word, than as all men are what אנש expreſſes, and ſo a proper name, as אדם is; and not *the bread of mourners*, as ſome take it.

אסם

Deut. xxviii. 8. and Prov. iii. 10. conſtrued, *ſtore-houſes* and *barns*. "Jehovah "ſhall command a bleſſing upon אסמיך *thy* "*ſtore-houſes*, ſo ſhall *thy barns* be filled "with plenty."

אסון

A *danger*, *misfortune*; meaning ſometimes *death*. Only in Gen. ch. xlii. and xliv. and Exod. xxi. Perhaps from נסה *to attempt*, or *make a trial of*; with the formative א, *a danger*, *periculum*; formed as אטון from טוה *to ſpin*; the *nun* being dropt before an affix, as in other inſtances.

אסף

To *gather*, and *collect together*. Gen. vi. 21. "and thou *ſhalt gather* it unto thee." xxv. 8. "Abraham died—and יאסף *was* "*gathered* unto his people;" the grave שאול being the common receptacle of all that *are wanting*, as the word ſounds. xxx. 23. "God אסף *hath taken away* my re-"proach;" gathered it in, as fruit is taken away, or from the tree, when gathered. Exod. v. 7. לא תאספון "ye *ſhall* "*not gather*, or *collect*, ſtraw to give to "the people—let them go and gather "ſtraw for themſelves." Straw was got together, and brought to them before; now they were forced to go and fetch it: by which means, they were ſcattered, and ſpread the account of God's interpoſition in their behalf, through all the land of Egypt, and gave publick notice of it to every body. Num. xi. 30. "And Moſes יאסף *gat him* "into the camp, he and the elders of "Iſrael." Deut. xvi. 13. באספך מגרנך "when *thou haſt gathered* in from thy "floor, and from thy wine-preſs." As they preſt the grapes in the vine-yard, ſo they threſhed the corn in the field, and laid it up under ground; and do ſo, to this day. The vermin would deſtroy it, in barns, in ſtraw. Jud. xviii. 25. "and thy "life אספתה *be gathered*, and the life of "thy houſe." Gathering corn implies the cutting it off; and נפש is the nominative caſe to אספתה. 1 Sam. xiv. 19. "Saul "ſaid unto the prieſt, *withdraw*, gather in, "thine hand." xviii. 29. "and Saul יאסף "*ceaſed* לרא to look to David;" gathered in his ſuſpicions of him. He gave him his daughter to wife, who loved David; and this, by the text, ſeems to have quieted Saul's ſuſpicions of David, though he hated him, for his ſuperior merit over him and his own children. 2 K. v. 3. "he יאסף "*would recover him* of his leproſy;" take him away from it. 11. "and אסף המצורע "*recover the leper*;" take away the leproſy. Pſal. xxvii. 10. "then the Lord *will* "*take* me;" as it is applied to taking a perſon into the houſe to them, or under their protection. Prov. xxx. 4. "*who* "*hath gathered* the wind in his fiſts?" who formed the hands of heaven, which form the winds, or ſend them forth from particular quarters, as from the hollow of a hand. Iſai. x. 14. "as *one gathereth* eggs "that are left, have I *gathered* all the "earth." Ezek. xxxiv. 29. "they ſhall "be no more אספי *conſumed*, or *gathered off*, "by hunger;" famine being the inſtrument that *gathered in*, or took away, their life. Joel ii. 10. "the ſtars *ſhall withdraw* "their ſhining." Pſal. civ. 29. תסף "*thou* "*ſhalt*

" *ſhalt finiſh*, put an end to, their breath," or breathing. See in סף.

אסף and אסיף

In-gathering. Pl. אספות. Eccleſ. xii. 11. flocks or herds. " The words of the wiſe " are as goads, and guards about plants, " which *herdſmen*, or maſters of flocks, " put in a meadow;" to keep their cattle from brouzing, and ſpoiling the trees. 1 Chron. xxvi. 15. " and to his ſons בית " האספים *the houſe of Aſuppim*;" within the porches, ſc. of the gates. Ver. 17. " and " לאספים at the porches, two and two." Neh. xii. 25. " porters keeping ward באספי " at *the threſholds*, or porches, of the gates." Which leaves little doubt, that אספים, in theſe texts, is the ſame as ספים, though here uſed with a formative א, as אזרע *the arm*, and ſome others are, though moſt generally without. אספה the ſame; any gathering together.

אספסף

Num. xi. 4. a collection of various ſorts. It is not uncommon to double the two laſt radicals.

מאסף

The rear of an army, which gathers after it, or up to it.

אסר

To bind, with chains, *bond*, vow, oath, or diſcipline; to lay under an *obligation*, or reſtraint. Gen. xlii. 16. " and ye *ſhall* " *be bound*. 24. " and *bound* him before " their eyes." xlvi. 29. " Joſeph יאסר *made* " *ready* [bound] his chariot," ſc. to the horſes. Exod. xiv. 6. " and יאסר את רכבו " *made ready his chariot*;" *i. e.* drew together his riders, thoſe who rode in chariots, or on horſes, aſſes, mules, or camels. Soldiers are bound, or joined together, when drawn up in their ranks. Num. xxx. 3. אסר לאסר " *to bind* the ſoul *with a bond*." 1 K. xx. 14. " And he ſaid, Who יאסר " *ſhall order* the battle?" marſhal and rank the men in the battle, or give them their commands. It is equivalent to ערך *to range*, or ſet in rank. 2 Chron. xiii. 4. Pſal. cv. 22. לאסר " *to bind* his princes, at his " pleaſure, and teach his ſenators wiſdom;" to bind them by laws, orders, or commands; to lay them under reſtraints, or *oblige* them to act ſo and ſo. Iſai. xxii. 3. " All thy rulers are fled together; מקשת אסרו " *they are bound by the bow*: all that are " found in thee, *are bound* together; they " fly at a diſtance;" are bound in mind, hampered in judgment and courage, or *ſtruck a-heap*, as we ſay, at the ſight of the bow, and fly, before they come to the engagement. " *Vinciri pro conſternari*." Cocc.

אסיר

A priſoner. אסור *one bound*; and *the bond*, be it rope or chain.

בית הסורים

Eccleſ. iv. 14. not, *houſe of priſoners*, as conſtrued; but the houſe of the profligate. And ſo the context directs one that comes to the crown old, but ill-diſpoſed from bad company, and incapable of advice.

מסרת

Ezek. xxviii. 37. See in יסר *to correct*. The chaſtiſement, or correction, due for violating the covenant; *the curſes* of it.

אפה, אה with a mutable ה, and אפך

May be all of the ſame root, and take their meaning from the *hotneſs* of an oven, or anger. The verb is to *heat through*, or dreſs victuals in an oven, or on coals. Gen. xix. 3. " and אפה *did bake* unleavened " bread." Lev. ii. 4. מאפה " *bak:d* in the " oven,"—in a pan—in the frying-pan. xxvi. 6. " ten women אפו *ſhall bake* your " bread in one oven." Iſai. xliv. 19. אפיתי " I *have baked* bread upon the coals there- " of."

תפיני

Lev. vi. 21. and תפהו, 1 Sam. xxviii 24. See in פה *mouth*.

אפה and אופה

Pl. in ים and ות, *a baker*. Gen. xl. 17. " all manner of *bake-meats* for Pharaoh." מעשה אפה. 1 Sam. i. 5. " he gave to Pe- " ninnah his wife, and to all her ſons and " her daughters, portions [ſc. of meat, bread, and wine, as, 2 Sam. vi. 19. after the ſacrifice] " but unto Hannah he gave

"מנת אחת אפים a portion of *bake-meats*," a hot collation; made a feaſt for her.

אף

Heat, anger. Gen. xxvii. 45. "till thy "brother's אף *anger* turn away." xxx. 2. "Jacob's anger יחר was kindled." Deut. ix. 19. האף והחמה "*the anger and hot diſ-* "*pleaſure*;" or heat and fury.

אף

The noſe, pl. אפים *the noſtrils*; whence conſtantly iſſues a warm ſteam, and which, in anger, is quite hot. And whether יחר אף were intended to ſay, *the noſe was heated*, or *anger was kindled*, as we render it, yet the noſe is *hot*, in anger; and the expreſſion is proper either way. Gen. ii. 7. "breathed "into אפיו *his noſtrils* the breath of life." iii. 19. "in the ſweat of אפיך *thy noſtrils*," with great propriety; for there the ſweat ariſes, in great labour. xix. 1. "bowed "himſelf with אפיו *his noſe* to the ground," in humble proſtration, when the noſe touches, or goeth towards, the ground. Mr. P. "as the French ſay, *Le nez en terre*;" which is a very pretty illuſtration of the Hebrew phraſe. Exod. xi. 8. חרי אף "*great anger.*" It is hard to ſay, whether it mean ſo, literally, or *heat of the noſe*; but the ſenſe is the ſame either way. xxxiv. 6. ארך אפים "*long-ſuffering*" is literally, as Pagn. *longus narium, i. e.* long of, or in, the noſtrils. The paſſions have their effects upon the body, and give the ſeveral parts a particular caſt. A *long noſe* is both the ſign, and effect of *long-ſuffering*; a ſhort noſe, of anger. The heat, in anger, ſwells the noſe, and ſhortens it. A *high* noſe is pride. Num. xi. 20. "till it come "out of אפכם *your noſe.*" Deut. xxxiii. 3. אף "*wrath* enveloped the nations." Ver. 10. "they ſhall put incenſe באפך *in thy* "*noſe*," to cool the heat of it in anger; ſo here, to aſſuage anger, and make atonement. Job iv. 9. "by the breath of *his* "*noſtrils* are they conſumed. xl. 6. "caſt "abroad אפך עברות *the rage of thy wrath.*" Pſal. x. 4. "through גבה אפו *the pride of* "*his countenance*;" but, literally, *his high noſe.* xviii. 8. God is deſcribed as in anger, his whole face being inflamed. "There "went up a ſmoak out of *his noſtrils*, and a "fire from his mouth devoured; coals "were kindled by it." lxxiv. 1. "Why "doth אפך thine anger [noſe] ſmoak?" Prov. xiv. 7. קצר אפים "*ſoon angry*," brevis naribus. xxx. 33. מיץ "the churning, or "preſſing, of milk bringeth forth butter; "and the preſſing, wringing, or ſqueezing, "of *the noſe* bringeth forth blood; and the "preſſing of אפים *the noſtrils* bringeth "forth ſtrife." A noſe preſt down is ſhortened; and, *ſhort in the noſtrils*, is the emphatical phraſe of SS. for haſty and impatient. Preſſing the noſtrils, or continually ſhortening them, is being captious and querulous; catching fire at every little thing which kindles ſtrife.

אפף

Like other double words, ſhould only carry the ſenſe of the root further and ſtronger. 2 Sam. xxii. 5. "the waves of death אפפני "*compaſſed me.*" Pſal. xl. 13. "innume- "rable evils אפפו עלי *have compaſſed me* "*about*;" ſuppoſe we ſay, "*have been in* "*a rage or heat againſt me.*" Jonah ii. 9. "The waters אפפוני raged againſt me." The rage of the ſea is common language.

אף

Is alſo uſed as a particle, *hum! ha!* It is a noiſe from the noſe, rather than the mouth; and is often introductory of what is going to be ſaid, and ſometimes expreſſes indignation, or diſapprobation. In beginning to ſpeak, the noſe gives warning, or the breath makes a kind of noiſe through it. You can't ſpeak till the noſe is clear; and, in anger, the noſe is the outward ſign, and ſo properly a particle of diſapprobation. Gen. iii. 1. אף כי "*yea*, hath God ſaid?" Num. xvi. 14. אף "*moreover* thou haſt not "brought us into a land, that floweth with "milk or honey;" ſpeaking as in anger. 2 Sam. iv. 11. אף כי "*how much more* when "wicked men have ſlain a righteous per- "ſon." Lev. xxvi. 16. אף אני "I *alſo* "will do this unto you;" God ſpeaking in anger.

anger. Deut. xxxi. 27. "while I am yet "alive with you this day, ye have been "rebellious againſt the Lord; ואף כי and "*how much more*, after my death;" expreſſing an inference, in anger, from what went before. Such rebukes, or ſhort tart remarks, as well as preambles, are ſpoke as much almoſt with the noſe as mouth. The compounds אפו, &c. and the double word אפוא, are eaſily ſeen, by the context, to bear a proper reference to their root.

אפה

Though oftenеſt writ איפה, a dry meaſure of about eight gallons, containing ten homers or ſheaves, which, at an average, yield a buſhel—perhaps named from a noſe or ſpout; or, ſee Mr. P. the *dreſſing-meaſure*; the quantity a family baked at once: as they do now, in the North of England, bake a buſhel, or more, at once; eſpecially, where the bread is made of rye, or barley, or a mixture of them with wheat.

אפד

It occurs only as a verb with the noun. Exod. xxix. 5. "and אפדת לו בחשב האפד "*and gird him, with the curious girdle of* "*the ephod.*" And, Lev. viii. 7. "and he "*girded* him, with the curious girdle of the "ephod, and ויאפד *bound it* unto him there- "with."

The *ephod* was an upper garment, which, like a ſhort cloak without ſleeves, covered the ſhoulders and breaſt, down to the middle. A garment, of like ſize and ſhape, is much worn by the Aſiatics ſtill. It was not peculiar to the High Prieſt, nor ſacerdotal order, any more than any other part of their dreſs. But the *materials*, or, eſpecially, the *inwrought* figures, with the Urim and Thummim, were appropriated to the High Prieſt, and none durſt wear an ephod made as his was. But *the ephod* was worn by others, it not being the form, or ſhape, or uſe of the garment, but the hieroglyphical figures upon it, that *conſecrated* the High Prieſt, and ſanctified the ſacerdotal ephod from common uſe. David, who was not a prieſt, wore an ephod of linen; and ſo did all the family of Aaron. It is among the garments, that were *to ſanctify Aaron, to conſtitute him prieſt*, Exod. xxviii. 4. The breaſt-plate; *the ephod*; pallium, or cloak; the coat השבץ of ſpangles, or eye-let work, *i. e.* eyes irradiated like ſtars; the crown or mitre, and belt. It was made, as the reſt of the garments were, of gold-wire, blue, purple, and ſcarlet ſilk, and twiſted linen, or flaxen thread, white; the gold-wire being intermixed with each. And it was embroidered, or inwrought, with double cherubs, and palm-trees in bloom between them; the lion-man being in profile, and each face looking towards a palm-tree, made of the ſame materials with the ephod itſelf. On the ſhoulders of the ephod were the names of the twelve tribes, ſix on each ſhoulder, engraven on two onyx-ſtones, in *ocellatuns*, or eye-lets of gold; and on the breaſt were the Urim and Thummim, or twelve precious ſtones, engraven with the names of the twelve tribes. And, when this was on, the High Prieſt might conſult the Oracle; and the King, or Judge, by him, in any emergency in war, as Saul, and David, and others, did. This kept the cloak, or robe, and the long coat, or *toga talaris*, cloſe bound to the body, to juſt below the pit of the ſtomach; and it often, in ſpeaking, includes all the reſt, and ſtands for the whole pontifical dreſs and *ſervice*, which it was conſecrated to; or, rather, which it conſecrated the prieſt to. See Jud. viii. 27. "made *an* "*ephod* thereof—and all Iſrael went *aſtray* "after it." And ſo in other places. 1 Sam. xiv. 3. "Ahijah was the prieſt of "Jehovah, in Shiloh, wearing *the ephod.*" Iſai. xxx. 22. "and the אפדת מכסת זהבך "*ephod of thy caſt gold*;" for, Exod. xxix. 3. they caſt the gold, in plates, and beat it out thin, and then cut it into wires, to weave in with the ſilk and thread. Hoſ. iii. 4. "without *ephod* "and teraphim;" *i. e.* without any divine ſervice. And indeed it may well imply the whole Levitical ſervice, when the prieſt could

could not administer without it: both as it bound the rest of the cloaths to the body; and as it had *the church* upon it, in whose name, or on whose account, he acted. Jud. viii. 27. "Gideon made an ephod, and put "it in his city;" in a tent, because there was no temple, before Solomon's. Dan. xi. 45. "he shall plant אהלי אפדנו *the taber-* "*nacles of his ephod*, between the seas, at "the glorious holy mountain." Is not this spoke of Mahomet?

אפל

Occurs only as a noun, and is construed *darkness*, thick, gloomy, &c. Exod. x. 22. "there was חשך אפלה *a thick darkness*," darkness of darkness. Joel ii. 2. "a day of "חשך ואפלה *darkness and gloominess*." Job xxviii. 3. "stones of אפל *darkness*, and the "shadow of death." It is applied to other things, besides the *storken'd* thick dense matter of the heavens in darkness; to the ground, when it is sullen and bound, and will not bear. Jer. ii. 31. "Have I been "a wilderness to Israel? *Jah*, a land אפל *of* "*darkness*;" and, Exod. ix. 32. to corn in *grain*, too hard to be hurt so easily by the hail, as the tender ear of barley and flax. "The flax and the barley were smitten— "but the wheat and the rye were not smit- "ten, for they were אפילת, *not grown up*," we say: but wheat and rye are ripe before barley, and the grain hard in the ear, when the other is a mere pulp, and easily destroyed by the hail. This was not long before the exodus, and so in, or near the month אביב Abib, when wheat was ripe enough to parch, and make bread of. The first fruits were offered the Sunday after the Passover; and, Lev. xxiii. 14. "ye shall eat "neither bread, nor parched corn, nor "green ears, till ye have brought an of- "fering unto your God;" which supposes the wheat then usually ripe enough for use. So, by Deut. xvi. 9. they began to put the sickle into the corn, the sixteenth of Abib, or March, and not in *May*; for on the sixteenth of March, was the sheaf offered, parched, rubbed out, and eaten. The א is radical, as appears by מאפל; and so it is not from נפל, as one would be otherwise apt to think. See Mr. Hutchinson, vol. D. p. 134.

אפן

A noun with a formative א, *a wheel*; pl. אפנים. It signifies *a wheel*, from its *turning round*, from פנה, and is any thing that turns. Exod. xiv. 25. "took off their "chariot אפן *wheels*." Prov. xxv. 11. "A "word spoken על אפניו *properly*, or *fitly*;" *i. e.* upon what it should turn upon.

אופן

A participial noun; the same. 1 K. vii. 30. "every base had four brasen *wheels*." 32. "the heighth of the *wheel* was a cubit and half a cubit." 33. "like a chariot- "*wheel*." Ezek. i. 15. "one *wheel* upon "the earth, by the living creatures, to *their* "*four faces*." Each creature had a wheel, and so a share in the turning, or bringing about, the matter of the vision. And the *base*, I suppose, had four wheels, in allusion to the four winds of heaven, what was done in them, concerning the whole earth, or all under the four winds of heaven. The brasen sea was upon twelve bulls, as the altar made of twelve stones, the number of the twelve sons of Israel; the bulls looking to the four winds.

אפונה

An adverb of doubt and uncertainty.

אפס

Defect; *end*; *nothing*; *not*; from פס with a formative א. Gen. xlvii. 15. אפס "*there* "*is no* money;" there is a failure of money. Num. xiii. 29. "*nevertheless*, the "people are strong." It is applied to *the end* of any thing, as of the camp, and of the earth, where their continuance *fails*. It is construed as a verb, in one or two places; but may be a noun in all of them. Isai. xxxiv. 12. "all her princes shall be *no-* "*thing*." So, ch. xvi. 4. and xxix. 20. "for the terrible one is אפס *nothing*."

אפע

Another noun with a formative א, from פעה *a viper*, or venomous serpent, whose

bite is mortal. Job xx. 16. אפעה "the "*viper's* tongue ſhall ſlay him." Iſai. xxx. 6. "the people of the South, the land "צרה יצוקה *hard rock and ſtoney* [Arabia Petræa] "whence the lion and young "lion, אפעה *the viper*, and fiery flying "ſerpent." xli. 24. "behold, ye are of "nothing, and your work מאפע *of the ſer-*"*pent*;" not of the Lord. We ſay, *of nought*. Marg. worſe *than of a viper*. It is a general name for a ſerpent, from its noiſe, *hiſſing*, or *huſſing*: "a ſibilo." Cocc.

אפק

To *reſtrain*, *put a force*, or *violence upon*. It occurs as a verb only in hithp. Gen. xliii. 30. "*refrained himſelf*." 1 Sam. xiii. 12. אתאפק "*I forced myſelf*," put a force upon myſelf. It is applied to *currents* of water, which come with force and violence; and to the *channels* alſo, in which they flow—either as being what *reſtrain*, confine in them, thoſe violent waters; or what were the hard ſtony bottoms the waters could not tear away.

אפיק

2 Sam. xxii. 16. אפיקי "*the channels* of the "ſea." Job vi. 15. "as *the ſtream* of brooks "they paſs away;" *force* of torrents. The vallies are filled with rapid ſtreams, in mountainous countries, which ſoon run off. And ſome vallies ſhall be lakes all the winter, and bear corn and graſs in the ſummer. xii. 21. "and weakeneth the ſtrength "אפיקים of the mighty," violent and fierce. xl. 13. "his bones are אפיקי *ſtrong* "*pieces* of braſs." xli. 6. "the pride אפיקי "*of the flakes of the ſcales*." It ſignifies neither currents, channels, men, bars of braſs, or plates of iron—but as *force* and *violent reſtraint* are included.

אפר

Aſhes, *powder*; from פר *to break*, with a forma ive א. It is often coupled with עפר *duſt*, and is any ſubſtance reduced to powder or aſhes, whether by fire, or any other means. Gen. xviii. 27. "I am duſt and "*aſhes*;" under the condemnation of being reduced to aſhes, as formed alſo of duſt. Num. xix. 9. "*the aſhes* of the heifer," that had been burnt, to be kept without the camp, to mix with water, to cleanſe from pollutions—applying the merits of Chriſt's death by faith. 1 K. xx. 38. "diſ-"guiſed himſelf with אפר *powder*, or *aſhes*, "upon his eyes." Iſai. xliv. 20. "he "feedeth on *aſhes*," metaph. not on ſolid food; follows evil counſels, that lead only to deſtruction. lviii. 5. "to ſpread ſack-"cloth and *aſhes* [not *under*, but] *over* "him? wilt thou call this a faſt?" lxi. 3. "to give unto them פאר *beauty*, or glory, "for אפר *aſhes*." Ezek. xxviii. 18. "I will "bring thee to *aſhes* upon the earth," bring very low.

אופיר

Is the name of *a country*, 1 K. ix. 28. x. 11. xxii. 49. *& alibi. The duſt-coaſt*, meaning *the ore* of gold; though, perhaps, there might be other *ore* there too. The root may be פר, as of the laſt, *to break*, as the preſs breaks, or cruſhes, to pieces, or as fruit breaks out. If named from *Ophir* [Gen. x. 29. a ſon of Jocktan, whoſe children *dwelt from Meſha near Sephar a mount of the eaſt*, and ſpread on eaſtward] it might be in the Eaſt Indies, or upon the Arabian coaſts, adjoining upon *Havilah* his brother; though ſome of them might go beyond the Perſian Gulph, though *Havilah* did not. 1 K. ix. 28. "and they came to *Ophir*, "and fetched from thence gold." The ſhips ſailed from the Red Sea. x. 11. "the na-"vy alſo of Hiram brought gold from "*Ophir*." xxii. 49. "Jehoſhaphat made "ſhips of Tarſhiſh, to go to *Ophir* for "gold: but they went not, for the ſhips "were broken at Ezion-geber," in the Red Sea, and Tarſus is in Cilicia, in the Mediterranean. And how did the navy of Hiram get to Ophir? Was it built in the Red Sea, as Solomon's was, and thence by caravans? So *Ophir* and *Tarſhiſh* might communicate by caravans; for Ophir, no doubt, lay near Havilah, upon the coaſts of Arabia or Perſia, or thereabouts; and Jehoſhaphat's Tarſhiſh-ſhips muſt be ſhips

to

to carry on the trade from Ophir, which he could go to, from the Red Sea.

אפריון

Cant. viii. 9. *a chariot*. Marg. *a bed* to repoſe upon, for indolence, and ſuch a ſituation of body and mind, as the verb הפר to *break*, be languid, without ſpirit and ſtrength, implies.

אץ

To *urge forward*, *preſs upon*, *drive on*, *haſten*. Gen. xix. 15. "the angels יאיצו "haſtened Lot." Exod. v. 13. "the taſk-"maſters אצים *were urgent*." Joſh. xvii. 15. "if mount Ephraim אץ *be ſtrait* for "you," preſs you too cloſe.

אצל

To *reſerve*, *keep by* or *near one*, *lay by*. Gen. xxvii. 36. "haſt thou not *reſerved* a "bleſſing for me?" Num. xi. 17. "and אצלתי "I *will take* of the ſpirit, which is "upon thee;" reſerve part of it. Eccleſ. ii. 10. "whatſoever mine eyes deſired, I "*kept not* from them."

אציל

A n. ſ. a perſon, or thing, that is *kept* by one at the ſide; ſo choice friend. Exod. xxiv. 11, אצילי "*nobles* of Iſrael," choice, reſerved ones. Iſai. xli. 9. "I have taken thee "from the ends of the earth, and called "thee מאצילי from *the chief men* there-"of;" rather from the ſides of it. It is equivalent to *ends* of the earth; meaning another hemiſphere. The adjacent parts to any country are *at the ſides of it*, *cloſe by it*, as אצל imports. Jer. xxxviii. 12. "put "theſe rotten rags under אצילות ידיך *thine* "*arm-holes*, under the cords;" Heb. *hand-holes*; the inſides or hollows of the hands. Ezek. xiii. 18. כל אצילי ידי "all that *are* "*reſerved under my hand*," *i. e.* my choice "friends, or favourite ones. xli. 8. "ſix "cubits אצילה *with a reſerve*;" or, *more beſides*.

אצל

A prepoſition; *near*, *cloſe by*. 1 Sam. xvii. 30. "he turned מאצלו *from him*, אל מול "towards another."

אצר

To *treaſure up*. Iſai. xxxix 6. "and that "which thy fathers אצרו *have laid up*."

אוצר

A treaſure or treaſury; ſtore or ſtore-houſe. Deut. xxviii. 12. "The Lord ſhall open "his good *treaſure*, the heavens, to give "thee rain;" *treaſure-houſe* rather. xxxii. 34. "Is not this laid up in ſtore with me, "and ſealed up באוצרתי *among my trea-*"*ſures*," or in *my note-book* of memorandums. It is a general term; a ſtore-houſe of riches, wine, oil, or any thing elſe, that is laid or put by. Job xxxviii. 22. אצרות "*treaſures* of ſnow," which the heavens have in reſerve, as they have rain and the winds Pſal. cxxxv. 7. Iſai. xlv. 3. "*trea-*"*ſures* of darkneſs;" hid in the dark under ground, or which ſee not the light, being kept in the dark.

אר

This word is applied to ſeveral things, Amos viii. 8. to a *river*; to *light*; and, with a double ר, is uſed in the ſeeming oppoſite ſenſe, *curſed*; as *Light* and *light* in Engliſh. The *vau* in אור *light*, is not *radical*, but *participial*. It is not in the verb, Num. vi. 25. or Pſal. lxxx. 4. or 1 Sam. xiv. 29. nor in the noun, Iſai. xxiv. 15. or Exod. xxv. 6. or Gen. i. 14. The root then is אר; and as אר and יאר are *a river*, or *ſtream*, to *flow*, ſeems the radical idea of the word. What fluid is more ſubtle, or more *fluid*, than the light? which is the oppoſite condition of חשך *darkneſs*, ſtagnate, torpid air. *Flowing* being the natural condition both of water and light; it ſeems, that *to flow* is the preciſe idea of the word. But *flowing*, or fleeting and tranſitory, are equivalent: and that fluidity, which is the perfection of light and ſtreams, is, in many other things, an imperfection. Jacob curſeth Reuben, Gen. xlix. 3. "un-"ſtable as water, thou ſhalt not excel." And, Job xx. 28. "his goods ſhall *flow* "*away*, in the day of his wrath." And hence ארר, or אר, with its laſt radical doubled, is uſed in the ſenſe we call *curſed*. I

know of no inſtance, where the laſt radical doubled makes a different root. It enforces the meaning of the word, in all other inſtances; and *flowing away*, fleeting, or the like, is what *curſed* expreſſes. I wouldthen make

אר

To *flow*, and to *curſe*, or pronounce a perſon waſting and fleeting. Gen. i. 15. להאיר " *to give light* upon the earth." Air, when in flux, is light. v. 29. " the " ground which the Lord אררה *hath cur-* " *ſed*;" in the language of Job above, *whoſe goodneſs* the Lord hath made to *flow away* in his wrath. xxvii. 29. ארור " cur- " ſed be ארריך they that curſe thee;" unſtable as water be they, that would render thee unſtable. Exod. xiv. 20. " the pillar " of the cloud—was a cloud and darkneſs " to them, but יאר הלילה *gave light by night* " to theſe;" Heb. *enlightened* the night. Night is the *dark air*, or *ſtagnate* air: to *enlighten* it, is to make it *light*, fluid, and eaſily moved; in oppoſition to *heavy*, dull, inactive. And *to make light of*, is, to curſe. xxii. 28. לא תקלל " thou ſhalt not " *revile* the Gods [Princes] nor תאר *curſe* " the ruler of thy people," wiſh *lightneſs*, or *inſtability*, to them; or elſe ſpeak *lightly*, and in a *looſe* manner, of them. Num. vi. 25. " The Lord יאר פניו *make his face* " *to ſhine* upon thee;" in oppoſition to the ſullen air of thoſe, who are angry. xxii. 6. " Come, ארה curſe me this people—he " whom תאר *thou curſeſt* יואר is curſed." Jud. v. 23. אורו " *Curſe ye* Meroz, ſays the Angel of the Lord, אורו ארור " *curſe ye* " *bitterly* the inhabitants thereof." 1 Sam. xiv. 29. " mine eyes ארו *have been enlight-* " *ened*;" being before ſtiff and dry, for want of ſteam within. 2 Sam. ii. 32. " and יאר " *it was light* to them, when they got to " Hebron; they had light by that time. Light is a condition of the air, which he that can diſprove, diſproves the conſtruction of the word, in its two-fold application, as well as the Scripture-philoſophy. Try at it who liſt! Job xxxiii. 30. לאור באור " to " *be enlightened with the light* of the living." xviii. 29. " thou תאיר *wilt light* my can- " dle. "lxvii. 2. פניו יאר " *make his face to* " *ſhine*." Iſai. lx. i. " Ariſe, אורי *ſhine*;" *be enlightened*.

אר

A river. Amos viii. 8. " it ſhall riſe up " wholly כאר *as a flood*." Iſai. xxiv. 15. " glorify ye the Lord בארים *in the lights* [*i. e.* the places where they ſet lights for ſhips at ſea] " the name of the Lord God " of Iſrael in the iſles of the ſea."

יאר

A river. Gen. xli. ſpoke of the Nile, and, Exod. vii. 17. but ver. 19. " ſtretch out " thine hand upon the waters of Egypt; " upon נהרתם *their ſtreams*; upon יאריהם " *their rivers*; and upon אגמיהם *their* " *ponds*; and upon their pools of water." Ponds were to fetch water from. The *ſtreams* were currents cut from the Nile; and their *rivers*, ſuch large cuts, as had outlets into lower grounds. Ezek. xxix. 3. " Pharaoh, King of Egypt, the great dragon, " that lieth in the midſt יאריו *of his rivers*."

יאור

The ſame. *A river*, or *flux of water*.

אור and אורה

A part. noun; *light*, and every thing, which light can ſignify metaphorically. Gen. i. 3. " let there be אור *light*, and there was " light." See Mr. Hutchinſon under this word. xliv. 3. הבקר אור " *it was morning* " *light*." Jud. xvi. 2. אור הבקר " *the light* " *of the morning*." Job xvii. 12. " they " change the night into day: *light* is next " unto darkneſs;" with them all one—they make little or no difference, betwixt good and bad. xxiv. 13. " that rebel againſt " the light;" that hate the light, and rebel againſt the truth. xxxi. 26. " if I be- " held [as an object of worſhip] *the light* " when it ſhined." xxxviii. 24. " what " way is *light* parted?" *i. e.* made by parting, as Gen. i. by dividing the matter, or grains, of darkneſs. Pſal. xxvii. 1. " The " Lord is my *light*, and my ſalvation." John ch. i. 4. " In him was life; and the life was " *the light* of men." Pſal. xlix. 20. " they " ſhall

" ſhall never ſee *light*;" ſc. the Eternal Light. lxxviii. 14. " By day, he led them " with a cloud, and all the night, with a " *light of fire*;" which diſtinguiſhes *light* from the fire, that ſends it out, though our tranſlation ſometimes confounds them. cxxxvi. 7. " To him that made great אורים " *lights*—the ſun—the moon—the ſtars." They are all as much *lights* as the ſun itſelf; though light be not formed at the orbs of the moon and ſtars, as it is at that of the ſun: the ſtreams from theſe orbs are *light*, and of them the text ſpeaks. Eccleſ. xii. 2. " while the ſun, and *the light* [after the ſun is down] " and the moon, and the " ſtars, be not darkened;" and ſo the day of life quite finiſhed. Iſai. v. 30. " and " *the light* is darkened," Heb. ſtorkened, and the phraſe is metaph. all happineſs gone, extreme affliction. ix. 2. " have ſeen " *the* great *light*;" Chriſt, who preached here. x. 17. " *the light* of Iſrael ſhall be- " come a fire," to deſtroy, verified on the Jews. xxx. 26. " the *light* of the moon " ſhall be as the light of the ſun; and the " light of the ſun ſhall be ſeven-fold, as " *the light* of ſeven days;" in the day of Chriſt, when, as ch. lx. 19. " the Lord " was unto them an everlaſting light, and " their God their glory. xxxi. 9. " whoſe " אור *fire* [Heb. light or lamp] is in Sion." xliv. 16. " Aha, I am warm, I have ſeen " אור *the light*." l. 11. " walk in *the light* " of their fire." Fire is as different a condition of the air from light, as ſpirit is; as *light* is formed by parting, or dividing, the groſſer air, ſo is it *ſtorkened*, or turned into darkneſs again; as, ch. xlii. 16. " I will " make darkneſs *light*." And, Zach. xiv. 6. " there ſhall be no light, יקרות יקפאון the " atoms, or fine precious parts of it, ſhall " be jellied," curdled. vii. " in the time " of the evening, there ſhall be *light*." When the day of the law was ſet, Chriſt, the light, aroſe.

אורים

Pl. *lights*; ſtreams, or fluxes. The twelve precious ſtones in the breaſt-plate of the High Prieſt are called by this name, *aurim* with the additional title of תמים *perfection*; they being, if the ſon of Sirach underſtood their deſign, *ſigns of truth*; as, undoubtedly, precious ſtones are of light. And the *twelve* of the twelve lights, and twelve foundation-ſtones of the church, the myſtical body of Chriſt, whoſe perſon the High Prieſt ſuſtained. With theſe upon him, or when inveſted with the ſacerdotal garments, he could approach, and conſult the Oracle. Lev. viii. 8. " he put the breaſt- " plate upon him: and he put in the breaſt- " plate *the aurim* and *thummim*;" the lights and perfection. There was nothing elſe in the breaſt-plate, but the twelve ſtones, or twelve names engraved on the ſtones. Exod. xxviii. 29. " Aaron ſhall " bear the names of the children of Iſ- " rael, in *the breaſt-plate of judgment*, upon " his heart, when he goeth in before the " Lord." Ver. 30. " thou ſhalt put in the " breaſt-plate of judgment *the aurim* and " *thummim*." The *judgment of aurim*, and the *breaſt-plate of judgment*, are ſynonymous; and the judgment of *aurim*, and the judgment of the children of Iſrael, *i. e.* their names on Aaron's breaſt, are the ſame. Num. xxvii. 21. " he, ſc. Joſhua, ſhall " ſtand before Eleazar the prieſt, who ſhall " aſk counſel for him במשפט אורים *after* " *the judgment of aurim*, before the Lord." Deut. xxxiii. 8. " Let thy *thummim* and thy " *aurim* be with the holy one, whom thou " didſt prove at Maſſah." Levi was proved there, and to that tribe they were given. But the reality was to be to *one perſon*; they were many. *Bleſs, Lord, his ſubſtance, and accept the work*, diſtinguiſhes him from them whoſe work was not accepted. 1 Sam. xxviii. 6. " the Lord an- " ſwered him, not by dreams, nor by *au-* " *rim*;" *i. e.* by the prieſt from the Oracle;—though it is ſaid, 1 Sam. xxx. 7. that " Abiathar brought *the ephod* to David, " and that David inquired of Jehovah, " ſaying, " Shall I purſue after this troop?" that doth not at all imply, that he did not ſpeak

ſpeak the words by the proper officer. Ezra ii. 63. "the Tirſhatha ſaid unto "them, that they ſhould not eat of the "moſt holy things, *till there ſtood up a* "*prieſt* [till the prieſt ſtood up] with *aurim* "and with *thummim*;" which implies, that, as ſoon as the affairs of the church ſhould be ſettled, which, upon their firſt coming, they were not, that they expected God would anſwer the prieſt in the Ephod, as before the captivity. And the whole myſtery of conſulting God by *aurim*, was the High Prieſt inveſting himſelf, *in a figure*, with the *light* and *perfection*, in his antitype, whoſe myſtic body, the church, under the names of the twelve tribes, is. And in that dreſs or character, like the real High Prieſt, the true light, he had acceſs to God.

ארר and ארור

Curſed. It is equivalent to מקלל *lightly eſteemed*, or become light and vile. This, as I underſtand it, is *unſtable*, *unſolid*, fleeting, and *flowing away*; which ſeems to expreſs what we mean by *curſed*, whether ſpoke of a perſon's mind, body, or ſubſtance of his houſe.

מארה

A noun; *a curſe*. מארר what *curſeth*, or *cauſeth a curſe*. נאר paſſ. *curſed*.

מאר and מאור

A luminary; conſidered as giving light. Gen. i. 16. "God made two great המארת "*lights* [ſc. the orbs of ſun and moon; in themſelves without light, as much as the fuel of the fire, or a looking-glaſs, are] "the greater המאור *light*, to rule the day; "and the leſſer המאור *light*, to rule the "night. He made the ſtars alſo;" diſtinguiſhing two mere inſtruments of light, under the term מארת, from the ſtars; and calling each part of the מארת *a light*, מאור a *giver of light*; which the moon does by reflection, as the ſtars do alſo. מאר and מאור differ but as *noun* and *participle*. Exod. xxv. 6. "oil for מאר *the light*;" which had ſeven lamps, and the ſame myſtical meaning as the ten golden candleſticks in the temple, and the ſeven in the *Revelation* —Chriſt, the Light of his church. Num. iv. 9. מנרת המאור "the candleſtick of the "light." Prov. xv. 30. מאור "*the light* of "the eyes [or *to* the eyes, or before them] "rejoiceth the heart." Ezek. xxxii. 8. "all מאורי אור *the bright lights* of heaven." The ſtreams from ſun, moon, and ſtars, are מאורי givers, means of light to us. They are all the ſame light in ſubſtance. The orbs are מארת a frame for light; מאורת with light in them; מאור the ſtream of light; and אור light itſelf. Pſal. lxxiv. 16. "thou haſt prepared מאור ושמש *the light* "*and the ſun*." Light was before the ſun, and the expanſion which God himſelf raiſed in the heavens or air, was that which formed light, before the ſun, in any ſenſe, was; nor is it now any part of the ſubſtance of the ſun, *i. e.* its orb; but of the air.

מארת

An inſtrument for light. Gen. i. 14. and 16. ſpoke of *the orbs*, among which light is formed only at that of the ſun: here, not having light on them; but, ver. 15. are called מאורת, as actually giving light.

מאורת

Iſai. xi. 8. "*the den* of the adder;" or hole the ſerpents *glide* in and out at; or an opening to the light. Cocc. light-hole, as we ſay, air-hole.

ארה

To *pluck*, or *gather*, may be a diſtinct root from אר, as a mutable ה is radical in many other words. q. v. as alſo

ארות and אורות

Under it.

ארב

To lie in wait or *ambuſh*, or *hide in a hole*. Deut. xix. 11. "and *lie in wait* for him, "and riſe up againſt him."

ארב and אורב

A lier in wait; an ambuſh. מארב the ſame.

ארבה and ארב

A *crack*, *crevice*, or hollow private place, where any thing can lurk, and hide itſelf. Gen. vii. 11. "the ſame day were all the "fountains of the great deep broken up, "and

" and ארבת *windows* of heaven [air-cracks, ſc. through the ſhell of the earth] " were " opened. See Mr. Hutchinſon, vol. A. Fountains come from the great deep, or central hollow, through the larger paſſages in the ſhell of the earth; and the air continually paſſes and repaſſes through the leſſer cracks, and, to the eye, numberleſs inviſible crevices. 2 K. vii. 19. " if the " Lord would make ארבות *windows*, or " cracks, in heaven." Eccleſ. xii. 3. " and " הראות be darkened בארבות in the holes, " or ſockets." It ſeems ſpoke of the eyes, or, perhaps, teeth. Iſai. xxv. 11. " he ſhall " bring down their heighth altogether עם " ארבות ידין with *the hollows*, or palms, of " their hands," ſc. ſpread upon the ground. The compariſon is, that Moab ſhould be humbled to the ground, as a perſon, who falls flat upon his hands and face. It is the cracks, or paſſages, through walls or buildings. Ch. lx. 8. " as the doves to " ארבתיהם their *windows*;" *i. e.* holes. Job xxxvii. 8. " beaſts go into ארב *dens*." Hoſ. xiii. 3. " as ſmoak מארבה from or " through a *crack*."

ארבה

A locuſt. They breed and lurk in holes. Lev. xi. 22. " theſe of them ye may eat, " *the locuſt* after his kind." Jud. vi. 5. " as " ארבה *the locuſt* for multitude." We ſay, *as the graſshopper*; but the gr ſhopper breeds in froth, from eggs laid by the *adder-ſpear*, in the knots or joints of weeds, or low ſhrubs. Nah. iii. 16, 17. " thou haſt mul- " tiplied thy merchants above the ſtars of " heaven; above the canker-worm, that " ſpoileth and flieth away. Thy crowned " are as *the locuſts*;" for number, waſting, ſpoiling, and then diſappearing.

ארג

To *weave*. Jud. xvi. 13. " if תארגי *thou* " *weaveſt* the ſeven locks of my head with " the web." 2 K. xxiii. 7. " where the " women *wove* בתים hangings," and coverings of the ſeveral diviſions of their tabernacles or temples, as the believing women ſpun and wove the coverings and veils for the tabernacle of Jehovah. Iſai. lix. 5. " *they weave* the ſpider's web."

ארג and אורג

What weaves; *a weaver*; *a ſhuttle*. There was a ſettlement of *weavers* at Bethlehem. 2 Sam. xxi. 19. " Elhanan a ſon of יערי " ארגים, a Bethlehemite." Job vii. 6. " My days fly ſwifter than ארג *the ſhuttle*." Hezekiah ſays, Iſai. xxxviii. 12. " my life " קפדתי [2d perſon fem.] *hurries* as *the* " *ſhuttle*."

ארגז

A *purſe*, or *coffer*; and may be from ארג *to weave*, and גז *to cut*; and ſo named from ſome particular manner of cutting the ſtuff, as *velvet* is; or from רגז *to ſhake*, as a *purſe* or bag eaſily does. 1 Sam. vi. 8. xi. 15. only.

ארה

Occurs twice as a verb. Pſal. lxxx. 13. " a vine—all they that paſs by the way " ארוה *do pluck her*." Cant. v. 1. " ארית *I* " *have gathered* my myrrh, with my ſpice." To pluck off from a tree, is plainly its meaning, or *to crop*.

ארות and אריות

Stalls. 1 K. iv. 26. " Solomon had forty " thouſand ארות *ſtalls* of horſes למרכבו." 2 Chron. ix. 25. " Solomon had four thou- " ſand אריות *ſtalls* of horſes; and chariots, " and twelve thouſand horſemen" xxxii. 28. " and ארות *ſtalls* for all manner of " beaſts; and עדרים לאורות [not, as we render it, *cotes for flocks*, but] " flocks at " *graſs*," or feeding upon *herbs*. As the verb is, to pluck or crop, horſes plucking the hay from the rack, or in the ſtall, juſtly give name to the *ſtall*. And ſo

אורות

Herbs, or *graſs*, *i. e*, what *is pluckt*, as garden herbs are, and greens by flocks. 2 K. iv. 39. " one went into the field, to gather " ארת *herbs*," for porridge. Iſai. xxvi. 19. " thy dew is as the dew אורת *of herbs*; and " the earth ſhall caſt out the dead."

ארי and אריה

A lion; whether from ארה to *pluck* and *ſnatch off* its prey. Qu. the Greek λεων may be

be from λεια *præda, prey*; which is almoſt equivalent. This was one of the cherubic animals on the ark; and, in conjunction with the man, ſtood to the right of the bull. The lion-man was the hieroglyphical figure, which, with a palm-tree in bloom between them, was embroidered in gold, and fine ſilk of various colours, in the ephod and girdles the High Prieſts wore; in the veils and coverings of the tabernacle; and inlaid in gold, in the walls and doors of the temple. As a creature of great ſtrength, and deemed the king of beaſts, and violent in its nature, it ſtands for other characters beſides that of the King of Glory, the Light of the World. This was one of the figures the Heathens worſhipped *the light*, the creature of God, as God, under; and one of their principal emblems. See Mr. Hutchinſon, vol. K. Montfaucon, and Pierius. The royal power, proweſs, and victory of Chriſt over the enemy, under the character of a lion, and the name of Judah, is predicted, Gen. xlix. 9. "Judah is a *lion's* whelp; "from the prey, my ſon, thou art gone up; "he ſtooped down, he couched as a lion, "and as an old lion: who ſhall rouſe him "up?" Num. xxiii. 24. and xxiv. 9. "the "people of God are as a lion, to eat of the "prey." Lam. iii. 10. "he was unto me "—as *a lion* in ſecret places;" *i. e.* as a dreadful, deſtroying enemy. Hoſ. xi. 10. "the Lord, he ſhall roar like *a lion*." Amos iii. 8. "The *lion* hath roared, who will "not fear? The Lord *Jehovah* hath ſpo-"ken, who can but prophecy?" But the lion is not appropriated to the kingly character, nor to the King of Kings; and yet united with man, and placed in the *divine glory*, in conjunction with the bull and eagle, and, ſtanding in the Holy of Holies, he can be denominated no leſs, nor any other perſon, but *the lion of the tribe of Judah*. Nor, as embroidered in the garments, the veils, walls, doors, and body of the outer temple, can he repreſent any other perſon, than the Royal Prieſt, whom all theſe things were abſolutely appropriated to. The enemies of Chriſt are, Pſal. xxii. 14. compared to a ravening and roaring lion; and he prays, ver. 21. "Save me from *the lion's* mouth;" and deſcribes, ver. 17. the manner of his death by crucifixion, from the method of catching lions by their feet. "They have "coiled me כארי *as a lion*, or, *as they do a* "*lion*, by my hands and my feet." A lion hath many qualities, and may repreſent various things. And, I think, both the Hebrew name, and *lion* from the Greek, beſpeak him *the* taker of the prey; in which character, he is applied to Chriſt, who will in due time ſeize the prey, and tear in pieces the enemy.

אריאל

The lion of God, or, *the lion is God*, was the name of ſome Moabites, 2 Sam. xxii. 30. writ alſo אראל. Iſai. xxix. 1. "Wo to אריאל *Ariel*, to Ariel, the city where Da-"vid dwelt—I will diſtreſs *Ariel*, and there "ſhall be heavineſs and ſorrow; and it "ſhall be unto me, as אריאל *Ariel*;" thoſe *curſed of God*, or *the curſe of God*; for ſo the word *may*, and, from the drift of the paſſage in the ſecond verſe, *muſt* be underſtood. There are many inſtances of this turn upon words, in the prophecies.

אראיל

Ezek. xliii. 15. Q.

אראלם

Iſai. xxxiii. 7. "behold צעקו אראלם *they* "*ſhall cry an alarm* without." So I would conſtrue it, as a term formed like our *alarm* [*ad arma*; this] *I ſee them*; as in confuſion and fright, when the enemy appeared.

ארז

The cedar; from רז or רזה, from the juice or oil it will diſtill, till it waſte, or exhauſt itſelf. It is an ever-green, and the wood very laſting, and ſweet-ſcented. The tree is very tall, and very common in Syria. A branch of it was uſed with hyſſop, in the legal purifications, from its fine cleanſing quality. Jud. ix. 15. "let fire come out of "the bramble, and devour the *cedars* of "Lebanon," the Princes of the people of God; who, like many other nations, were planted

planted on that mountain. Pſal. xxix. 5. "The voice of the Lord breaketh *the ce-* "*dars:* yea, the Lord breaketh the cedars "of Lebanon." Thunder, and the ſons of thunder, or the voice of the Goſpel, fulfilled this text; and all the Princes of Lebanon ſubmitted. The temple is called a *houſe of cedar*, from the great quantity uſed in it, and the courts about it. The cedar grows to a vaſt height and ſize.

ארח

Occurs once as a verb; to *go in a track*; as a noun, a *common road, high-way, path*; conſtant courſe, or *ſettled cuſtomary way*; a *traveller*. הלך is *going*, or *moving on*. דרך to extend, or ſtretch forth, as the road does. Gen. xlix. 17. "a ſerpent by דרך "*the way*, an adder in ארח *the path*." Jud. xix. 17. "he ſaw הארח a *wayfaring* man in "the ſtreet." Job xxii. 15. "thou haſt "kept the old ארח *way*, which wicked men "have troden." xxxiv. 8. "which ארח "*goeth* in company with the workers of "iniquity;" goeth in their track.

ארחה

A *path*, body of travellers. The word is not confined to the road; but is any ſettled courſe. 2 K. xxv. 30. "and ארחתו "*his allowance* was a continued ארחת *al-* "*lowance* given him of the King:" which hath nothing to do with a journey; but it was the *ſettled, ſtanding*, or *uſual*, allowance of the table. And ſo, Prov. xv. 17. ארחת "*a dinner* of herbs;" as a dinner is a ſtated cuſtomary meal. Jer. xl. 5. "the captain "of the guard gave him ארחה *victuals*, or "*ſettled allowance*, and a reward;" as Jehoiachin had above.

ארך

To prolong, lengthen out, defer. Gen. xxvi. 8. "it came to paſs, when the days ארכו "*were prolonged* to him there." Exod. xx. 12. "that thy days *may be long*, upon the "land." Deut. xxii. 7. "that thou mayeſt "*prolong* thy days." Eccleſ. vii. 16. "there "is a juſt man, that periſhes in his righte- "ouſneſs; and there is a wicked man "מאריך *advances*, thrives, continues getting "forward, in his wickedneſs." *Lengthening* the ground is getting forward, or gaining ground. And it is as proper to the ſpace you go, as the ſpace you live, or to any progreſs and advancement. viii. 12. "though a ſinner do evil an hundred times, "and מאריך לו *proſperity be to him* [ſucceſs may be lengthened, as well as days] "yet "ſurely I know, it ſhall be well with them "that fear God, which fear before him. "But it ſhall not be well with the wicked, "neither ſhall he prolong the days:" tho' he *lengthen* his wickedneſs, he ſhall not lengthen the time. He may *proſper*, but not long. There is a *turn* upon the words, which our language won't expreſs. Iſai. xlviii. 9. "for my name's ſake, I *will defer* "mine anger;" as *elongo* in *Latin*.

ארך

Length; and *long*.

ארוכה and ארכה

Are uſed as nouns, in the ſenſe the verb is, Eccleſ. viii. 12. *progreſs*; the getting ground, or advancing, which is a *lengthening*. 2 Chron. xxiv. 13. תעל ארוכה למלאכה "*and the work was perfected*;" advancing went on to the work; the work went on ſucceſsfully. So, Neh. iv. 7. ſpoke of the repairing of the temple. Iſai. lviii. 8. "then "ſhould thy light break forth, as the "morning, and ארכתך *thine health* [proſperity, thriving] "ſpring forth ſpeedily." Jer. viii. 22. "Is there no balm in Gilead? "Is there no phyſician there? Why then "לא עלתה ארוכה doth not the recovery of "the daughter of my people go forward?" We ſay, when people are recovering, that they gain ground, or get forward. He that runs apace, *lengthens* his ground; and this is applied to any *ſucceſs*, or *progreſs*. So alſo, chap. xxx. 17. and xxxiii. 6. it is not *health*, nor *plaiſter*, but *the progreſs*, or getting forward.

ארם

A palace, or lofty building; from רם. 1 K. xvi. 18. "he went into ארמון the palace, *i. e.* high turret of the King's houſe. 2 Chron. xxxvi. 19. "they burnt the houſe

" of God, and brake down the wall of Je-
" ruſalem, and burnt all *the palaces* [tur-
rets rather] " thereof." There were many towers on the wall. Prov. xviii. 19. " con-
" tentions are like the bars of *a caſtle*." Iſai. xxiii. 13. " they ſet up בחניו *the*
" *towers* thereof, they raiſed up ארמנתיה
" *the palaces*;" *turrets*, or high buildings, for defence or ornament. The porch of the temple was an hundred and twenty cubits high, 2 Chron. iii 4.

ארן

Iſai. xliv. 14. " he planteth *an aſh*, and the
" rain grows it;" not a *tree*, but *thriving*, healthy plant, which the rain grows to a tree. It might be *an aſh* or *pine* ſpoke of; but ארן is not the *ſpecies* of tree, but *plant*, or young tree, of whatever kind, planted on purpoſe for ſacred uſe. See רן.

ארן and ארון

An ark or cheſt, whether for ſacred or prophane uſe. Gen. l. 26. " they embalmed
" him, and he was put in ארון *a coffin* in
" Egypt." Exod. xxv. 10. ארון " *an ark*
" of ſhittim-wood, two cubits and a half
" the length thereof; and a cubit and half
" the breadth thereof; and a cubit and a
" half the height thereof." It was overlaid with ſheet-gold; the mercy-ſeat its cover or lid; and on it ſtood the cherubs in glory. 2 K. xii. 9. it is a cheſt to put the offerings of the money in. A cheſt is a hollow *ſounding* box; and ſo I derive it from רן *to ſound out*, or *ſhout*. It is the *hollow ſound* of the cheſt, not its *uſe*, which is various and oppoſite, its name imports. The ſacred import of the *ark* aroſe from its being made of wood, or earthly periſhable materials, covered with gold, and crowned; and from its being the ſtage, on which was repreſented the means of our redemption, before *the perſonators of the Majeſty on high*. It had in it the golden pot of the bread from heaven; the terms of the covenant [as well thoſe, that were broke by Moſes, as the unbroken tables, it being to be reſponſible for both]; and the almond-rod, or the head-rod of Levi, that bloſſomed and bore fruit when the reſt of the rods lay dead; as the almond does. It was a hollow cheſt, to ſerve theſe ſeveral purpoſes, which the humanity of Chriſt, joined to the Divinity, fulfilled; or which were fulfilled *in*, and *by* it. It was not to repreſent the manhood as to form, as the human figure, in the cherubic ſub-deity, did. The ark of God muſt be as old as the cherubic imagery, becauſe that was an undivided part of the mercy-ſeat, that was the cover or lid of the ark: therefore was inſtituted upon the fall of Adam, and ſtood under the Cherubs that God *then* placed betwixt Adam and the garden of Eden. And no wonder we meet with ſo many traces of it, and its furniture, in ſo many parts of the world, before Moſes, or among thoſe who could not have it from Moſes. See Mr. Hutchinſon, and Mr. Parkhurſt on this word.

ארץ

The earth, or terraqueous globe; in diſtinction, *the dry land*; any *land*, or portion of earth; and the people of it. The land of the living is *above-ground*: the land of oblivion is *under-ground*, where perſons are forgotten. Some derive it from רוץ *to run*, becauſe it runs round the ſun; others, becauſe animals run round it; others from the ſame verb, becauſe the feet *break* it; others, becauſe רצה *it deſires* to bring forth fruit. I would derive it from the ſame verb which ſignifies to *run*, crumble, or break to pieces; on which its fruitfulneſs depends. We call this *running*: and this expreſſes the nature of *earth*, or *ground*; and without which it could not anſwer the end of its creation.

The SS. ſpeak of the borders, the extremities, and ends of the earth; which has made ſome people imagine it was not a globe. The *borders* of the earth, are the air, which is next to, or borders upon it. The air, being in different conditions, in theſe borders, evening and morning, autumn and ſpring, winter and ſummer, cauſeth the diurnal and annual revolutions, the difference of the ſeaſons, and days and nights.

nights. The ends of the earth mean the parts, at the extremes of the horizon, or at a great diſtance, where the rotundity of the earth *cuts off* the adjacent parts beyond, *from us*, as much as if it actually ended there. See Mr. Hutchinſon; and the ſeveral words.

ארש

To betroth, or *beſpeak*, *promiſe*, or *engage by word*. Exod. xxii. 16. "a maid that is "not ארשה *betrothed*," or engaged. Deut. xx. 7. "what man is there that *hath be-* "*trothed* a wife, and hath not taken her?" 2 Sam. iii. 14. "deliver me my wife Mi- "chal, whom ארשתי *I eſpouſed* to me, for "an hundred fore-ſkins of the Philiſtines." That was the dowry; but ארש is not marriage, but the engagement, or *promiſing*. Some time intervened, ſeveral ceremonies, inquiries, and a week's feaſting: and then the man paid the dowry for his wife. Hoſ. ii. 19. 20. "I *will betroth* thee unto me for "ever—and thou ſhalt know the Lord." God would no more reject his church on earth; as the parties did each other, during the time of betrothing, and before the marriage-ceremony; as Saul did David; the Philiſtines Sampſon—on ſome real, or pretended diſlike. God had rejected the Jewiſh church; but would call a church out of it, which he would betroth to himſelf, and never part with. But the *marriage* is in heaven. The *bridegroom* has paid the dowry for his betrothed wife; but takes her not, till his return at the laſt day.

ארשת

A noun. Once, Pſal. xxi. 3. "Thou giv- "eſt him his heart's deſire; and haſt not "with-holden *the requeſt* of his lips;" what he *beſpeaks*, or would engage you to give him.

אש

Occurs but once as a verb. Iſai. xlvi. 8. "remember this, and התאששו *ſhew your-* "*ſelves men*;" as if it had been התאישו: but, by the context, ſtands for the effect of thought and reflexion on the heart—"*Be* "*ye on fire*, bring it home to your heart, O "ye tranſgreſſors." *Did not our hearts burn within us*, ſay the two diſciples, *whilſt he opened to us the Scriptures*, Luke xxiv. 32. This new force, vigour, and rouſing of the heart, this *burning* of the heart, is what the verb expreſſes above; and which we may parallel to the *vis vivida* of fire. We uſe the phraſe to the ſame purport, when we ſpeak of *firing* with ambition, love, or any other predominant deſire. When ſpoke of knowledge, it is the oppoſite of that lazy inactive ſtagnation of darkneſs, and ignorance; and which *fire* is phyſically the oppoſite of. So the verb is, *to rouſe*, be active, vigorous; and the noun, *fire*, the moſt active thing we know.

אש

A noun ſ. *fire*; and what fire can metaphorically ſtand for. Fire is one of the three agents of the heavens, or aërial fluid, which is all fire round about the orb of the ſun. Fire may be made by the colliſion of the groſſer parts of the air againſt each other. It is a diſtinct ſubſtance from the fuel, and is often diſtinguiſhed from it, in SS. being *air*, in its moſt ſubtle condition, and higheſt agitation. It is *the ſubſtance of heaven in its purity*. See Exod. xxiv. 10.

The glory of Jehovah in the cloud, is often called *fire*; that auguſt appearance being, of fire in a cloud, ſurrounded with thick darkneſs. Gen. xv. 17. "a furnace of "ſmoak, and a lamp [rather *flame*] of "fire;" as the repreſentative of Jehovah paſſed between the parts of the ſacrifice, as the covenant-ceremony. Exod. iii. 2. "the "angel of Jehovah appeared unto him, in "a flame of *fire*—and ſaid, I am the Aleim "of thy fathers." xix. 18. "Mount Sinai "was altogether on a ſmoak, becauſe Je- "hovah deſcended on it, in fire: and the "ſmoak thereof aſcended, as the ſmoak of "a furnace." xxiv. 17. "The ſight of "the glory of Jehovah was like devouring "*fire*, on the top of the mount, in the ſight "of the children of Iſrael." Num. ix. 15. Deut. iv. 11. "the mountain burnt with "fire, unto the midſt of heaven, with dark-

" neſs, the cloud, and thick darkneſs. Je-
" hovah ſpake unto you, out of the midſt of
" *the fire*." 36. " he made you to ſee his
" great *fire*." xxxiii. 2. " at his right hand
" *the fire* דת למו was placed by him." Je-
hovah came forth, to talk with Moſes, as he did with Abraham; and then the glory, or fire, ſtood by, as his attending equipage. The fiery cloud is called the chariot of God; for he rode in it, as his vehicle or carriage. This was the chariot alſo of the cherubic ſub-deity; the cherubs being placed in *the glory*, as hieroglyphical ſubſtitutes. They had chariots of fiery clouds, for the light of the ſun, 2 K. xxiii. 11.

Jehovah is called *fire*, Deut. iv. 29. and ix. 3. " Jehovah thy *Aleim* is a conſuming
" *fire*." And, 2 K. ii. 11. רכב אש " *riders*
" of, or in, *fire*, and horſes of *fire*;" Jehovah *Aleim*, or the Agents, *i. e.* the Perſons of Jehovah, in human appearance, ſhewing themſelves in *fire*, or glory.

The fire on the ſacrifices was the wrath of God, *memorially*, not *really*, demanding ſatisfaction for ſin. Lev. xxiv. 7. *& alibi*,
" for a memorial אשה " *the offering by fire*
" to Jehovah." Jehovah frequently ſent forth the fire, and conſumed the ſacrifice on the altar; eſpecially on extraordinary occaſions: and thereby gave evidence, that the fire on the altar was not the *real fire* that was to be atoned, the ſon born, Iſai. ix. 6. being לשרפה for the burning, מאכלת אש the food of *the fire*.

אשה

Ignitio; what is burnt in the fire, or offered by fire—as we call wood *firing*.

אשויתיה

Jer. l. 15. rendered *foundations*; " her
" *foundations* are fallen, her walls are
" thrown down." Foundations cannot be ſaid to fall; and perhaps it means the *fire*-altars, or images, or ſacred fires, which were on their walls in great abundance, and upon their beſt and ſtrongeſt buildings.

אשישה

Pl. in ים and ות both; *a flagon*. 2 Sam. vi. 19. " to every one a cake of bread, and a
" good piece of fleſh, and *a flagon* of wine." Cant. ii. 5. " ſtay me with *flagons*." Hoſ. iii. 1. " who look to other Gods, and love
" *flagons* of wine." Iſai. xvi. 7. " Moab
" ſhall howl for Moab; לאשישי קיר חרשת
" *for the flagons of Kir-hareſeth* ſhall ye
" mourn: ſurely they are ſtricken," Heb. *broken*. It was a veſſel for wine, *made by fire*, whether glaſs or ſtone, if the derivation from אש may be relied on, as, by rule and authority, it may; and *Hareſeth* of the Moabites was famous for ſuch *burnt-ware*, whether bottles or jars. חרש is a *potſherd*; indeed any thing worked, or formed, in ſtone, metal, or wood.

אש

2 Sam. xiv. 19. ſeems a dialectical difference, or irregular pronunciation; which the vulgar ſtile, however correct the learned ſtile is, and uniform, uſually abounds with; and differently, in different parts of a country. There are two more ſuch, in this text, in המין and השמיל. Mich. vi. 10. עוד האש
" *are there yet*, or, *there is yet a being* of
" the treaſures of wickedneſs in the houſe
" of the wicked." A noun from יש with a formative א; for יש drops its *jod*, as in תושיה, and אשה *woman*.

אשך

From שך, to pour, or empty out. It is ſpoke of what we call the levels, which are ſubject to be overflown. Num. xxi. 15.
" and אשד *the ſtream* [or flowed grounds]
" of the brooks, which go down to the
" dwelling of Ar." Deut iii. 17. and iv. 49.
" *the ſprings*, or ſpringy grounds, of Piſ-
" gah." It is ſpoke of the ſame grounds, Joſh. x. 40. xii. 3, 8. xiii. 20.

אשך

Once, Lev. xxi. 20. conſtrued *teſticle*; " or
" be ſcurvy, or ſcabbed, or מרוח אשך *hath*
" *his ſtones broken*." On what authority it is ſo rendered, Qu. מרוח, if from ימרחו, Iſai. xxxviii. 21. ſignifies, not *broken*, but *laid on*, bound on, or ſomething of that nature —bound round with *the ſhingles*, perhaps, or ſome diſtemper, from נשך *to bite*. Or Qu.

אשל

An oak. 1 Sam. xxxi. 13. "they took their "bones, and buried them under האשל *a* "*tree* at *Jabesh*;" which, 1 Chron. x. 12. is, "*the oak* at Jabesh." And it is a very proper name for the oak, as derived from נשל, with a formative א, and applicable to it, from *casting* its acorns. See נשל. And hence *asylum*: and such the oak was, as being near the sanctuary; and under it they buried, as being in the sacred ground, or church-yard.

אשם

To be guilty; to forfeit; to pay the forfeit, or be subject to it. The noun, *damage, default*, or *forfeit*. "It signifies both the "fault, and guilt of it. They being firmly "joined together, the Hebrew joineth "them in the same word." Leigh. Rather, the guilt and satisfaction, or *fault* and *forfeiture*, are joined together. This word is confounded with שמה *desolation*; but is distinguished, Ezek. vi. 6. It means indeed the taking, or prosecuting the *fine*, or *forfeit*, upon the guilty; and so, is taking vengeance. And the word properly signifies, the forfeit, or *penalty*, on *guilt*; and, as a sacrifice, the substitute who pays the penalty. It differs from חטא, which is *erring*, or committing the crime. Gen. xlii. 21. "they said one to another, we *are ve-* "*rily guilty*, concerning our brother." They mean, they who were now punishing for it, were suffering on that score—*guilty* they were, when they sold him, and that guilt was now coming upon them. Lev. iv. 13. "if the whole congregation of Israel "sin, through ignorance—and אשמו *be* "*guilty*," as Joseph's brethren above, by the sin coming upon them, and as in the case of Jonathan, and, before that, of Achan; and God shew himself angry, and so, upon inquiry at the Oracle, or by casting lots, or any other way, the sin be known. And so in all the cases, chap. v. 2. *& seq.* —"and *be guilty*." He is supposed to be guilty, or to have done the thing; and the *being guilty* supposes, as before, the anger of God shewing itself against him, and condemning him as guilty. In this case, they were to find out what it was, that lay upon them, and bring their trespass-offering, or *forfeit*, in their room. Lev. vi. 4. "because he hath sinned, and אשם *is* "*guilty*;" found guilty, or subject to the penalty of the law. Jud. xxi. 22. "ye did "not give them at the time, that you "should *be guilty*;" liable to the curse on them that did. Psal. li. 11. האשימם "treat "*them as guilty*, O God;" or take the penalty of them. xxxiv. 22. "they that "hate the just, אשמו shall be *guiltied*;" or suffer for their guilt—pay for it, as we say. Ezek. vi. 6. "the high places shall be de- "solate; that their altars יחרבו may be "laid waste, and יאשמו *made desolate*;" as if it were ישמו: and so, in other places, instead of *avenged*, or vengeance being taken. See Jer. xvii. 3. "thy high places בחטאת "a sin;" or into a sin. Zech. xi. 5. לא אשמו "not *suffer for it*."

אשם and אשמה

Guilt, damage, forfeit. Num. v. 7. "they "shall confess their sin, which they have "done, and השיב את אשמו *return the da-* "*mage*, in its full value, and add a fifth "part to it, and give it unto him, to whom "אשם *the forfeit* is לו *his*;" or due to. 2 Chron. xxviii. 13. "they said, ye shall "not bring in the captives here, for ye are "thinking to add אשמת יהוה *the ven-* "*geance, or demand of Jehovah* upon us for "our sins, and אשמתנו *our guilt*; for great "is אשמה לנו *the vengeance* we are liable "to, and there is fierce wrath against Is- "rael." Prov. xiv. 9. "Fools make a "mock of אשם *punishment for sin*." Isai. liii. 10. "that his body or life might make "אשם *satisfaction for sin*;" or pay the forfeiture. No one can be actually guilty for another: but, as to the pains and penalty of the guilt, he may stand in the other's stead; and so be *punishable*, which the Hebrew word supposes connected with *guilt*. See Mr. Parkhurst.

אשמנים

Iſai. lix. 10. Vide in שמן naſty greaſy places; ſuch as vaults, where dead carcaſes are.

אשף

Dan. i. 20. & *alibi*, conſtrued *aſtrologers*; but rather were their *wiſe men*, who were to explain the myſteries of religion—from שפה *lip*.

אשפה

With and without the formative א, a *dung-hill*; from שף to *break to pieces*. q. v.

אשפה

A *quiver*; perhaps from the ſame root, becauſe the arrows in it *daſh* and *beat* againſt one another; our Engliſh word, from their *ſhaking* in it, as they marched. Job xxxix. 23. " *the quiver* rattleth againſt him;" from the arrows beating againſt one another. Pſal. cxxvii. 4. " as arrows in the " hand of a mighty man, ſo are *little chil-* " *dren*; happy is the man that has אשפתו " *his quiver* full of them;" who protects and hides them, as, Iſai. xlix. 2. " and " made me a poliſhed ſhaft, in his *quiver* " hath he hid me."

אשר

To *proceed*, to *go forward*. Noun, *progreſs*, *ſucceſs*, *bleſſedneſs*. Gen. xxx. 13. " Leah " ſaid, באשרי *to my happineſs* [*i. e.* ſucceſs in her trial for children] " for women " אשרוני *will call me bleſſed*." Job xxix. 11. " when the ear heard me, then it *bleſſed* " me." Pſal. xli. 3. יאשר " *he ſhall be bleſſed* " on the earth." Prov. iv. 14. תאשר " *go* " not in the way of evil men." ix. 6. אשרו " *go* in the way of underſtanding." xxxi. 28. " her children ariſe up, and יאשרוה " *call her bleſſed*." Iſai. iii. 12. " O my peo- " ple, מאשריך *they which lead thee*, cauſe " thee to err." Cant. vi. 8. " the daughters " ſaw her, and *bleſſed her*;" pronounced her happy, or fortunate, in having ſo many perfections.

אשר

Job xxiii. 11. " my foot hath taken poſ- " ſeſſion of אשרו *his ſteps*." xxxi. 7. " if " אשרי my [*going*] *ſtep* hath turned out of the " way." Pſal. i. 1. אשרי איש " *Bleſſed is the* " *man*." Literally, ſteps, progreſs, ſucceſs to the man. The word, ſignifying to proceed, or go forward, ſhews whence they took the idea of *bleſſing* or *happineſs*. This laſt phraſe is very frequent. Pſal. xvii. 5. " Hold up אשרי *my goings*, in thy paths." xxxvii. 31. אשריו " *his ſteps* ſhall not ſlide."

אשר

A *pronoun*, *which*; *relative* and *progreſſive*; which continues on the ſenſe of what went before; or refers to it.

אשרה

Pl. in ים and ות, rendered *grove* and *groves*; but cannot ſignify ſo, in many places—if in any. A grove could not grow in the houſe of the Lord, or under *every green tree*. *Maachah* made an image to *Aſhre*, and *Manaſſeh* a graven image of it, and ſet it in the houſe of the Lord; which he could not do to a grove. Exod. xxxiv. 13. " ye ſhall de- " ſtroy their altars, break their ſtatues, and " cut down אשריו their *aſhres*." Deut xvi. 21. " thou ſhalt not plant thee [or fix up] " an *aſhre* of any wood, [or under any tree] " near unto the altar of the Lord thy " God." Jud. iii. 7. " ſerved *Baals* and " *Aſhres*." vi. 25. " throw down the altar " that thy father has, and cut down the " *aſhre*, that is by it—offer a burnt ſacrifice " with the wood of the *aſhre*, which thou " ſhalt cut down." It was a wooden image, if it was an image; and ſo were the cherubs, though covered with ſheet-gold, as was this, or ſome other metal. 1 K. xiv. 23. " they alſo built them high places, and " *pillars*, and *aſhres*, on every high hill, " and under every green tree." xv. 13. " becauſe ſhe had made מפלצת לאשרה *an* " *idol in a grove*—and Aſa *cut down* מפלצתה " *her idol*, and burnt it by the brook Ki- " dron." xvi. 12. " he reared up an altar " for *Baal*—and Ahab made an *aſhre*." xviii. 19. " the prophets of *Baal*, four " hundred and fifty; and the prophets of " *Aſhre*, four hundred." 2 K. xiii. 6. " there ſtood alſo an *aſhre*, in Samaria." xvii. 16. " made them molten images, even " two calves; and they made אשירה an " *aſhire*;

"*aſhire*; and worſhipped all the hoſt of "heaven, and ſerved *Baal*." xxi. 7. "and "he ſet פסל האשרה the graven image of "the *Aſhre* he had made, in the houſe of "the Lord." xxiii. 4. "to bring forth "out of the temple of the Lord, all the "veſſels made for *Baal*, and for *Aſhre*, and "for all the hoſt of heaven." 6. "and he "brought out the *aſhre* from the houſe of "the Lord—and burnt it, and ſtampt it "ſmall to powder:" therefore it was covered with metal. The *aſhre*, and the *graven image* of *aſhre* are the ſame. Manaſſeh ſet פסל אשרה in the houſe of God, and Joſiah brought אשרה out of the houſe. So it was no grove, nor wood only, but carved wood, covered with metal, whatever the figure was. Ver. 7. "he brake down the "houſes of the Sodomites, where the wo-"men ſpun בתים hangings, for the *Aſhre*." 15. "the altar that was at Bethel, and the "high place, which Jeroboam the ſon of "Nebat had made, he brake down, and "burnt the high place, ſtampt it ſmall to "powder, and burnt the *Aſhre*." 2 Chron. xxxi. 1. "brake the *pillars* in pieces, and "cut down the *Aſhres*, and threw down "the high places, and the altars." xxxiii. 7. "and he ſet the carved image הסמל of "*Samel*, in the houſe of God." This is the ſame as the *Aſhre*. 19. "wherein he "built high places, and ſet up *Aſhres*, and "*graven images*, before he was humbled;" *i. e.* graven images called *Aſhres*, or, at leaſt, of which the *Aſhres* were the principal, for their images were numerous. Iſai. xvii. 8. "he ſhall not look to the al-"tars, the work of his hands; neither ſhall "reſpect that, which his finger shave made, "either the *Aſhres*, or *ſun-images*." Theſe images ſtood by the altar of Baal, and under the tree, which commonly ſtood by the altar. It was covered with בתים *hangings*, or tents. We are not told what סמל was, which is another name for it. They were forbidden, Deut. iv. 16. to "make any "graven image, the *ſimilitude of any* סמל "*figure*, the *built*, or form of male or fe-"male." *The ſimilitude of any figure* is not ſenſe, and does not help us to the meaning of סמל; only that it was ſome figure, that was carved, of male or female; and that they had both male and female images. It is diſtinguiſhed from *Baal*, which was a bull, and from the *Bame*, rendered *high place*; but, likely, was the chariot of glory, or fiery cloud; and from the hoſt of heaven; from חמנים the *Hammons*, or *Pyræthæa*, *i. e.* baals, or bulls, with fire burning in them, and roaring out of their mouth and noſe. Jeroboam ſet up the bull, at Bethel; and a houſe of the *Bames*, 1 K. xii. 29. and 2 Chron. xi. 15. "he ordained him "prieſts for the *Bames*, and for שעירם *the* "*goats*, and for the calves, or bulls, which "he had made." Joſiah deſtroyed theſe images, 2 K. xxiii. 15. *viz.* the bull, and the *bame*, and the *aſhre*; but nothing ſaid of the goat, only of the *aſhre*, which Jeroboam is not ſaid to have ſet up. One ſet up a *goat*, and the other deſtroyed the *aſhre*. The *aſhre* then in figure was a *goat*, whatever diſtinguiſhing *inſignia* it might have about it. Whether named אשרה the *bleſſer*, or, like Mars, *Gradivus*; and whether it was a combined figure, part man, part goat, ſuch a mixt figure as *Pan* was, in after-times, if not before the captivity, and what particular rites and ceremonies were uſed at its worſhip—we can't with certainty ſay. It might be called the *bleſſer*, and be a *Pan*; for a goat was an emblem of the Author of our Salvation, as the *atonement*, and who was God and man, and figured by a lion and man joined. The goat had been an idol of Canaan, Lev. xvii. 7. and the *aſhre* might be a mere *goat*, the god of war, a *Gradivus*; or called ſo, becauſe carried in *proceſſion*, as the word primarily ſignifies. We may eaſily gueſs at what impurities were indulged in his ſervice, by many hints. The ſetting up this image, and, conſequently, celebrating its libidinous feaſts, in the courts of the houſe of God, is mentioned as the *ne plus ultra* of their wickedneſs, and for which they were carried into

into captivity. It muſt be obſerved, that the bull, the lion, the goat, calf, kid, eagle, or any other brute, or vegetable, or parts of the brute, the idol was named from, had a human figure, male and female, joined with them. So a man rode upon the bull, upon an eagle; was drawn by the lion; held an eye, pomgranate, ſtar, or circle of ſtars, the horns of a bull or ram, in his hand. The female-deity alſo attended her various emblems, in various manners; as may be ſeen in *Selden*, Montfaucon, Mr. Hutchinſon, and others, on this. See Mr. Hutchinſon, vol. G. p. 462. Selden makes this a female-deity, and, if ſo, it might poſſibly be named אשרה, not only as the giver of the bleſſing, the ſon of deſire; but as herſelf thought bleſſed or happy in her many perfections, a Venus, a goddeſs of beauty, whom *the daughters ſaw* and *bleſſed her*, as, Cant. vi. 8. ſpoke of the ſpouſe, or mother of the church.

תאשור

Mentioned among other trees, Iſai. xli. 19. "the cedar, the ſhittah-tree, and the myr-"tle, and the oil-tree; I will ſet in the "deſert the fir-tree and the pine, and תאשור "the *box-tree* together;" make the then deſert part of the world the garden of God, and fill it with trees of glory and uſe: but what particular tree this was, is mere gueſs —ſome tree, named poſſibly from ſending out ſuckers, and ſpreading, and increaſing.

בתאשרים

Ezek. xxvii. 6. if it be one word, as the ſenſe points out, it ſhews this wood was inlaid with ivory—"of the oaks of Ba-"ſhan have they made thine oars: thy "benches have they made of ivory בתאשרים "in *box*, ſc. planks." Box, holly, and any of thoſe hard woods, that take a poliſh, are inlaid with ivory for ornament.

אתה

With a mutable ה, to *come*, to *arrive*. Deut. xxxiii. 2. אתה "*he came* from *Rabbt* "*Kadeſh*." Ver. 21. יתא from תא, "he "*ſet bounds to*, ruled, or governed over, "many people." Job iii. 25. "what I fear-"ed יאתיני *is come upon me*." Prov. i. 27. "their deſtruction יאתה *cometh* as a whirl-"wind." It differs from בא, which is, to *come along*: this, to *come up to*, or upon. Iſai. xli. 5. "they drew near, and יאתיון "*came*." xliv. 7. אתיות "*things that are* "*coming* [or, *come*, in time paſt] and which "תבאנה *will come*."

את

A pruning-knife, or ſome ſharp inſtrument; not coulter, or plow-ſhare, as ſhould ſeem by the oppoſition. Iſai. ii. 4. *& alibi*, "ſhall "beat their ſwords into אתים *knives*." War ſhall become peace, in the time of the goſpel; *i. e.* diſpoſitions ſhall be changed: perhaps from its being ſharp, free, and ſo *coming*.

אות

A *ſign*, ſomething to come. Pl. אתת, אתות, אותת, and, once, אותות. Gen. i. 14, "let "them be לאתת for *ſigns*." Qu. if not *acceſſes* of the orbs? There are *ſigns*, or *acceſſes*, in the heavens, becauſe, Jer. x. 2. "be not diſmayed מאתות *at the ſigns* of the "heavens, for the heathens are diſmayed "at them." This ſuppoſes there are *ſigns*, or acceſſes, in the heavens, though they ſhould not be afraid of them. The heathens pretended to foretell things to come, from the acceſſes, conjunction, and motions of the orbs. The light, or frame of lights, are for ſuch *acceſſes*, and on them depend the ſeaſons of the year; and by them feſti-vals are calculated.

אתנה

Iſai. xxiii. 17. her *income*, comings-in, or gain. If from נתן, it is, *gifts*; which comes to the ſame. התיו ſee in נתן.

אתה

Thou, maſc. את *thou*, fem. addreſſed to a perſon as *preſent*. See Mr. Parkhurſt.

את

The, *very*. It refers to the word that is *coming* next; but is not the ſign of any caſe. *From* and *with* are in the verbs, not in את.

יאתון

Entrance, or coming in. Ezek. xl. 15.

אתן

Occurs not as a verb. It expreſſes roughneſs, ruggedneſs, and ſturdy ſtrength. Job xxxiii. 19. "he is chaſtened with pain upon his bed: and the multitude of his bones אתן with *ſtrong* pain;" or very roughly. Mich. vi. 2. האתנים "ye *ſtrong* foundations of the earth." The ſhell of the earth is rock or ſtone below; and, the earth being founded upon the waters, the concave ſphere over the waters, is its *foundations*. 1 K. viii. 2. the name of the ſeventh month, from the winds, or rough weather, uſual at the autumnal equinox, which are more violent in warmer climates.

איתן

With a participial *jod*, in the ſecond order; as noun and adjective. Gen. xlix. 24. "his bow abode [returned] in *ſtrength*;" with force and violence. Num. xxiv. 21. "*ſtrong* is thy dwelling-place," in a rock—rocks are rugged and rough. Exod. xiv. 27. "the ſea returned to its איתן *ſtrength*," impetuous and violent rolling along. Deut. xxi. 4. "a *rough* valley." Job xii. 19. "and overthroweth the *mighty*," uncontroulable men. Jer. v. 15. "a *rough nation*."

אתון and אתן

An aſs, from its ſturdy, refractory nature. It appears, they generally rode upon the ſhe-aſs, and uſed the jack-aſs for burdens. And this word is uſed only of the ſhe-aſs in SS.

ב. B. b.

IS, in number, 2. It is a ſervile, only prefixed; ſignifies, *in*, *on*, *among*, *for*, or, *upon the account of*. Gen. i. 17. the "greater light—and the leſſer light—and "the ſtars alſo, God ſet them *in* the "firmament of heaven." And yet the preſumption of Chriſtian philoſophy ſays, they are not in the air. xi. 4. "a tower, and its "top בשמים *for* the names, or heavens." And here began idolatry, after the flood. xviii. 28. "Wilt thou, *for* five, deſtroy all "the city?" 1 K. viii. 32. "an altar בשם "*in*, *to*, or *for*, the name of Jehovah." Gen. xxxii. 10. "*with*, *on*, or *by* my ſtaff "I paſſed this Jordan." Exod. viii. 5. "ſtretch forth thine hand במטך *with*, or *on* "thy rod." x. 9. "*with* our young, and "*with* our old; *with* our ſons, &c." *i. e.* *among* them will we go. Num. xiii. 23. "a cluſter of grapes, and they bear it "במוט בשנים *on a ſtaff*, *between* two." Exod. xxxviii. 8, 30. "he made the laver—"במראת *of* or *with* the looking-glaſſes—בה "*therewith*, made he the ſockets;" *in* them, *in* or by their ſubſtance: and they conſiſted of the braſs of the braſen images, for ſuch, and not looking-glaſſes [ſee ראה] they were.

בא

To *come*, or *go*, from one place to another. And I ſhould take the *ſound* and *ſenſe* of the word from the *Ba* of ſheep, when they are coming along. To *come*, to *go*, and to *enter*, are not different ſenſes; for the *coming along* implies the *going from* one place to another, and are terms relative only to another, not to that which moves. He that is upon the road, is *coming* to that which is before him; but *going from* what is behind him: but, with reſpect to himſelf, is coming along, or going from one place to another. So the ſun, *i. e.* the ſolar light, is *got into* another region, when, by the earth's motion, that region is turned up to it. To *go into* a room, is to *come into* it: and ſo בא, as a noun, is *the entrance*, or place to go in at. It is ſpoke of time, which is *to come*, or is coming; as, Eccleſ. i. 4. "One generation הלך *paſſeth* "*away*, and another בא *cometh*." And ſo of the words of prophecy, when they come to paſs; and of the fruits of the ground; of whatever we may make a return, or there is ſomething *coming to* us from. Lev. xxiii. 39. "when ye have gathered in "תבואת *the fruit* of the land."

It muſt be obſerved, that the præpoſitions, *to*, *from*, *upon*, and *with*, and the like,

like, are underſtood in this word, as they are in many others; being ſufficiently implied by the context. So, Iſai. xli. 25. & *alibi*, יבא סגנים "*he ſhall come upon princes*, "as upon mortar."

It occurs with ב, as, Gen. xxiv. 1. בא בימים "*gone*, or *got into* days." Pſal. lxix. 28. "let them not *come into* thy righteouſ-"neſs." lxxi. 16. אבוא בגבורות, "*I will go* "*in the ſtrength*, rather, *I will enter upon* "*the mighty works*, of the Lord Jehovah: "I will make mention of thy righteouſneſs "only;" as we ſay, enter upon a ſubject.

The א in this word is ſometimes dropt. The Maſorites have pointed out nine places; *viz.* Jer. xix. 51. xxxix. 16. 1 K. xii. 12. xxi. 21, 29. and 1 Sam. xxv. 8. which laſt place may be conſtrued *for us*, "It is a "good day," or, "let it be a good day, for "us." But, Prov. i. 10. אל תבא "*go not*;" and, Iſai. xxviii. 12. לא אבוא "I could not "induce, or *bring them* to obey," are regular.

בבה

The apple of the eye. Zech. ii. 8. "he "that toucheth you, toucheth בבתו *the* "*apple of his eye*;" from בה *the hollow*, or pupil of the eye. The doubling a radical is common.

באר

To *declare*, or *mark out plain*. Deut. i. 5. "Moſes began to *declare* all this law." xxvii. 8. "write upon the ſtones all the "words of this law, באר יטב *making them* "*very plain*." Hab. ii. 2. "write the vi-"ſion, "and באר *make it plain* upon ta-"bles;" make the letters plain and deep. They are *cut in*, in writing upon ſtone. And this ſenſe of the word, as applied to writing, was borrowed from *hollowing* out the ground, in digging a well or pit.

באר

A well, or pit; any place dug, or cleared out, for water, or any thing elſe. Gen. xiv. 10. "the valley of Siddim was בארת בארת "*full of pits*." xxi. 30. "I digged this "*well*." xxiv. 11. "without the city, by a "*well* of water." Num. xxi. 16. "from "thence בארה *to the well*: that is, the "well whereof the Lord ſpake unto Mo-"ſes." It could be but a baſon at the rock that Moſes ſmote. Pſal. lv. 24. "the *pit* "of deſtruction," or grave. And here באר differs from בור, as that is a *place cleared out*; this, *hollowed out*: and, as a verb, to *make plain*. כתב is to write, as we do, with the pen; or, with the ſtyle, on wax; or by engraving on ſtone or metal. This is only the making the impreſſion, or mark, plain, deep, and diſtinguiſhable: which, metaph. is explaining, or opening, the ſenſe of words; as, Deut. i. 5. Moſes reſolved to *explain* all the law.

באש

To *ſtink*, as dead carrion, and corrupted fruit; and thence ſignifies that *diſguſt* we conceive againſt thoſe, who have greatly offended us. Exod. v. 21. "you have made "our ſavour to *ſtink*." vii. 18. "the fiſh "in the river ſhall die, and the river באש "*ſtink*." 1 Sam. xiii. 14. "Iſrael נבאש *was* "*become ſtinking* to the Philiſtines." xxvii. 12. באש הבאיש בעמו "he hath made his "people utterly to abhor him;" hath made himſelf ſtinking to his people, or among them.

באש

A *ſtink*, or what ſtinks. Iſai. v. 2. "he "looked that it ſhould bring forth grapes, "and it brought forth באשים *wild grapes*;" *ſtinkers*, that rot upon the vine.

באשה

Job xxxi. 40. "and *cockle*, marg. *noiſome* "*weed*, inſtead of barley."

בג

Once uſed, Ezek. xxv. 7. *meat*; is often in Daniel, in compoſition with פת [in Heb. *morſel*] uſed for *proviſions*.

בגד

To *act treacherouſly*, *perfidiouſly*, to *deal falſely*. Treachery is, to the mind, what a *cloſe cover* is to the body. It covers the deformities, defects, or real appearances of it, and gives it a more ſpecious look. Treachery is putting on a falſe appearance, and deceiving under that *cover*. *Acting under a*

cover,

cover, means more than a *cloak*; by which is meant what we have ſome ſeeming pretence, a looſe excuſe for—ſuch a fault, as, by *palliating* and excuſes, we would defend ourſelves in. בגד, as a noun, is, *cloaths*, what comes cloſe upon the body; or any thing elſe it covers. It is, the *body-cloaths*, and, as applied to our actions, differs from מעל *a cloak*, a looſe occaſional cover over all, as a looſe upper coat does from a *cloſe* body-coat. The one is, to *deal falſely*: the other, to *palliate*. Jud. ix. 23. "the men "of Sechem יבגדו dealt *treacherouſly* באבימלך "with Abimelech." 1 Sam. xiv. 33. "the "people ſin againſt the Lord, in that they "eat with the blood: and he ſaid בגדתם "*ye have tranſgreſſed.*" Job. vi. 15. "my "brethren *deal deceitfully*, as a brook;" that deceives the expectation, and promiſes what it doth not perform. Pſal. xxv. 3. יבשו ובוגדי ריקם "*let them be aſhamed, which* "*tranſgreſs without a cauſe*;" who make *hollow pretences*. lix. 6. בגדי און "*wicked* "*tranſgreſſors*;" or, ſly actors of ſin. lxxiii. 15. בגדתי "I *ſhould offend againſt* the gene-"ration of thy children;" deceive, lead into deceit. lxxviii. 57. "but turned back "and יבגדו *dealt unfaithfully* like their "fathers: they were turned aſide, like a "broken bow." Proy. xxiii. 28. "and in-"creaſeth בוגדים the *tranſgreſſors* among "men;" the falſe-hearted, who change over. Iſai. xlviii. 8. "for I knew בגוד תבגוד "*that thou wouldeſt deal very treacherouſly*; "and waſt called פשע a revolter from the "womb." Theſe paſſages ſhew the ſenſe of the word to be *acting falſely*; either *treacherouſly*, or contrary to our pretences. Hab. ii. 5. "yea alſo היין בוגד *he tranſ-*"*greſſeth* through wine." Wine is a *deceiver*; it fills with falſe courage, but gives no reſt. Mal. ii. 11. נבגד "*we deal trea-*"*cherouſly* every man againſt his brother;" in deceit and falſehood. And it is often applied to apoſtacy.

בגד or בגדה

A noun fem. Zeph. iii. 4. "her pro-"phets are light, אנשי בגדות *men of falſe* "*dealings*;" promoters of things that lead to treachery againſt God.

בגד

Pl. in ים and ות; *cloaths*, garment, for the body, bed, &c. Gen. xxiv. 53. "jewels of "gold and בגדים *raiment*, and gave them "to Rebekah." xxvii. 15. "Rebekah took "בגדי *the raiment* of Eſau her eldeſt ſon, "החמדת *the deſirable* or ſacred veſtments." Nor is it appropriated to garments of any particular ſort, or to wearing apparel. 1 Sam. xix. 13. "covered it [the bed] with "בגד bed-cloaths." And, Num. iv. 6. & *ſeq.* the coverings and veils of the tabernacle are ſo called.

In moſt, if not all, countries, the different rank, dignity, office, and character of people, are diſtinguiſhed by the dreſs. We read of the royal, prophetic, and ſacerdotal garments; the virgin's, bride's, bridegroom's, widow's, and mourning garments. Putting on the *garments*, was taking upon them, or acting in, the ſeveral characters and capacities. Eſau's *garments of deſire*, Gen. xxvii. which Iſaac ſmelt the ſmell of [thoſe garments having the holy anointing oil upon them] and bleſſed the wearer of them upon it, beſpeak the character of *Eſau* as prieſt, being the firſt-born. See Exod. xxxix. and Lev. viii. 2. "take Aaron "and his ſons with him; and the *gar-*"*ments*, and the anointing oil." It is ſaid, Saul "ſtript off his *cloaths*, and fell down "naked," 1 Sam. xix. 24. *i. e.* his royal garments, or robes—not ſtark-naked. 1 K. xxii. 10. "the Kings of Iſrael and Ju-"dah ſat each on his throne, cloathed with "בגדים *garments*; *i. e.* as we render it, *in* "*their robes*, or royal dreſs." 2 Chron. xviii. 29. "I will ſtrip myſelf, and go into "the battle; but put thou on thy *gar-*"*ments*;" *i. e.* royal ones.

Garments of glory, Iſai. lii. 1. allude to thoſe emblematical parts of the ſacred dreſſes, that were figures of glory and honour; and here means *holineſs*, *righteouſneſs*; real light and glory; which the embroidered garments, cherubs, palm-trees,

flowers, and the crown and ſcepter, were but figures of. lxi. 10. " he hath cloathed " me with the *garments* of ſalvation: he " hath covered me with the robe of right- " eouſneſs;" ephod, girdle, ſhield, or whatever could repreſent joy, ſplendor, grandeur, power, and dignity, in dreſs: and with the real joy and honour of ſaviours and conquerors; and which await true righteouſneſs.

The garments of revenge, Iſai. lix. 17. armour, and cloaths ſtained with blood, as the officer, or one acting in the character of avenger, and redeemer. lxiii. 2. " thy " *garments* like one that treadeth the vine- " fat. I have troden the wine-preſs alone " their blood [Heb. *victory over them, i. e.* the ſign of that victory] " ſhall be ſprinkled " upon my *garments*; and on all my rai- " ments אגאלתי *my pollution*, or *redemption*;" *i. e.* as before, the marks and ſigns of my having taken vengeance, as redeemer. *N. B.* אגאלתי is a noun with the formative א, not an irregular verb.

The filthy cloaths, ſuch as thoſe of priſoners, on Joſhua the High Prieſt, Zech. iii. 3. exhibit Chriſt, as our bondſman, in his ſtate of humiliation and ſufferings. The change of thoſe garments, and the crowning him with the mitre, and putting robes on him, beſpeaks itſelf to be the great High Prieſt, taking on him the royal and everlaſting prieſthood, as interceſſor, cloathed with glory and honour. Ver. 8. " ye are " אנשי מופת *uſed as a ſign*, that I will bring [ſc. to glory] " my ſervant, the branch."

Tearing the garment, in great grief and mourning, and on ſome calamity, was acknowledging they were worthy of death, and ſo ſubmitting to the hand of providence, the garment being, figuratively, the body. Joel ii. 13. " rent your heart, and " not your garments;" tear off the inner habit, not the outward dreſs: and hence the phraſe of keeping the *garments white*, or body clean. Eccleſ. ix. 8. " let thy " garments be always white." Jude 23. " hating the garment ſpotted with the " fleſh;" any carnal affection. So, after the levitical purifications, waſhing or changing the garments, was *rectifying the habit*, or putting on a new one: and the language is plain, as that of St. Jude's above. And this is the צאת [not *ſtercus*, but] *caſt-garment*; the ſame as בגדים ציאים, Zech. iii. 3. above, or filth, which they were to bury. Deut. xxiii. 13. " thou ſhalt have a " paddle *at thine ear*, *i. e.* on thy ſhoulder, " and it ſhall be, *when thou remaineſt* " *abroad* [or without the camp, being unclean] " thou ſhalt dig therewith, and ſtay " and cover צאתך *thy filth*:" which, whether it be ſpoke of the garments, or filthy water they had been waſhed in, comes to the ſame. See Iliad I. l. 314. and Pope's note on λυματ' εβαλλον.

Of the prieſt's habit, under the particular words.

בד

Occurs not as a verb. It is applied to ſeveral things, as a noun.

בד

Flax, including the *ſtalk*, and *bark*, or thready matter that peels from the ſtalk. " Linum quod *ſeorſim* à caule excreſcit, nec " in ramos ſpargitur." Leigh. It runs up in *ſingle* ſtalks, as ſhoots, or ſprigs, from the ſtem of a plant or tree, do—and ſo is applied alſo to ſuch *ſhoots*, which when cut are *poles*, *ſtaves*, or ſticks, and uſed to ſupport a tent, as props; or to carry by, between two, as the ark was, and chairs are by chair-men. Words in Hebrew are general, and follow the ſame idea, wherever it is. The ſtalks, or ſhoots, from flax-ſeed, and thoſe from the ſtem of a tree, are alike in ſhape, *ſingle poles*. And this word ſtands for both. Aaron was to have garments of flax or linen, Exod. xxviii. 42. " *linen* breeches;" to miniſter in at the altar in the holy place, to cover the nakedneſs of every High Prieſt. Lev. vi. 10. " the prieſt ſhall put on his " *linen* garment, and his *linen* breeches ſhall " he put on his fleſh, and take up the " aſhes which the fire hath conſumed, " with the burnt-offering, on the altar

[during

[during the night] "and he ſhall put them "beſide the altar; and he ſhall put off his [linen] "garments, and put on other gar- "ments, and carry forth the aſhes without "the camp, unto a clean place." This was a daily repreſentation of the death and ſufferings of Chriſt, who was raiſed immortal; and when the prieſt took up the aſhes, or what the fire had left of the burnt-offering, he was to have on the *pure, white, clean* cloaths, or body, as the fire, or ſufferings, had rendered it. And becauſe the ſcene was now over, for the preſent, he was to put on other garments, or his ordinary ones, and to carry the aſhes, as the dead body was, into a *clean* place; an undefiled tomb. Lev. xvi. 4—32. the High Prieſt was to put on the *linen* garments, to take incenſe, and the blood of the *ſin-offering that had been burnt without the camp*, and go into the Holy of Holies, and make the general atonement. Chriſt's interceſſorial office commenced upon his aſcenſion into heaven; and his body was now ſeparated from all the impurities, or imperfections, of fleſh and blood, become white, clean, immortal; of which the *linen garments* were a ſignificative emblem, by their whiteneſs and cleanneſs. The fleſh of the prieſt was covered with linen—mortality covered with immortality; and in this dreſs he was to make the atonement, or *plead* it, to God, but not offer the ſacrifice in it: for the ſacrifice was offered in this world, in the mortal body; but the great atonement and interceſſion, in heaven, by the Immortal Prieſt, who ever liveth to make interceſſion for us.

ברים

Shoots from trees, which ſome caſt out, to a great length in one year. Ezek. xvii. 6. "it "became a vine, and תעש ברים *bore ſhoots*, "and תשלח פארת ſhot forth branches." xix. 14. "a fire is gone out ממטה בדיה *of* "*a rod* [or large limb] of her ſhoots, and "hath devoured her fruit; ſo that ſhe "hath no ſtrong rod, to be a ſcepter to "rule." The *rod* is a large arm, or limb, of the vine, the ſhoots ſpring from. Hoſ. xi. 6. "the ſword ſhall abide on his cities, "and ſhall conſume בדיו his branches [or *ſhoots*] "and devour, or feed ממוצותיהם on "*their young trees*;" conſidering the cities as ſtems, that bear or caſt forth ſhoots, which become trees when planted out. And ſuch poles, or ſhoots from ſtronger trees, are uſed for *props*, or to carry with. Exod. xxv. 13. "and thou ſhalt make בדי עצי "*ſtaves of ſhittim-wood* [or trees] and over- "lay them with gold." Job xvii. 16. בדי תרדנה שאול "the poles, or ſupporters of "the grave, ſhall come down, and lie in "the duſt for ever;" conſidering the grave as the tent, or houſe, and receptacle of the dead; which ſhould be pulled down, and ſo no more death. xviii. 13. He conſiders the body of man as a tent, the habitation of his ſoul. The ſkin is the covering of the tent, ſpread out on poles. "The firſt-born "of death ſhall eat בדי the *poles*, or *props*, "of his ſkin: he ſhall eat up בדיו *his poles*; "he ſhall pluck him out of his tent; from "his confidence; and lead him away to "the king of terrors." The wicked truſts in his youth and ſtrength; but his body ſhall be like a tent, whoſe poles a rot or decay, the firſt-born of death, has conſumed; and whom the great enemy ſhall ſend his eldeſt ſon to ſeize in the tent he confided in. xli. 3. "I will not conceal "בדיו *his parts* [*limbs*, perhaps, or *bones*, which indeed are the poles, or props of the body] "nor his power."

בדים

Is alſo rendered *lies*, and *liars*; by Pagn. *nugæ* and *nugatores*. Job xi. 3. "Should "thy *lies*, marg. *devices*, make men hold "their peace?" Iſai. xvi. 6. "his pride "and his wrath, לא כן בדיו *his lies* ſhall not "be ſo;" his boaſtings ſhall not ſtand. And, Jer. xlviii. 30. ſpeaking of the pride and anger of the ſame Moab, לא כן בדיו לא כן עשו "his lies ſhall not ſtand: they "ſhall not do ſo," ſc. as they boaſt. But ſee Mr. Parkhurſt. Iſai. xliv. 25. "that "fruſtrates the tokens of *the liars*." Jer. l. 36.

l. 36. " a ſword is upon בדים *the liars*, " marg. *chief ſtays*, and they ſhall doat: a " ſword is upon the mighty men." It may mean the *props* of the ſtate; but they were their diviners it is ſpoke of, by *Iſaiah* above. אמר to *talk*, *reaſon*, is taken from a tree, and is, literally, to *branch out*; and why may not trifling, rambling, unconnected diſcourſes, be called בדים *ſingle ſhoots*, which run looſe, and wide of the root that bears them; and differ from אמד, as a *branch* from a *twig*. The word no-where ſignifies *ſtrength*, but as poles are props or ſupporters.

בד and בדד

Signify *alone*. It hath generally a ל prefixed, but not always. Exod. xxx. 34. " each ſhall be בד בבד by *itſelf*;" *i. e. alike*, for there is no difference where any thing is *alone*, *i. e. all-one*. Deut. xxxii. 12. " Jehovah בדד *alone* did lead him," the radical doubled. Pſal. cii. 8. " as a bird " בודד *alone* on the houſe-top." לבדו by *himſelf*, לבדם by *themſelves*, *alone*, muſt be reſolved into בד and the affixes; and therefore בד is ſomething *ſingle*, as flax-ſtalks, and ſuckers from trees, are.

בדא

To *feign* or *deviſe*. Only, 1 K. xii. 33. " which he *deviſed* מלבד ex ſolo ſe, of him- " ſelf alone." And, Neh. vi. 8. " thou " *feigneſt* them out of thine own heart."

בדל

To ſeparate, or divide, one thing from another. Gen. i. 4. " God *divided* between " the light and between the darkneſs:" ſo that light was on one ſide of the earth, and darkneſs on the other. Ver. 7. " *divided* " the waters which were under the firma- " ment [on the outſide of the earth] from " the waters which were above the firma- " ment;" or the air, which was in the ſhell of the earth: the ſhell of the earth being the wall of diviſion between; and *the waters above the firmament*, being alſo within the earth. Ver. 14. " God ſaid, Let there " be lights in the firmament of heaven " להבדיל *to divide* the day from the night." The earth itſelf divides *the light of the day* from *the darkneſs of the night*; and the furnace of the ſun, and reflected light from the other orbs, occaſion the continuance of day and night, or keep up the diviſion between them, by the rotation of the earth. Exod. xxvi. 33. " and the veil " *ſhall make a diviſion*, or partition, unto " you, between the *holy* place, and moſt " holy;" between the *holy one*, and the Holy of Holies; between the temple of God on earth, and heaven;—teaching them, that they could not paſs into heaven, but through Chriſt; nor he himſelf ever arrive there, till he had ſhed his blood, and been burnt with the fire of God's wrath, as the ſin-offering; without the blood of which, the High Prieſt was not to paſs the veil. Num. viii. 14. " thou ſhalt ſeparate " the Levites from among the children of " Iſrael:" ſo, to ſeparate, or make a diſtinction, between clean and unclean, holy and prophane.

בדל

A piece. Amos iii. 12. " *a piece* of the " ear."

בדיל

Tin. Num. xxxi. 22. " only the gold and " the ſilver, the braſs, the iron, הבדיל *the* " *tin*, and the lead, every thing that may " abide the fire, ye ſhall make it go thro' " the fire." Iſai. i. 25. " and purely purge " away thy droſs, and take away all בדיליך " *thy tin*," or, *ſeparable parts*, not *tin* here; but is equivalent to *droſs*. Ezek. xxii. 18. " the houſe of Iſrael is to me become " droſs; all of them braſs, and *tin*, and " iron, and lead, in the midſt of the fur- " nace; the droſs of ſilver are they." Here braſs, tin, iron, and lead, are the בדילים of ſilver. Whether *tin* be named from its eaſineſs of fuſion, or being *ſeparated*, or from its uſe as a *ſeparator*, and ſervice in chymiſtry, the word is proper for it.

ברלח

Some conſtrue it, a *pearl*; others, a *jaſper*, or ſome other ſtone. It was of the ſame colour with the *manna*, by Num. xi. 7.

And

And it is mentioned no where elſe, but there, and Gen. ii. 12. that in the antediluvian *Havilah* there was *gold*, *bdellium*, and the onyx-ſtone. It is plain, that that part of the earth, where Adam and the patriarchs, to Noah, lived before the flood, was formed again into the ſame diviſions with reſpect to the rivers, and other boundaries, it had before, becauſe Moſes deſcribes one by the other. It might, therefore, be known what this *bdellium* was, by the products of the country called ſo in SS. ſince.

בדק

Only as a noun; a breach, or crack, in a wall. 2 K. xii. 5. "let them repair בדק "the *breaches* of the houſe, wherever any "*breach* ſhall be found." 2 Chron. xxxiv. 10. לבדוק "*for the breach*, and ſtrengthen-"ing of the houſe."

בה

The root, regularly, of ſeveral words; of, firſt,

בהו

Void, hollow, empty; *i. e.* comparatively ſo, as a veſſel is ſaid to be empty, when it has no liquor in it, though it muſt then be full of air, as every hollow is. Gen. i. 2. "the earth was בהו *void*;" empty, hollow, with only ſtagnate air, or darkneſs, in it—now filled with water and earth. Jer. iv. 23. deſcribes the deſolation of the land of Iſrael, by comparing it to the firſt chaotic condition of the earth, and ſtagnation of the matter of the heavens: "I beheld "the earth, and, lo! it was without form, "and בהו *void*, and the heavens, and they "had no light." Iſai. xxxiv. 11. "he ſhall "ſtretch out upon it the line of confuſion, "and אבני בהו *ſtones of emptineſs*." The ruins of buildings lay in confuſion, with hollows, or empty ſpaces, between them. The ו in בהו is *paſſive*, as in עגו, and many others. Next,

בת

Rendered *the apple*; meaning the *hollow*, or ſight, of the eye. Pl. maſc. בתים, Exod. xxv. 27, & *alibi*, "*places* [*i. e.* hollows] "for *the ſtaves*." Pl. fem. בתות, Iſai. vii. 19. rendered *deſolate*, comes regularly alſo from בה, as אשפתות from אשפה, or שפתות from שפה lips; and ſignifies, with נחלי, *deſolate vallies*, which had nothing in them, buildings, corn, or any thing elſe.

בת

Pl. בתים, *the bath*, a liquid meaſure, the tenth part of חמר *an homer*, and the ſame as the *epha*, which contained ten עמרים *ſheaves*, Exod. xvi. 36. as they do about our common buſhel, or eight gallons of corn, at an average. 1 K. vii. 26. "the braſen "ſea contained *two* thouſand בת *baths*." 2 Chron. iv. 5. "the braſen ſea—received "and held *three* thouſand baths." It would מחזיק *at the utmoſt*, hold *three*; but, that they might waſh in it, without ſhedding, had ordinarily but *two* thouſand in it.

בית

A houſe, of any ſort, or for any creature; any *void*, or *cavity*, which hath capacity to receive any thing into it; the inner part, inſide, or within. Its plural בתים does not occur. It ſignifies, as *houſe* does, the people of the houſe; and it is general, or particular, according to the context. The houſe of Iſrael is diſtinguiſhed, Joſh. vii. 14. into tribes, families, *houſes*, and men, or private families.

בתי נפש

Iſai. iii. 20. See it finely explained by Mr. Parkhurſt, under נפש *perfume-boxes*, or ſmelling-boxes. And, not unlikely, this is what Pſal. xlv. 8. alludes to. "Thy gar-"ments ſmell of myrrh, out of the ivory "*palaces*, or *boxes*, whereby they have ex-"hilarated thee:" for יכל is a *receptacle*, as בית a *cavity*. And hence alſo,

תבה

An *ark*, or *ſhip*, with a formative ת, from its *hold*, or great *hollow*. Gen. vi. 14. Noah's ark. And, Exod. ii. 3, 5. that made of bulruſhes, in which Moſes was laid.

בהט

Only Eſth. i. 6. "upon a pavement בהט of —and שיש marble.

בהל

To *be in a haſte, hurry*, fright, or conſternation. Exod. xv. 15. "the Dukes of "Edom נבהלו *ſhall be amazed*;" put in a fright and hurry. Jud. xx. 41. "the men "of Benjamin *were amazed*." 2 Chron. xxvi. 20. "and *they thruſt*, hurried him "out, from thence." xxxv. 21. "God "commanded לבהלני *that I ſhould make* "*haſte*." Pſal. xlviii. 5. נבהלו נפחזו "*they* "*were in a hurry, they haſted away*." Fright hath ſeveral effects upon the body—*hurry* is one, which fixes the ſenſe of this word, and ſhews the difference betwixt it, and other words for fright and fear.

בהלה

Jer. xv. 8. עיר ובהלות *confuſion* and *terrors*.

בהמה

Is a general term for any *beaſt*, tame or wild, often, reſtrictively, *the tame*; and, among them, generally *the larger ſort*. And we uſe the words, *beaſts* and *cattle*, in the ſame manner. It hath no verb in *Hebrew*, or the *Chaldee*, that I know of; and the hodge-podge of Arabic is too uncertain to build upon; perhaps compounded, as בריעה בעז, בגד and באשרי, Gen. xxx. *&c.* are, from their being mere turbulent, rude, diſorderly creatures; which is what we mean by *beaſt*, as contradiſtinguiſhed from *man*, a reaſonable and governable creature. And ſuch compoſitions are not uncommon. Eccleſ. iii. 18. "and לראות to ſhow them "that they are *beaſts* להם to themſelves;" that God only is *father*, and that they ſhould truſt in none other. Iſai. xxx. 6. בהמות "*on the many nations* of the South." ב *on* המות.

בהמות

Job xl. 10. *Behemoth*; likely, *the beaſt*, by way of eminence. It ſeems to be the *ſea-horſe* [ſee Mr. Parkhurſt.] or *hippopotamus*.

בהן

The *thumb*, or *great toe*. Exod. xxix. 20. "thou ſhalt kill the ram, and take of his "blood, and put it upon the tip [or flap] "of the right ear of Aaron, and upon the "tip of the right ear of his ſons; and upon "בהן *the thumb* of their right hand; and "upon בהן *the great toe* of the right foot;" ſanctifying all his faculties, by the blood of the ſacrifice. Qu. if בהן be from בה, for many nouns are formed with a final *nun*.

בהר and בהק

In the deſcription of the leproſy, Lev. xiii. 2—39. and ch. xiv. 56. בהיר, Job xxxvii. 21. See in הר.

בוך

Perplexity. See in נבך.

בול

See in בל.

בום

To *tread under foot*. Pſal. xliv. 6. "in thy "name נבוס *will we tread down* thoſe that "riſe up againſt us." Iſai. xiv. 19. "as a "carcaſe מובס *trodden down*;" which is the only place where the *vau* is after the ב, and ſeems here tranſpoſed; inſtances like which are not wanting. lxiii. 18. "our "adverſaries בוססו have troden down thy "ſanctuary."

מבוסה and תבוסה

A *treading-down*. Iſai. xviii. 2. "a nation "קו קו *meted out*, and מבוסה *troden down*;" or, *a land for the line and treading down*. 2 Chron. xxii. 7. תבוסה "*the treading-*"*down* of Ahaziah was from God."

בוץ

See in בץ.

בור

A pit, place *cleared out*. See in בר.

בוא

Only, Iſai. xviii. 2, 7. ſuppoſed to be the ſame with בזו, and ſo conſtrued, *ſpoiled*—"whoſe land the rivers have *ſpoiled*;" but, by the context, may be, *overflow*, or *inrich*, or *fatten*, or, *&c.*

בזה

With a mutable ה; to *ſpoil*, and to *deſpiſe*, or, in one word, to *detract*, from *detraho*; to draw, pluck off, or take away; to take away a perſon's good name, or *ſtrip him* of his good qualities: and this, in thought or word, is, to the tongue or mind, what plundering or pillaging is to the hands. I make בזה the root, becauſe of the

the ה in it, in ſome places, which is dropt in other places, as in other words. Gen. xxv. 34. " Eſau יבז *deſpiſed* the birth-right." xxxiv. 27. " and יבזו *ſpoiled* the city." Num. xxxi. 9. " and יבזו *took the ſpoil*." 1 Sam. xiv. 36. " and נבזה *let us ſpoil* them " till the morning-light." 2 Sam. xii. 9. " why בזית haſt thou *deſpiſed* the com- " mandment of the Lord." 10. " becauſe " בזתני *thou haſt deſpiſed* me." Pſal. xxii. 25. " for he hath not בזה *deſpiſed*, nor ab- " horred, the affliction of the afflicted."

בז and בזה

Prey, ſpoil; בוז, בוזה, and בזיון *contempt*.

נבז and בזוי

Deſpiſed; and, 1 Sam. xv. 9. נמבזה *contemptible*: which is, I believe, a ſingle inſtance of the two *paſſive* ſigns, מ and נ, occurring together in the ſame word, and is a reduplication ſomewhat like that of doubling the radicals, to ſtrengthen the idea—*very deſpicable*. There are roots diſtinguiſhed only by a final ה, and that mutable: but here the ה is retained under both ſenſes of the word; if comparing an outward action to an action of the mind, is to be called a double ſenſe, or two ideas.

בול

Job xl. 15. *food*. Iſai. xliv. 19. " ſtock of " a tree. See in בל.

בזק

Only, Ezek. i. 14. " and the living crea- " tures ran and returned, as the appearance " הבזק *of a flaſh of lightning*." Poſſibly compounded of ב and זק *flame*, or matter, in that condition, when it ſends out ſparks, and its fiery heat.

בזר

Pſal. lxviii. 31. בזר " *that he may ſcatter* " the people that delight in war." ב is *for*, or, to the purpoſe that, and זר to ſcatter. יבזר Dan. xi. 24. may be a Chaldee word, and ſeems, by the context, to mean *heap up*, inſtead of *ſcattering*.

בחלה

Once, Zech. xi. 8. " their ſoul alſo בחלה " *abhorred* me." ;" was ב *in*, or *become* חלה *ſick of me*.

בחן

To *prove, try*, ſearch, look every way, and into every part, as the eye of the watchman, and as fire does in fuſion. Gen. xlii. 15. " Hereby תבחנו *ſhall ye be proved*." Job xii. 11. " Doth not the ear תבחן *try* " words; and the palate taſte his meat?" The ear is the organ, by which we try, prove, *i. e.* find out, what the ſounds are, or mean, that we hear; as the palate doth what we eat, whether it be good, or not. Pſal. vii. 10. " the righteous God *trieth* " the hearts and reins;" ſearcheth them out. Jer. ix. 7. " behold, I will melt " them, and בחנתים *try them*." Zech. xiii. 9. " I will bring the third part through the " fire, and will *try* them, as gold is tried."

בחון, בחן, and בחין

Iſai. xxxii. 14. " the forts and בחן *towers* " ſhall be for dens for ever." Jer. vi. 27. " I have ſet thee בחון for [a watch] *tower*, " and a fortreſs among my people, that " thou mayſt know, and בחנת *try* their " way." Iſai. xxiii. 13. " they ſet up " בחיניו the [watch] *towers* thereof." By the general ſenſe of this paſſage, it means towers to keep a watch upon the conquered people. " Behold the land of the Chal- " deans; this people is not, *aſher* יסדה לציים " *hath made it a place for the wild beaſts*: " they have ſet their *watch-towers*; עוררו " *they have overthrown* the palaces thereof; " have made it a ruin." Hiſtory hath been greatly puzzled with this paſſage, as it ſtands in the later tranſlations. LXX. have omitted the diſputed words, and given a ſhort, *but true*, and conſiſtent ſenſe, which the other verſions have not. Ur of the Chaldees was the birth place of Abraham, and reſidence of his progenitors. Sennacherib, ſee Iſai. xxxvii. 11. laid waſte all the country down the Euphrates, and, of courſe, this among the reſt.

בחר

To *chuſe, make choice of*. Gen. xiii. 11. " Lot *choſe* him all the plain." Job ix. 14. " how much leſs ſhall I anſwer him; and " *chuſe* my words with him?" *i. e.* as he does,

with wiſdom and ſkill. Eccleſ. ix. 4. " for " whatever יבחר *be choſen* of all living, there " is ſome hope of it:" chuſe what you will of all that is living, and there is ſome good to be had from it; but the dead is good for nothing—bury not your talent in a napkin.

בחור

A perſon or thing *choſen*, or *choice*; a *young man*, one, who is in the *choice* part of life. For ſo Solomon ſeems to underſtand it, Eccleſ. xi. 9. and xii. 1. " the days " בחורותיך *of thy youth*, while the evil days " come not." Jud. xiv. 10. " for ſo the " *young men* uſed to do." xx. 15. " ſeven " hundred בחור *choſen* men."

בחורות

Youth, i. e. choice, or beſt years.

בחיר

One choſen, elect. 2 Sam. xxi. 6. " Gibeah " of Saul בחיר יהוה *the elect of the Lord*;" —the name of the place. Pſal. lxxxix. 4. " I have made a covenant with my *choſen*: " I have ſworn unto David,"—Chriſt. cv. 43. " his people with joy; בחיריו *his elect* " with gladneſs;" in the ſame ſenſe the word is uſed, in the New Teſtament, for thoſe whom God hath choſen out of the world, or called to the knowledge of the truth; as all born within the church are. They may believe and obey, if they will: the truth lies before them. All are God's people, who profeſs his truth; and all are *elect*, who are of that people.

מבחר

Choice, or beſt part of any thing.

בטא

Lev. v. 4. " *pronouncing* with his lips— " whatſoever a man יבטא ſhall *pronounce* " with an oath." Num. xxx. 7, 9. מבטא " *uttered* out of her lips." It ſeems to mean haſty random ſpeaking, not duly conſidering what is ſaid; and ſo our tranſlation takes it, in the other place, Pſal. cvi. 33. " they provoked his ſpirit, ſo that יבטא *he* " *ſpake unadviſedly* with his lips." When Moſes was ſtriking the rock, Chriſt, to bring out thence the *living water*, he was ſo angry with the people, that he did not attend to the great myſtery he was ſetting before them; but, inſtead of that, reproacheth them with their rebellious ſpirit. " *Hear now, ye rebels; muſt we fetch you* " *water out of this rock?*" No—Moſes gave not the living water. It was the rebellion of the people, that ſmote the true rock, and opened in him the well of life; which they had not done, had they underſtood Moſes. Moſes ſhould have ſhewn them what the *water* meant; but he could not give them the *true* water.

בוטה

Prov. xii. 18. " There is that *ſpeaketh* like " the piercings of a ſword." It occurs only here, and is ſuppoſed to be the ſame as בטא.

בטח

To *rely*, or *lean upon*, truſt in, confide. 2 K. xviii. 5. ביהוה " in the Lord God of " Iſrael he בטח *truſted*." Ver. 21. בטחת " *thou truſteſt* על משענת *upon the ſtaff* of " this bruiſed reed, upon Egypt—ſo is Pha- " raoh, King of Egypt, to all that *truſt* on " him." It is, to reſt the mind upon any thing, as a man, that *leans upon* a ſtaff, reſts himſelf upon it, and ſupports himſelf by it. This *full confidence* in God, or reſting our heart and hopes upon him, in oppoſition to wavering, doubts, and fears, is the great article of religion. Pſal. xxvi. 1. " I *have truſted* in the Lord; therefore I " ſhall not ſlide." xxxii. 10. " he *that* " *truſteth* in the Lord, mercy ſhall com- " paſs him about." cxv. 9. " O Iſrael, " truſt thou in the Lord:" not in this world, or its goods; nor diſtruſting any of God's promiſes. Prov. iii. 5. " *truſt* in the " Lord, with all thine heart, and lean not " to thine own underſtanding." Do not they, who build on what they call *natural religion*, lean to their own underſtanding, and ſo *diſtruſt* God, or his word, as wanting aid from their underſtanding?

מבטחון, בטח, and מבטח

Truſt, confidence, ſecurity.

לבטח and בטח

Adv. *confidently*, boldly, *ſecurely*. Gen. xxxiv. 25. " they came upon the city בטח " *boldly*," *confidently*.

אבטח

Once, Num. xi. 5. rendered *melons*. It is not unlikely, it may mean the *lotus* here; which is remarkable for lengthening and contracting itſelf, that it may conform to the variable depth of the Nile, and the eaſier reſt upon the water and banks: tho' the melon, and all the pumpion-kind, are unable to ſupport themſelves.

בטל

To *ceaſe*, *put a ſtop to*. It occurs in *Chaldee*, Ezra iv. 21—4 v. 5. and vi. 8. and, in *Hebrew*, Eccleſ. xii. 3. " and the grinders " בטלו *ceaſe*, becauſe they are few;" or unable to go on. *It ſeems a Hebrew word, for it occurs only in Eccleſ. and Ezra*, near five hundred years afterwards.

בטן

The belly; and what is included in it, the heart, reins, bowels, womb. Gen. xxv. 23. " two nations are in thy *womb*." Job xv. 35. " their *belly* prepareth deceit." And ſo our Lord, John vii. 38. " out of his *belly* " ſhall flow rivers of living water;" *i. e.* out of his heart in his belly. Pſal. xxxi. 10. " mine eye is conſumed with grief, my " ſoul, and my belly;" ſc. heart, and all the ſeats of the paſſions in the belly. Hab. iii. 16. " my *belly* trembled." Jon. ii. 3. " out of the *belly* of the grave." 1 K. vii. 20. the *cavity* of the chapiter.

בטנים

Gen. xliii. 10. בטנים " *nuts* [or *dates*] and " almonds;" from their ſhape, containing the kernel in the hollow or belly of the ſhell. I take it to be from נבט to *look out*, or *forward*.

בין

Between. From בן.

ביץ

An egg. Deut. xxii. 6. " If a bird's neſt— " be there, young ones, or ביצים *eggs*." בצה is mire, dirt; and fowls lay their eggs in the dirt.

בירן and הבירה

A Palace, or great houſe. 1 Chron. xxix. 1. הבירה " *the houſe* is not for man." 2 Chron. xvii. 12. " Jehoſhaphat—built in Judah " ברניות *caſtles* and towers." In Nehemiah and Eſther, it is the royal houſe, or palace.

בכא

Only as a noun; the *mulberry-tree*. 2 Sam. v. 23. and 1 Chron. xiv. 14. and Pſal. lxxxiv. 7. " bleſſed are the men who " ſtrengthen themſelves in thee; beyond " thoſe, who exalt themſelves in their own " heart. They that paſs the valley of הבכא " *the mulberry-tree*, or *trees*, ſhall make it a " fountain: the rain ſhall fill up the pools." This is a difficult paſſage. Mulberries grow beſt, or chiefly, in dry grounds. Schind. Lex Pentag. The vallies, and the dry land, were to be made ſprings of water, that the poor and needy, when their tongue faileth for thirſt, might find comfort, Iſai. xli. 18. The valley of the mulberry-trees is uſed as the valley of *Achor*, Iſai. lxv. 10. and Hoſ. ii. 15. and the valley of *Jehoſhaphat*—of deciſion—and of *Shittim*, Joel ii. and the names of other places, in other prophecies, in like manner. Then thus: " They that truſt in God, and not in their " own heart and wiſdom, ſhall find, in their " paſſage through the *dry vallies*, the moſt " thirſty grounds, ſprings of water; and " the bleſſing of God attending them thro' " the vale of this life, and all the troubles " of it."

בכה

With a mutable ה, to *weep*, *lament*, *bemoan*; which implies tears. Gen. xxi. 16. " ſhe lift up her voice, and תבך *wept*." Exod. ii. 6. " behold, the babe בכה *wept*." 2 Sam. xii. 22. " I faſted, and אבכה *wept*."

בכי and בכיה

Weeping. Gen. l. 4. " the days בכיתו *of* " *his mourning* were paſt." Weeping alters the voice; and ſo, the *voice of weeping*, *lift up the voice with weeping*, and the like, do not exclude *tears* from the idea of the word. Pſal. cii. 10. " I have mingled my " drink with *weeping*."

מבכי

Job xxviii. 11. ſpeaking of the reformation of the earth, "he bound up *the weeping* "*places* of the rivers;" whence the waters ouzed out, that is, the cracks in the *ſtrata* of the earth, when they ſhrunk and contracted, and gave room for the waters to drain off through them. The leſſer of theſe *weeping-places* were made after the firſt diſruption of the ſhell, and many of which are ſtill open; and through which the water, from the abyſs, aſcends into the larger cavities, overflows and breaks out in ſprings. See Mr. Hutchinſon, under *Strata*. We conſtrue it, "he bound up the "floods מבכי from *weeping*, *i. e.* overflow-"ing:" Mr. Parkhurſt, *the perplexed and winding paſſages of the ſea*; as ch. xxxviii. 16. "haſt thou entered into נבכי ים the "*ſprings* of the ſea [the perplexed, winding "paſſages *of the ſea*, by which, it commu-"nicates with the abyſs] or haſt thou walk-"ed in the ſearch of the depth?" נבכים *perplexities*, *intricacies*, which may well be applied to thoſe meandrous paſſages, by which the ſea communicates with the abyſs, is from נבך, with a mutable *nun*. And this is a different idea from *weeping*.

נכר

To *forward*, bring, or put forward, *prefer*, or come before another. Thrice as a verb. Lev. xxvii. 26. "the firſtling of the beaſts, "which יבכר ליהוה *ſhould be the Lord's* "*firſtling*." Deut. xxi. 16. לא יבכר "*he* "*may not make* the ſon of the beloved *firſt-*"*born*, before the ſon of the hated, which "is הבכר the firſt-born." Ezek. xlvii. 12. יבכר "*it ſhall bring forth new* fruit, ac-"cording to his months;" it *ſhall forward its fruit* every month, and ſo bring it to perfection. The man, with ſons by two wives, was not to *put foremoſt*, or prefer, the younger before the firſt-born, or firſt-come. The word is not confined to the birth of man or beaſt, or fruits of the ground; but is applied to any thing, that gets *foremoſt*.

בכור, בכר, and בכיר

The *firſt-born*, the *forwardeſt*. Num. xiii. 21. "the time was the time בכורי ענבים of "*the firſt ripe grapes*;" of the forwardeſt grapes. xviii. 13. "whatſoever is *firſt ripe* "in their land, which they ſhall bring to "Jehovah." 17. "*the firſtling* of a cow, "ſheep, or goat—thou ſhalt ſprinkle their "blood upon the altar;"—as the blood of the ſon of God was. Pſal. lxxxix. 28. "I "will make him בכור the *firſt-born*, higher "than the kings of the earth." Iſai. xxviii. 4. "*haſty fruit*."

בכרה

The primogeniture, or birth-right.

בכרה

A *dromedary*. Iſai. lxvi. 6. "the multitude "of camels ſhall cover thee: בכרי *the dro-*"*medaries* of *Midian* and *Ephah*;" bringing their riches to Jehovah, as ſons of God. Jer. ii. 23. "a ſwift *dromedary* traverſing "her ways;" and named from its great ſpeed, as *fore-running*, *forwarding*. The camel and dromedary are uſed by travellers and merchants in the Eaſt; and are far more uſeful than horſes.

בל

To *mix*; ſo, *confound*. One thing is not diſcernible from another, in a mixture; but all is confuſed. There are ſeveral words, nearly related, in *form*, to this, and one another; which yet are diſtinguiſhable by grammar-rules, as well as meaning; *viz.* בלה, הבל, יבל, and נבב. But they are, each, different roots, and appropriated, each, to its own idea. בלהות, יהבלו, and ינבל, can, by no rules of grammar, be derived from the ſame root; though the ה, י, and נ, be dropt, or changed by rule. And a doubt may ariſe, in ſome parts of ſpeech, which root to refer to: as whether בול be from בל, or בלה, or the others. But ſtill ינבל cannot be from any root, but נבל; or בלהות from any root but בלה—and if the roots are different, the radical ideas muſt be ſo of courſe. Gen. xi. 7. "let us go "down, and there נבלה *confound* their "lip," or confeſſion. 9. "the name of it

"is

" is called בבל *in confuſionem*, confuſion, be-
" cauſe the Lord did there בלל *confound*
" the lip of all the earth." Exod. xxix. 2.
" cakes בלולת *tempered*, or *mixed up* with
" oil;" which was more than anointing them with oil. The oil was to be mixed with the ſubſtance of the cakes, and loſt to ſight in them, as it is in the true bread from heaven. So, Pſal. xcii. 11. בלתי " I
" am [not barely *anointed*, but] *mixed* with
" freſh oil." Oil penetrates the very bones; and the perſon ſpoke of was to be *full*, or *filled full*, with what oil repreſents. The benign influence, and ſoftening benignity, of holineſs and love, were to be, and were incorporated into his very ſubſtance, and his very humanity to become, like God, holineſs and love. Jud. xix. 21. יבל " *gave*
" *provender* [miſcuit, or rather *ſoaked* barley, or other grain] " for the aſſes."

בל

Belus, was the name of the principal idol of the Babylonians, called by them שם, *the ruling name*, or power of the heavens; and the city בבל *for Bel*, or *of Bel*, according to the Hebrew manner of compounding names; though God turned the name, and their projects, upon them, in making it בבל *become confuſion*. See Mr. Hutchinſon on the word, and Mr. Parkhurſt. Iſai. xlvi. 1. " בל *Bel* boweth down,
" Nebo ſtoopeth; their idols." The word expreſſes him the author of that great and extenſive operation of the æther, which conſiſts in *mixing*, and ſo changing place and conditions with each other; on which depend all the operations of nature. It calls him *Lord of the expanſion*, and gives him the power and kingdom of heaven, and ſo was the higheſt and moſt extenſive power a mere natural philoſopher could aſcribe to his God. בעל calls the heavens Lord: this ſhews how their power conſiſts. And the ſin was in calling it their own, and ſo robbing the Creator of his glory.

בלימה

Job xxvi. 7. See in בלם.

בליעל

Worthleſs, good for nothing. See in בל, under בלה.

בול

The ſtump of a tree; the *month of October*; and, Job. xl. 15. *food*. See in בלה, and perhaps the next.

בליל

Fodder, or *conſumption*. Job. vi. 5. " loweth
" the ox over בלילו his *fodder*?" xxiv. 6.
" they reap their *corn*, marg. *mingled corn*
" or *dredge*, in the field;" they reap, by ſtealth or violence, the corn of others. Iſai. xxx. 24. " The oxen and the aſſes,
" that work the ground, ſhall eat בליל
" provender חמיץ *fermented*, which hath
" been winnowed with the ſhovel and the
" fan." The labourers in God's field eat the true bread.

מבול

A *deluge*, or *flood*, not from its overflowing only, but from its ſoaking and mixing with what it drowns, as the waters did the earth, quite through the ſhell of it; the whole ſhell of the earth being ſoaked full of water, and diſſolved, at Noah's flood.

תבל

A *mixture*, or what makes a mixture and confuſion. Lev. xviii. 23. " it is תבל *confu-*
" *ſion*."

תבל

The fluid mixture of air, which is a ſphere, and whoſe parts are always changing place, and mixing with each other. It is diſtinguiſhed from the earth in many places. Job xxxvii. 12. " upon the face of תבל *the*
" *world* ארצה next the earth." Pſal. xc. 2.
" or ever thou hadſt formed the earth, and
" תבל the [fluid, or aërial] *world*." Man lives *in* this part of the world, and *upon* the earth. Job xviii. 18. " he ſhall be driven
" from light into darkneſs, and chaſed out of
" תבל *the open air*." Iſai. xiv. 21. " fill the
" face of the *world* with cities." That part of the heavens, or aërial ſphere next to us, is *its face*; and cities and men are, properly, *in that face*, as much as birds. Gen. i. 20. and not *in*, though they are upon the earth

earth and its face. It is put for the *inhabitants* of it, as earth, houſe, &c. are. Pſal. ix. 9. " he ſhall judge תבל *the world* " in righteouſneſs." This part of the world is endued with great ſtrength and power, and performs many great and uſeful operations on the face of the earth, as well as above. Its *foundations* are ſpoke of; its *pillars* and ſupporters: for the expanſion is a machine, acting regularly, and ſubſiſts, as to its powers upon the earth, by the interpoſition of the earth, which makes its pillars abutt upon the earth all round it; and they ſupport both the earth and themſelves by that means. See Mr. Hutchinſon; and *The Inquiry after Philoſophy and Theology*, firſt publiſhed in the Year 1755; by Robert Spearman, Eſq. a work beyond all commendation. 1 Sam. ii. 8. " the pillars of " the earth are the Lord's, and he hath ſet " תבל *the world* upon them." Job xxxiv. 13. " who viſits for him ארצה on the " earth? or who diſpoſeth the whole " *world?*" Prov. viii. 31. " playing in תבל " the [aërial] *world* ארצו [the prepoſition על underſtood] " *upon his earth*, and my " delight was with the ſons of men." Jer. x. 12. " he has made the earth by his " power: מכין *he hath eſtabliſhed* תבל *the* " *world* by his wiſdom." Κοσμος is uſed, in the New Teſtament, for, not the whole world—but fluid or aërial part of it, in the ſame manner, though not from the ſame derivation. 1 Cor. ii. 12. " not the ſpirit " of *the world*; but the ſpirit, which is of " God." תבל is but the feminine of בל *Bel*; the name of the heavens at *Babel*; and which were worſhipped under that name at Babylon.

תבלל

A blemiſh in the eye, Lev. xxi. 20. a ſpeck or ſpot, which cauſes a difficulty and confuſion in ſight.

בלג

To *ſtrengthen*, *encourage*, *hearten*. Am. v. 8. המבליג " that ſtrengtheneth the ſpoiled " againſt the ſtrong."

בלה

With a mutable ה, to *wear out*, *conſume*, *waſte*, *decay*. Gen. xviii. 12. " after בלתי " I *am waxed old*," or worn out. Deut. viii. 4. " thy raiment לא בלתה *waxed not* " *old* upon thee." xxix. 5. " your cloaths " לא בלו *are not waxen* old." Joſh. ix. 5. " ſhoes בלות *old*," decayed. Job xiii. 29. " as a rotten thing יבלה *conſumeth*." Iſai. lxv. 22. " mine elect יבלו *ſhall long enjoy*, " marg. *wear out*, the work of their hands;" conſume their own manufactures and labours, not ſtrangers. And perhaps Gen. xi. 8. belongs to this, נבלה " *let us bring* " *to nought*, or *deſtroy*, the lip of all the " earth." And the next word בלל expreſſes the manner of *defeating* it, by a variety of opinions among the projectors, and ſo bringing all into a confuſion: though, I think, the *imperative mood* takes a final ה to it, as well as the *feminine* ſingular, in other moods and tenſes.

בלה

Pl. בלהות; *waſting*, *conſumption*, *deſtruction*; rendered *terror*, without any other authority than that בהל ſignifies ſo. Pſal. lxxiii. 19. " they are utterly conſumed by בלהות " *waſtings*, or *deſtroyers*." Ezek. xxvi. 21. " I will make thee בלהות *rottenneſs*, *a con-* " *ſumptive thing*, and thou ſhalt be no " more." Job xviii. 11. בלהות " *diſap-* " *pointments*, misfortunes, trouble him on " every ſide." 14. " it ſhall bring him to " the king of בלהות decay and conſump- " tion:" in whoſe power is the whole artillery of deſtruction; or the many things and ways, that bring men to nothing. This is an inſtance, like אלה, of a mutable ה being retained in the noun plural, though dropt in the verb; and differs from בל to *mix*, as ſurely to *deſtroy*, *conſume*, bring to nothing, does, in ſenſe, from *mixing*.

בל

A *negative* particle, derives from hence, though the mutable ה be dropt in it, as בלי and בלתי do alſo; retaining the ſenſe of the root, as near as poſſible, implying a defect or abſence; *not*, *except*, *unleſs*, *without*.

בלי

בלי

The ſame. Iſai. xxxviii. 17. "thou haſt, "in love to my ſoul, delivered it from the "pit of בלי *corruption*;" where the body rots, and comes to nothing.

בליעל

Noun, depravity, *Part.* depraved, *worthleſs, good for nothing*; of בל *not*, *decay*, and יעל *profit*. Deut. xiii. 13. "men, children of "בליעל *Belial*." And we often retain the Hebrew word. But, 2 Sam. xxii. 5. נחלי בליעל "*the floods of ungodly men* made me "afraid." Pſal. xli. 8. דבר בליעל "*an evil* "*diſeaſe*, marg. *a thing of Belial*, cleaveth "faſt unto him;" his wickedneſs has caught him. It is a perſon, or thing, which is degenerated; whoſe goodneſs is corrupted and gone; and ſo is miſchievous, or offenſive, of courſe. Prov. xvi. 27. איש בליעל "*an ungodly man* diggeth up evil; and in "his lips there is a burning fire."

בול

Iſai. xliv. 19. "ſhall I fall down to בול *the* "*ſtump* עץ of a tree?" a rotten ſtump, or *periſhable* wood.

בול

The eighth month, part of our October and November; from the *decay* then, or fall of the leaf.

בול

Job xl. 15. "the mountains bring him "forth *food*;" or *conſumption, i. e.* ſomething for his conſumption.

יבלת

A *wen*. Lev. xxii. 22. "blind, or broken, "or maimed, or יבלת *having a wen*—ye "ſhall not offer theſe unto the Lord;" old decayed fleſh, with a formative *jod*.

תבליה

In reg. Iſai. x. 25. "and mine anger to "תבליתם their deſtruction."

בלם

Once, as a verb, to *reſtrain, hold in*. Pſal. xxxii. 9. "be ye not, as horſe or mule, "without underſtanding; with bit and "bridle upon them לבלום *to hold them in*, "leſt they fall upon thee."

בלימה

Rendered *nothing*. Job xxvi. 7. "and hang-"eth the earth על בלימה *upon nothing*." A noun, from the verb *reſtrain*, muſt be *reſtraint* or *confinement*; a *tether*—"he hang-"eth the earth upon, or by a tether;" that it is held within ſuch and ſuch bounds, ſays nothing how, or by what, it is held, or what is the *tether*; but ſuppoſes its motion, and mentions it among the wonderful works of God, that ſo great a body as the earth, could be hung, as it were, by a ſtring, and *held in*, and governed. Ovid's *ponderibus librata ſuis*, which he ſpeaks of the earth hanging *in* the air, comes near to this. I uſed to think it compounded of בל and ימה, which expreſs the condition of the air near the earth, by which it is acted upon, and kept moving: but though the ſenſe comes to the ſame, either way; *hanging the earth* upon a tether, like a ball hanging by a ſtring, ſeems more of a piece with the ſtile of the context, and is moſt regular. Job ſpeaks of the works of God, in the ſtile of an orator, rather than the lecturer in natural philoſophy.

בלם

Once only, Am. vii. 15. בולם "a *ſearcher* "after wild figs."

בלע

To *ſwallow up*, ſo *take away*, and deſtroy. Num. xvi. 30. "if the earth open her "mouth, and *ſwallow* them *up*." 2 Sam. xvii. 16. "leſt יבלע למלך *it be a ſwallowing* "*up of the king*, and of all the people that "are with him." xx. 20. "far be it from "me, that I ſhould *ſwallow up* or deſtroy." xxxvii. 20. "ſhall any one ſay, why *does* "*he ſwallow up?*" It is applied to words, actions, and deſigns. Pſal. lv. 10. "*Swal-*"*low up*, O Lord, the torrent of their "tongue againſt me." cvii. 27. "all their "wiſdom is *ſwallowed up*." Eccleſ. x. 12. "the lips of a fool *ſhall ſwallow* him "*up*;" his own counſel, or projects, ſhall prove his ruin. Iſai. iii. 12. "*they have* "*ſwallowed up* the way of thy paths."

בלע

Deſtruction. Pſal. lii. 6. " thou haſt loved " all דברי בלע the things of deſtruction."

מבלע

A ſwallower up, or deſtroyer, Iſai. ix. 16.

בלק

To lay waſte, Iſai. xxiv. 1. and Nah. ii. 11.

במה

Occurs not as a verb. It is rendered *high place*, 2 Sam. i. 19. " O beauty of Iſrael, " ſlain upon במותיך *thy high places*;" upon mount Gilboa. Job ix. 8. " who alone " ſpreadeth out the heavens, and treadeth " upon במתי *the waves*, Heb. *heighths*, of " the ſea;" or ſwelling ſurges of it. Iſai. xiv. 14. " I will aſcend above the *heighths* " of the clouds: I will be like the Moſt " High," who ſitteth on the heavens, Mat. xxiii. 22. and rideth upon them. Here the word plainly meaneth the *higheſt* parts of the ſea, whoſe riſing billows, and ſwelling backs of the waves, ſo tremendous to man, God treads upon, and confines within bounds. And the clouds, like the waters of the ſea, riſe into the like *heighths*, and ſink in vallies between. And ſo does the ſurface of the earth, whoſe higheſt parts, or riſing backs, the word ſtands for. Jer. xxvi. 18. and Mich. iii. 12. " the mountain of the " temple ſhall become במות יער *tops*, or " *heighths for wood*;" or with wood only upon them. 1 Sam. x. 13. it evidently ſtands for *Gibeah*, where the family of Saul lived. Mich. i. 3. " the Lord cometh forth " of his place, and will come down, and " will tread upon *the high places* of the " earth; and the mountains ſhall be molt- " en under him, and the vallies ſhall be " cleft."

במה

Is alſo ſome building, imagery, or repreſentation, generally placed upon hills and mountains. Num. xxii. 41. " made him " go up to the *Bames* of Baal." Deut. xxxii. 13. " he made him to ride on the *high* " *places* of the earth;" *i. e.* get the better of the gods worſhipped there. 1 K. xi. 7. " Solomon built במה *a Bame* for *Chemoſh*, " the abomination of Moab, in the hill that " is before Jeruſalem." xii. 31. " and he " made את בית במות *an houſe of high* " *places*;" *i. e.* a temple of theſe images, whatever they were. xiii. 32. " and againſt " all בתי הבמות the houſes of the *high* " *places*, which are in the cities of Samaria." xiv. 23. " they alſo built them *high places*, " and images, and groves, on every high " hill, and under every green tree." 2 K. xxiii. 8. " and brake down את במות " השערים *the high places of the goats*, which " were in the entring-in of the gate of " Joſhua—at the gate of the city." 15. " and burnt the *high place*, and ſtampt it " ſmall to powder:" which implies, it was ſomething covered with gold, or ſome metal. The wood-part was burnt, and the metal reduced to powder. 2 Chron. xi. 15. " prieſts לבמות for *the high places*, and " for the goats, and for the calves, which " he had made." See the word in Mr. Hutchinſon, who conſtrues it *high ones*; for though it means the places of worſhip in ſome parts of SS. it muſt mean the *object*, or image of the object of worſhip, in others. Theſe *Bames* were built with high tops or domes, which riſe like mountains at land, or waves at ſea, or clouds in the air; if we may depend upon the uſage of the word for ſuch *high* tops: and, as *powers*, they muſt mean by them the agents, which rule and preſide over the ſwellings of the air, earth, and ſea. It ſeems to have been what is called the *chariot*, or *fiery cloud*, or cloud of glory. 2 K. xxiii. 11. " and the " chariots of the ſun he burnt with the " fire." Some might have one image in theſe chariots, others another: and, no doubt, there was no leſs variety in the form they built theſe chariots of. Some put the bull to Baal, or the fire, in them; others the lion to *Molech*, the king, the light. Their *Molechs* were ſet up in theſe *Bames*. Ezek. xliii. 7. " with the carcaſes מלכיהם " of their *Molechs* in their *Bames*." And ſome might have no images at all in them; a *Bame*, *i. e.* the *chariot*, or cloud of glory, being

being itſelf the heavens in miniature. 2 Chron. xxxiv. 3. " he began to purge Je- " ruſalem and Judah from the *Bames* and " *Aſhres* [or goats] and the [ſc. reſt of the] " carved images; and the molten things; " and they brake down the altars of the " Baals; and the ſun-fire images [or bra- ſen calves] " that were on high above " them, he cut down. And the *Aſhres*, and [other] " carved images, and the molten " things, he brake in pieces." Theſe *Bames* were built in vallies, as well as on hills; and they ſacrificed and burnt incenſe *to* them, as well as *in* them. The heavens were the object of their worſhip, how va- rious ſoever their images were. Only, we muſt remember, they never loſt ſight in- tirely of the Redeemer to come; but had blended the various *figures*, types, and ſymbols, relating to the *great deſire* of all nations, with all their ſervices to the hea- vens. The idolaters might have images in their *Bame*; and it might alſo, conſiſtently enough with their ſcheme of worſhip, be itſelf the object of their adoration.

The object meant by this imagery, in whatever form it was, muſt mean the power of the air in the *heighths* above; —what St. Paul calls, Eph. vi. 12. " ſpi- " ritual wickedneſs in *high places*, εν τοις επου- " ρανιοις, in the regions of the air above." And the idea, affixed to the word, ſeems to be that of a ſwelling wave, cloud, or moun- tain-top; which, in form, are like a cap upon the head. Ezek. vi. 3. " Thus ſays " the Lord to the mountains, and to the " hills, to the rivers, and to the vallies; " Behold, I, even I, will bring a ſword " upon you, and I will deſtroy your *high* " *places*." Theſe *high places* were made of, or covered with, cloths. Ezek. xvi. 16. " thou tookeſt of thy garments, and ma- " deſt thee *high places* of various colours:" ſuch as the rich embroidered coverings of the tabernacle; and in the ſame ſort of cloth of gold, blue, purple, ſcarlet, ſilk, and white thread, they dreſt the image of *the man*; as it follows.

God ſays, He had forewarned them of the confuſion of idolatry, under this term במה, by turning the name, as he did that of *Babel*; and the captivity was the con- ſequence of it. Ezek. xx. 29. " your fa- " thers blaſphemed me, in that they treſ- " paſſed againſt me, מה הבמה *what is the* " *high place*, whereunto ye go? [of what uſe or benefit will it be to you? your gods cannot help you; but they have been your ruin] " and the name thereof is called במה " to this day;" *i. e.* ב *unto* מה *deſtruction*; as the curſe on בבל was pronounced, by calling it ב *unto* בל *confuſion*. Saying it was called במה, that day, was ſaying, the warnings againſt idolatry were then veri- fied: it was then ב *become* מה *deſtruction*, or *confuſion*, to them; for ſo מה, which ſee under המה, ſignifies. The iniquity of their idolatry was the cauſe of what they then ſuffered; as they had been forewarned, it would prove their ruin. We do not read, any where, of God's forewarning them in *theſe very words*; but, every-where thro' the SS. of denunciations to this purpoſe— that their worſhipping in high places, making a ſchiſm in the church, would at laſt prove the utter ruin of it. Whether this name was compounded at firſt as בבל, בעז, and others were, as a proper name of the *fiery cloud*, is not ſaid; but looks pro- bable by this paſſage. The whirlwind, blackneſs of darkneſs, and tumultuous agi- tation of the matter of the heavens in this cloud, are deſcribed, Exod. xix. 16. *& alibi*, and are not improperly expreſſed by המה, or מה in compoſition; and the word as properly turned upon them, as בל in Babel, ſchiſms, as one imagination leads naturally on to another, and, many multiplying ſtill, confound all knowledge of religion ſooner or later. The people worſhipped Jehovah only at firſt in theſe *high places*, or theſe places to *the high and lofty ones*; but, being ſeparated from the church of Jeruſalem, High Prieſt, oracle, and prophets there, ſoon degenerated, fell into error after error,

and, at laſt, downright apoſtacy; and thence into the hands of the Chaldeans.

בנה

With a mutable ה, to *build*; and to *underſtand, perceive*, which ariſes from *inferring*, or *building upon*; and ideas are the materials the mind builds upon, or with. It is moſtly in *hiphil*, in this mental uſe of the word. Some would make the words for *building*, and *perceiving*, different roots: but, *by rule*, they are not ſo; neither is *building* an improper word to expreſs the mind putting its materials together, and forming its concluſion, or raiſing its ſtructure with them. Gen. ii. 22. "the Lord "God יבן *built* the rib which he had taken "out of man, *into* a woman." iv. 17. בנה "*he built* a city." xvi. 2. "it may be, "אבנה *I may obtain children*, marg. *be build-*"*ed*, by her." Deut. xxv. 9. "that לא יבנה "*will not build up* his brother's houſe." Ruth iv. 11. "which two בנו *did build* the "houſe of Iſrael."

בן

A *ſon*, pl. בנים. בת a *daughter*, pl. בנות. Children are the houſe or family—what the parents build up. And they are applied to the young of beaſts, and ſhoots of trees.

Son, in Hebrew, is uſed very extenſively. The SS. call any thing a *ſon* of that which it comes from, or depends upon. *A ſon of the eaſt* is one from the eaſt; *a ſon of the houſe*, one of the family;—*a ſon of the quiver*, an arrow;—*a ſon of death*, one guilty, or condemned;—*a ſon of a year*, a yearold. Some have made a diſtinction betwixt ſons of Adam, and ſons of איש a *perſon* or man; as if the firſt were low perſons, the latter people of rank and dignity: which doth not hold.

Sons of God, in the language of the Old and New Teſtament, are thoſe, who are born to God, of the church, in diſtinction from unbelievers. Gen. vi. 2. "*the ſons* of "God ſaw the daughters of men, that "they were fair:" thoſe of the *holy line*, who, like Eſau, and the Iſraelites afterwards, made intermarriages with them that were not of the true church, or faith. And the ſame effects followed from it, before the flood, as did afterwards. Deut. xiv. 1. "ye are the *children* of the Lord your "God." xxxii. 19. "the Lord abhorred "—his *ſons*, and his בנתיו *daughters*." Here are the ſons and daughters of God, *viz.* his people. Ver. 8. "when he ſeparated [or ſcattered] "the ſons of *Adam* [*i. e.* of men, *viz.* the Canaanites, who were not the children of God] "he ſet the bounds of "the *people*, *i. e.* the tribes, according to "the number of the *children* of Iſrael;" in *twelve* diviſions. 1 Sam. xxvi. 19. "if the "Lord have ſtirred thee up againſt me, let "him accept an offering; but if it be the "*children of men*, curſed are they before "the Lord;" *men*, or *people*, and not God. Job i. 3. "greateſt of all the *ſons* of the "eaſt." So the many little petty ſtates, that lay betwixt Canaan and Arabia, were called, as being to the eaſt. 6. "the *ſons* "of God came to preſent themſelves be-"fore the Lord;" the worſhippers of God. xvi. 21. "a *ſon* of man for his friend;" a *very man*, as Chriſt is, as well as God. Pſal. xi. 8. "his eye-lids try the *children* "of men;" *i. e.* of Adam, or all men. Ezekiel is called *ſon of man*, ii. 1. *& alibi*; perhaps as God had, as it were, caſt off his people, as *Daniel* alſo is, under the ſame captivity. Zech. iv. 14. "theſe are *the two* "*ſons of the oil*, that ſtand by [and ſo ſupport] "the Lord of the whole earth;" the two that deal in the oil, manage and diſpenſe it.

Daughter is uſed metaphorically alſo. As *children of Sion* are the people of Sion; the daughter of Sion is the city; the community; the conſtitution, civil or eccleſiaſtical, —which is the child of that place. Iſai. xxii. 4. "becauſe of the ſpoiling of the "*daughter* of my people." xxxvii. 22. "the virgin, the *daughter* of Sion, hath "deſpiſed thee—the *daughter* of Jeru-"ſalem hath ſhaken her head at thee;" the ſtate, or body of people. And yet, *daughters* of any place ſignifies ſometimes the

women

women of it; and alſo the dependent towns that are under its juriſdiction. Jer. xlix. 2. "Rabbah of the Ammonites, and it ſhall "be a deſolate heap: and her *daughters* "ſhall be burnt with fire;"—*daughter* of Jeruſalem, as we ſay *city* of Jeruſalem; and *daughter*, not *ſon*, as the city, or place, is the mother of the children. Ezek. xxi. 45. "thou [Jeruſalem] art thy mother's *daugh-* "*ter*, that loatheth her huſband and her "children;" and God, or, under him, the rulers, *father*. Mal. ii. 11. "Judah hath "prophaned the holineſs of the Lord, and "married the *daughter* of a ſtrange god."

בניה and בנין

A *ſtructure*, or *building*.

הבנים

Is conſtrued, 1 Sam. xvii. 4. a *champion:* but perhaps it is the ſame as איש מדות a *man of meaſures:* and איש הבנים, a *man of buildings*, being the ſame, one who meaſured largely, or was high and large-built; *building* being equivalent to *growth*.

מבנה and תבנית

A frame, building, or pattern of any building; which indeed is a building itſelf, or may be called ſo, as a picture. Exod. xxv. 9. "according to all that I ſhew thee; af- "ter the *pattern* of the tabernacle, and the "*pattern* of all the inſtruments thereof, "even ſo ſhall ye make it." So David had a *pattern* of the temple, and all its parts and furniture; which, Heb. ix. 23. St. Paul calls, *the patterns of things in the heavens*—not patterns taken from the Heathens, who had loſt the knowledge of God; but *patterns*, from heaven, of *things in heaven*. What excuſe then can they make, who treat them as *human*, or *heatheniſh* fooleries, or wholly neglect them? 1 Chr. xxviii. 18. "and gold for *the pattern* of the chariot of "the Cherubims." Then the ark and Cherubs were in the chariot, fire, fiery cloud, or glory.

בן

To *underſtand, perceive*. Notices from without are the materials the mind *builds with*. *Inſtruo* is from *ſtruo*, to *build*. But if any, from Job vi. 30. the palate's *diſcerning*, and Pſal. lviii. 10. the pot *feeling* the fire, think this a different root from בנה to *build*;—no doubt, there are many roots diſtinguiſhed by a final ה. Deut. xxxii. 7. בינו "*con-* "*ſider* the years of many generations." 10. "he led him about, יבוננהו *he inſtructed* "him," with a double *nun*, and part. *vau*; he was, or continued, *inſtructing* him. *Inſtruct* is from *ſtruo*, to build up; and neither the *vau* nor *jod* are radical, but *ſervile*. 29. "that יבינו they *would conſider* their "latter end." 1 Sam. iii. 8. "Eli יבן *per-* "*ceived* that the Lord had called the "child." 1 Chron. xxv. 8. מבין "*the teach-* "*er* with the ſcholar." 2 Chron. xxxv. 3. "the Levites המבונים *that taught* all Iſ- "rael;" a *participle*. Neh. viii. 8. "they "read in the law of God, מפרש *explaining* "*it*, and giving the ſenſe, ויבינו and *cauſed* "*them to underſtand* מקרא what was read;" in *hiphil*. Here is not a word of tranſlating it into another language, but only *expounding*, and enforcing the ſenſe and meaning of the law. Job vi. 30. "Cannot my palate "יבין *diſcern* perverſe things?" diſtinguiſh between good and bad. xi. 11. "he ſeeth "wickedneſs alſo, and לא יתבונן *will he not* "*conſider* it?" In *hithp*. to conſider with one's ſelf, or ſet one's ſelf to conſider. xxvi. 14. "the thunder of his power who יתבונן "*can underſtand?*" make himſelf maſter of the ſubject. Pſal. lviii. 10. "before your "pots יבינו *can feel* the thorns;" be ſenſible of the fire. lxxiii. 17. אבינה "*I under-* "*ſtood* their end;" was ſenſible what would befall them. cxxxix. 2. בנתה "*thou un-* "*derſtandeſt*." Jer. ix. 12. "that יבן *may* "*underſtand* this." Knowledge, or information, is ſomething *built* upon the mind. Dan. viii. 27. ואין מבין "*and none under-* "*ſtood* it;" rather, took notice of it, or perceived what was the matter with him—not that he did not underſtand the viſion.

בן and נבון

One *intelligent, experienced*.

בינה and תבונה

Underſtanding, knowledge, ſkill.

בין

A *prepoſition*; *between*. 1 K. iii. 9. להבין בין "that *I may diſcern between* good and evil." To *diſtinguiſh between*, or diſcern one thing from another, is implied in diſcerning, and ſhews the connexion betwixt the *verb* and the *particle*. It is declined as a noun. Ezek. x. 2. אל בינות "*into the parts between*," the circulating fluid of fire.

בסר

Sour, *unripe*, or rather *blaſted* grapes. It occurs only as a noun. Perhaps compounded of ב *in*, and סר; which, Jer. ii. 21. is ſpoke of the vine, "how art thou "turned לסורי to the *degenerate plant*, or "branch of a ſtrange vine?" And the word all along means, not the unripe grape that would come to good, but ſuch as would not, and which drops off. Job. xv. 33. "ſhould ſhake off as a vine בסרו his "*blighted*, or degenerate fruit;" as I would render it. And ב *in* סר *a corrupt condition*, is an exact deſcription of ſuch falling fruit: and ſuch compoſitions of *nouns* are common.

בע

To *boil* and *bubble* up, as a ſpring and boiling liquors do: and it is often applied to the breath, and words from the mouth; the inſtances of which are moſtly put under נבע in Mar. de Cal. as if that were the root. Pſal. lix. 8. "behold, יביעון *they belch* "*out* with their mouth." lxxviii. 2. אביעה "I *will utter* dark ſayings of old." cxix. 171. "my lips תבענה *ſhall utter* praiſe." Prov. i. 23. "behold אביעה I *will pour out* "my ſpirit unto you: I will make known "my words unto you;" I will ſpend my breath upon you, ſc. in talking. It is not ſpoke of the *Holy Spirit*: but Wiſdom, as a perſon, ſays ſhe would *ſend forth* her breath in words. xv. 2. "the mouth of "fools יביע *poureth forth* fooliſhneſs." The manner of the breath, or words, *iſſuing forth* from the mouth, is the ſame, whether the words be words of wiſdom, or folly; the *breath* of the wiſe man, or fool. Eccleſ. x. 1. "Dead flies cauſe the ointment of the apothecary to ſtink; יביע "*they make it to bubble*." Iſai. xxi. 12. "The burden of Dumah; he crieth to "me out of Seir, Watchman, what of the "night? watchman, what of the night? [*i. e.* what remains of the night?] "the "watchman ſaid, אתא בקר it is [the verge or] "boundary of the morning, and even "night. [*i. e.* the day of the Lord on Seir and Dumah is juſt upon the break] "אם תבעיון בעיו, if ye will *cry out*, *cry out*, "they are returning, they are coming;" ſc. the enemy, to deſtroy. lxiv. 1. "as fire "*maketh* the water to *bubble*, or *boil*." Obad. i. 6. "how are the things of Eſau "ſearched out? his hidden treaſures נבעו "*thrown out*, or *up*?" as water out of the fountain.

אבעבעה

A *blain*. Exod. ix. 9. "a boil breaking "forth with אבעבעות *blains*, or water-"bubbles."

מבוע

A ſpring, or fountain of water. Eccleſ. xii. 6. "or the pitcher be broken at *the fountain*." Then there is a fountain or ſpring bubbling out its liquor in the body, and a baſon to receive it; and, by the next words, גלגל a return, or circulation, of that liquor into the pit it came out of. Iſai. xxxv. 7. "the "thirſty land מבועי *ſprings* of water;" circulating in the belly of the thirſty ſoul—theſe being the rivers of living water ſpoke of, Joh. vii. 38.

נבע

Paſſ. Prov. xviii. 4. "wiſdom, a ſtream "נבע *broke forth*, or *ſent forth*, from מקור "a *well-ſpring*;" conſtant, and always freſh and ſweet. Iſai. xxx. 13. "this ini-"quity ſhall be to you as a breach ready to "fall, נבעה *ſwelling out*, or *bulged out*, in "a high wall." The Chaldee uſe of the word in Daniel is pretty near this—to *utter*, *ſpeak*, *call for*, being not greatly different from *ſearching after*, or *inquiring* of a perſon. *Hebrew* once was the language of Chaldea, becauſe Abraham brought *Hebrew* from *Ur* of the Chaldees; and what words

we

we find in SS. that were *Chaldee* alſo, betwixt Jacob's going into Egypt, and Hezekiah's reign, muſt have been originally Hebrew; and not vice versâ, as ſome argue.

בעט

Twice; Deut. xxxii. 15. and 1 Sam. ii. 29. to *kick at*.

בעל

To *have*; to *own*; to *poſſeſs*, to be *maſter* or *miſtreſs* of. And this is the only ſenſe of the word: that of *amavit*, *rem habuit*, and ſo forth, has no foundation in the uſage of it. Deut. xxi. 13. "thou ſhalt go into her, "and בעלתה be *her huſband* [have her, as we uſe the phraſe] "and ſhe ſhall be thy "wife." 1 Chron. iv. 22. "who בעלו "למואב *had the dominion* in Moab." Iſai. xxvi. 13. "other Lords beſides thee *have had dominion over us*." lxii. 4. "thou ſhalt "no more be termed *forſaken*, neither thy "land any more be deſolate; but thou "ſhalt be called, *my delight is in her*; and "thy land בעולה *married* [*made miſtreſs*, not a ſervant or ſlave] "for the Lord de-"lighteth in thee, and thy land תבעל *ſhall* "*be married*. As a young man יבעל *marries* "a virgin, ſo ſhall thy ſons יבעלוך *marry* "*thee*." Surely the ſons were not to *marry* the mother: but the ſons of Jeruſalem were to take the *rule* and *dominion* in her, with as much glee and love, as a young man takes a virgin under his rule, as huſband: the reverſe this of the caſe, ch. iv. 1. Jer. xxxi. 32. "although I בעלתי בם *was huſ-*"*band to them*;" lord over them.

בעל

A maſter, lord over, or owner of any thing; fem. בעלה. Gen. xiv. 13. "theſe were "בעלי ברית *confederate* with Abraham." xx. 3. "ſhe is בעלת בעל *owner of a huſ-*"*band*;" *hath* a *lord* over her. Exod. xxi. 3. "if he be בעל אשה *owner of a wife*." Ver. 28. בעל "the *maſter*, or owner, of the "ox ſhall be quit." xxix. "if the ox were "wont to puſh, בעליו *the owners* [from time to time, or in all places] of it, ſhall "die." xxii. 8. "the *maſter* of the houſe." 1 K. xvii. 17. בעלת *miſtreſs* of the houſe." 2 K. i. 8. בעל שער "*having* a hair gar-"ment." Prov. i. 17. בעל "*that hath* "wings." xxiii. 2. בעל נפש "*that hath* an "appetite." Ver. 22. בעל חמה "one who "hath *heat*, *anger*." And ſo, in general, the word ſignifies *having*.

בעל

As we write the word *Baal*, is the name of the moſt general object of worſhip among the apoſtate Iſraelites. The image was a bull, or of that ſpecies. The god was the *fire*, to whom, by this title, they aſcribed an independent power. A power is there, but *mechanically* only;—and ſo it is dependent, and ſubject to the will of a higher lord. The two calves, ſet up by Jeroboam in *Bethel* and *Dan*, were to Jehovah; as was Aaron's calf. So Jehu, though he deſtroyed *Baal* out of Iſrael, ſtill adhered to the two calves at Dan and Bethel. See Mr. Hutchinſon, and Mr. Parkhurſt, on the word. This word is joined with many others, which ſeem to have been, chiefly or only, *epithets* expreſſive of ſome particular *inſigne*, that diſtinguiſhed one *Baal* from another. Exod. xiv. 2. בעל צפון *Baal-zephon*, and, Num. xxxii. 38. *Baal-meon*, might both be named from the golden *cloud*, covering, *habitaculum aureum*, (Mayer Hierogl. p. 29. Mr. Hutchinſon Heb. Writ. Perfect, p. 392, and 474. lat. edit.) they were ſometimes placed in, or under. Num. xxv. 3. "Iſrael joined himſelf unto "בעל פעור *Baalpeor*;" the idol of the Moabites, *the open-mouth Baal*, a bull with a wide gaping mouth; for ſo *peor* ſignifies. And it muſt be obſerved, that the *animal*, whether bull, lion, goat, eagle, or whatever elſe, fancy and the itch of variety ſuggeſted, in various places, was generally, if not always, attended with the figure of a man, or woman; as may be ſeen in *Montfaucon*. The bull had a man with him, in various poſitions; holding him by the horns—ſtanding by him—ſitting upon him—riding upon him—ſtanding upright upon him—and ſo forth. The lion, eagle, and goat,

goat, had the man alſo, in like manner, with them. Their bodies alſo were intermixed various ways; and the ſeveral images, and places named from the image and its temple, were diſtinguiſhed by ſome eminent oddity, or peculiarity, belonging to the image: of which, in their places. 1 K. xviii. 21. "if Jehovah be God, fol-" low him: but if *Baal*, then follow him " —the God that anſwereth by fire, let " him be God. And all the people anſwer-" ed and ſaid, It is well ſpoken." *Jehovah*, and *the heavens*, were the only objects of worſhip; till right-down ignorance in philoſophy ſet up the imaginary *ſubſtratum* of the fluid of the air, or heavens, an infinitely-extended *nothing*, for God; and *occult qualities*, inſtead of *fire*, *light*, *ſpirit*, the three mighty agents under God, and mechanical, *material angels*. The great temptation to this worſhip of *Baal* was, at firſt, a pretended, or, perhaps, real reverence to, or admiration of, the wonderful and beneficial operation of this expanſive power, among the better-diſpoſed: but the great liberty, nay ſanctity, it gave to the indulgence of the paſſions, both with, and againſt nature, was the bewitching temptation that faſcinated the greater part. Whether *Baal* was always a bull, or ſome eminent part of the bull, combined with the man, is not certain. But, Tobit i. 5. "the *heifer* " called *Baal*." 2 Chron. xxviii. 2. "and " made alſo *molten images* [ſc. the *nimbi*, or golden clouds] "לבעלים *for the Baals*." Jer. xix. 5. "they built את במות הבעל *the* " *high places of Baal*, to burn their ſons " with fire, for burnt-offerings to *Baal*." xxxii. 35. "they built the high places of " *Baal*, which are in the valley of the ſon " of Hinnom, to cauſe their ſons and their " daughters to paſs through the fire to מלך " *Molech*."—So that *Molech* and *Baal* were the ſame god: as were alſo *Aſhtaroth*, —however their images might differ in the *animal*, or *inſignia*. Hence *Bull*, the image of בעל.

בער

To *waſte*, or *take away*, as fire does what it feeds upon, or as cattle do graſs: and hence, perhaps, our word *bare*. *Fire* and *cattle lick off*, and make clean and bare, what they feed upon. But it is appropriated neither to *burning* nor *grazing*; but is, to *remove*, or *take off*, or *away*. Exod. iii. 2. "the buſh בער *burned* with fire." xxii. 5. "if a man יבער *ſhall graze*, or *feed*, a " field, or a vine-yard; and ſhall put in " בעירה *his beaſt*, and יבער ſhall feed in an-" other man's field." Num. xxiv. 22. "the " Kenite *ſhall be waſted*." Deut. xiii. 5. " and בערת *thou ſhalt put away* the evil." xxvi. 13. "*I have brought away* the hallowed thing out of mine houſe." 1 K. xiv. 10. "and בערתי *I will burn* after the houſe " of Jeroboam, as יבער הגלל *fire burns*, till it makes an utter end." Iſai. l. 11. "the " ſparks *ye have kindled*;" made to burn. Ch. xix. 11. "their counſel נבערה *is become* " *brutiſh*." Jer. x. 8. יבערו ויכסלו "they " are *brutiſh* and *fooliſh*;" they are *ſilly*, *booriſh*, and confident.

בער

Silly, inſipid, fooliſh, one *void* or *empty*, *bare* as to knowledge and advice. Pſal. xlix. 11. כסיל "*the confident fool*, and בער *the* " *empty fool*." lxxiii. 22. "I was בער " *fooliſh*, and knew not;" one whoſe wiſdom was *clean gone*, as the *verb* and *noun* ſignify. The vineyard over-run with weeds, is the mind full of errors; the field that is eat off, or burnt up; the being *void*, or *bare*, of any uſeful knowledge. And here we ſee the difference betwixt this, and other words for *burning* and *feeding*. Hence *a boor*.

בעיר and בעירה

Paſture or grazing cattle; any beaſt that feeds by *licking off*, and gradually making *bare*, the ground. It is ſpoken of aſſes, Gen. xlv. 17. and, in general, of all *cattle*, Exod. xxii. 5. above.

בעת

To *vex*, *terrify*, *diſorder*. 1 Sam. xvi. 14. " an evil ſpirit from the Lord *troubled* " him;"

" him;" as it did Job. 1 Chron. xxi. 30. נבעת " *he was terrified*, becauſe of the " ſword of the angel of the Lord." Iſai. xxi. 4. " fearfulneſs בעתתני *affrighted me*;" diſordered, or diſturbed me. It is rather the effect of fear—the diſorder it occaſions.

בעתה and בעות

N. ſubſtantives.

בץ and בצה

Mud, mire. Job viii. 12. " Will the ruſh " grow without *mire?*" Jer. xxxviii. 22. " thy feet are ſunk in בץ *the mire.*"

בצה

Some plant, that grows on the banks of the river, in the mire, there. Job xl. 16. " he " lieth under the ſhady trees, in the covert " of the reed, and בצה"—ſome other plant that, like the reed, delights in the mud; and which, moſt likely, was what בוץ rendered *byſſus*, fine linen, came from. Some take it to be cotton. But ſee Iſai. xix. 9. " they that work in fine flax, and they " that weave חורי—ſhall be confounded," on the river being dried up. This was the אטון of Egypt, Prov. vii. 16. not cotton, but a ſpecies of *flax*, as it is called, or *hemp*, that grew in the mud. Whether the *papyrus* could be ſpun, Qu.

Qu. Whether ביצים, eggs, be from hence; as moſt fowls lay their eggs in the dirt.

בצא

Once, Ezek. xlvii. 11. conſtrued *miry places*; as בצה.

בצל

Once, Num. xi. 5. conſtrued *onions.*

בצע

To *cut off*, or *break off a piece*, to *cut*, or *reduce gradually to nothing*, *take away piece-meal.* And hence it is applied to *gain*; the profit ariſing from traffic, which is a little taken from every thing, or what is got by little and little. It is not covetouſneſs, which is the deſire of profit; but the profit itſelf. Prov. i. 19. " ſo are the ways of " every one בצע בצע *that is greedy of gain.*" xv. 27. בוצע בצע " *he that is greedy of* " *gain*, troubleth his own houſe." Job vi. 9. " that he would let looſe his hand, and " *cut me off.*" xxvii. 8. " what is the hope " of the hypocrite, when he יבצע *ſhall be* " *cut off*, when God ſhall take away his " life?" Iſai. x. 12. " when God יבצע " *hath performed* [finiſhed, or *gone through every bit of*] " his whole work." It is doing it little by little. Ezek. xxii. 12. תבצעי " *thou haſt made gain* of thy neigh- " bours by extortion." Am. ix. 1. בצעם " *cut them* in the head all of them;" *cut off a piece*, which is, wounding. Zech. iv. 9. " his hands תבצענה *ſhall alſo finiſh it*;" or do the laſt bit of it.

בצע

Gain, lucre. Exod. xviii. 21. " ſuch as fear " God, men of truth, hating *covetouſneſs*;" lucre, meaning filthy gain from every little minute thing. Jud. v. 19. " they took no " *gain* of money." 1 Sam. viii. 3. " turned " aſide after *lucre*, and took bribes;" when juſtice, not gain, ſhould have been their motive. The word ſignifies *lucre*, not covetouſneſs; and the verb defines *lucre.*

בצק

To *ſwell*, or *burſt forth.* Deut. viii. 4. " thy foot did not בצקה *ſwell* theſe forty " years." And, Neh. ix. 21. " their " cloaths waxed not old; and their feet " *ſwelled* not;" meaning, their ſhoes did not wear out, that their feet did not come through them, or burſt out. It occurs, nowhere elſe, as a verb.

בצק

Dough, paſte; which, in kneading, keeps continually burſting out from under the hand. Exod. xii. 34. " took their *dough*, " before it was leavened." 39. " they ba- " ked unleavened cakes of the *dough.*" There was a myſtery in this—that not *leaven*, in doctrine or practice, but *pure*, plain truth only, is the bread of life. 2 Sam. xiii. 8. " ſhe took *paſte*, and kneaded it." Hoſ. vii. 4. compares wickedneſs in the mind, to the working of leaven in dough.

בצר

To *reſtrain*, *take from*, or put out of the power and reach. Gen. xi. 6. " now no- " thing

" thing will be *reſtrained* from them, which " they can imagine to do." Lev. xxv. 5. " neither *gather* the grapes of thy vine un- " dreſſed;" *i. e.* thou ſhalt not ſecure to thyſelf, or *with-hold* from others, the grapes of the year of reſt. The poor was to have them, as a memorandum, that there was a year of reſt, to the people of God, to come, in which, the poor in ſpirit ſhould be filled with the plenty they had not laboured for. Jud. ix. 27. " they went into the fields, " and יבצרו *gathered* their vineyards, and " trod their grapes." Job xlii. 2. " thou " canſt do all things, and no thought can " *be with-holden* from thee." Pſal. lxxvi. 13. יבצר " *he ſhall cut off* the ſpirit of " princes;" as fruit is *taken from* a tree, and put away. Removing any thing from another, taking it out of their power and reach, *reſtraining*, or with-holding, are the ſame thing, whatever be ſpoke of.

בוצר and בצר

A gatherer of grapes. בציר *the vintage*; and as a *participle*, Zech. xi. 2. " howl, O " ye oaks of Baſan, for יער הבציר the fenced " inacceſſible wood ſhall come down." The word is any thing out of reach, as woods upon craggy precipices, ſuch as that upon mount *Baſan*.

בצר

Store, or what is ſecured, reſtrained from, or laid up from danger. Job xxii. 24. " thou ſhalt lay up *ſtore* in the duſt, and " the gold of Ophir in the ſtones of the " vallies; yea, the Almighty ſhall be בצריך " *thy defence*;" or *fortifications*, which ſe- cure, and keep out of the power of harm. xxxvi. 19. " will he eſteem thy riches? " לא בצר nor *ſhall be a defence*, even all the " places of ſtrength;" *i. e.* no places of ſtrength ſhall ſecure thee.

בצרה

Grape-gathering. Iſai. lxiii. 1. " Who is " this that comes מאדום חמוץ *with red-* " *dyed* garments מבצרה from *vintaging?*" The verſions take it for a local name: but it is, evidently, the ſcene, Rev. xiv. 18. " thruſt in thy ſharp ſickle, and gather " the cluſters of the vine of the earth." The plural is

בצרות

Jer. xiv. 1. " The word of the Lord that " came to Jeremiah על דברי *becauſe of* " הבצרות *prohibitionum*, Pagn. our tranſ- " lators, *dearths*, marg. or *reſtraints*;" [per- haps] *the ſtores* they were laying up, and preparations, againſt the Chaldeans; on which, the prophet tells them, a famine, and the ſword ſhould reach them, not- withſtanding. xvii. 8. " a tree planted by " waters—and ſhall not be careful בשנת " בצרת in the years of *drought*, marg. *re-* " *ſtraint*, neither ſhall ceaſe from yielding " fruit;" perhaps, *the* [*ſix*] *years* of *ga- thering the fruit*.

בצור and בצר

Strong and *fenced*, out of the reach and power of invaders. מבצר a *fortification*, place of defence and ſecurity. Num. xiii. 20. " tents, or in מבצרים *ſtrong holds*." Jer. xxxiii. 3. " I will ſhew thee great and " בצרות *mighty* things, which thou know- " eſt not;" uncommon, above thy reach, not within thy power to have known.

בצרון

Zech. ix. 12. " turn ye לבצרון *to the ſtrong-* " *hold*, ye priſoners of hope;" or, *reſt ye in ſecurity*.

בק

To *empty out*. Iſai. xix. 7. " the ſpirit of " Egypt נבקה [in *niphal*] *ſhall be emptied* " *out*." xxiv. 1. " behold, the Lord בוקק " maketh empty the earth." Jer. xix. 7. בקתי " *I will make void* the counſel of Ju- " dah." Hoſ. x. 1. " Iſrael is בוקק an " *emptying* vine;" which waſtes, and ſpends its ſtrength to no purpoſe. A vine is re- markable for bleeding, or emptying out its juice, when wounded. Nah. ii. 3. בקקים " *the emptiers out* בקקום *have emp-* " *tied* them out, and marred their vine- " branches;" taking the metaphor from the bleeding of the vine, when cut in ſummer.

בקבק

A *bottle*; from the ſound the liquor makes in the neck, meeting the air. 1 K. xiv. 3. "a *cruſe* of honey." Jer. xix. 1. "get a "potter's earthen *bottle*."

בקע

To *ſplit*, *cleave*, *crack* aſunder. Gen. vii. 11. "all the fountains נבקעו *were broken* "*up*." xxii. 3. "and יבקע *clave* the wood "for the burnt-offering." Exod. xiv. 21. "and the waters *were divided*." Joſh. ix. 4. "wine-bottles old, and מבקעים *rent*, "and bound up." 2 Sam. xxiii. 16. "the "three mighty men *brake through* the hoſt "of the Philiſtines." Job xxviii. 10. בצורות יארים בקע "*he made ſtreams break through* "*the rocks*;" at the flood. Pſal. lxxiv. 15. "*thou didſt cleave* the fountain and the "flood;" by cleaving the rock in the wilderneſs. Hab. iii. 9. "*thou didſt cleave* the "earth with rivers;" break it up, with overflowing waters, at the flood. Here it is figurative, as, Iſai. viii. 7. "the waters of "the river ſtrong and many, even the King "of Aſſyria—he ſhall overflow, and go "over."

בקע

Some *piece* of money, half a ſhekel in weight. Gen. xxiv. 22. "an ear-ring, a "*bekah* its weight." Exod. xxxviii. 26. "a *bekah* for every man, *i. e.* half a ſhekel;" a *piece* of that weight.

בקעה

A *valley*; a break, crack, or diviſion between hills. Gen. xv. 2. "they found a "*valley* in the land of Shinar." Joſh. xi. 17. "to Baal-gad in the *valley* of Lebanon;" where the mountain *broke off*, or was interrupted.

בקר

To *inquire*, *ſearch* narrowly into. Lev. xiii. 36. "the prieſt ſhall not *ſeek for* the yel-"low hair." xxvii. 33. "He *ſhall not* "*ſearch* whether it be good or bad." 2 K. xvi. 15. "the braſen altar ſhall be for me "לבקר *to inquire at*." Pſal. xxvii. 4. "and "*to inquire* in his temple." Prov. xx. 25. "and, after vows, לבקר *to make inquiry*." See Lev. xxvii. 33. above. Ezek. xxxiv. 12. כבקרת רעה "as a ſhepherd *ſearcheth* "*out* his flock—ſo אבקר *will I ſeek out* "my ſheep."

בקרת

A *ſearching out*, *inquiry*, *examination*. Lev. xix. 20. בקרת תהיה "*it ſhall be a ſcour-*"*ging* [*i. e.* an examination by ſtripes] "they ſhall not die." *Merciful* Chriſtians examine by the rack. The word implies diligence and care, to get light into any thing.

בקר

The morning, *early dawn*. It is frequently uſed for diligence and attention. Gen. i. 5. "and there was an evening, and there "was בקר *a morning*, one day." The motion began at the evening-edge, and, when the evening-edge came round to the light, the morning was become evening, and that was *one day*. When the earth ſtood ſtill, there was no evening nor morning, only day and night. When it began to move, that, which was *dark*, came up to the light, and there it was *morning*: and that, which was in the light before, turned into the darkneſs, and there it was *evening*. Thus *began* the firſt day; and, when there was another evening, and another morning, where the firſt began, a ſecond day began; and ſo on. Jud. xix. 26. "and then came "the woman לפנות הבקר *on its turning* "*morning*; or, *to the morning*;" which ſuppoſes the motion of the earth.

בקר

Sing. and pl. is uſed for *diligence* and *attention*. Job vii. 18. "that thou ſhouldeſt "viſit him לבקרים ſo *carefully*; and try "him לרגעים every moment." Pſal. v. 3. "my voice, O Lord, ſhalt thou hear בקר "*with ſolicitude*: בקר *diligently*, or *ſolici-*"*touſly*, will I direct my prayer." xlvi. 6. "God ſhall help her לפנות בקר *right early*;" *i. e.* with the utmoſt care, and at the firſt opportunity. lxxiii. 14. "chaſtened לבקרים "*every morning*;" *carefully*. xc. 14. "ſa-"tisfy us לבקר *with care*;" or, be careful how to ſatisfy us. ci. 8. "I will *early* de-"ſtroy

" ſtroy all wicked doers." Iſai. xxxiii. 2. " be thou their arm לבקרים *with care and* " *attention*;" at all opportunities. It implies doing a thing with care, *ſearching*, and looking about, how to do it ſooneſt and beſt.

בקר

Is a general name for the ox-ſpecies. They are called אלף, from their *tractableneſs*; שור, from their *ſtaring*, full eye; and בקר, I apprehend, from their induſtrious, laborious diſpoſition—ſober carefulneſs. Gen. xii. 16. " he had ſheep, and בקר oxen." xviii. 7. " and fetched בן בקר a *calf*." xxxiii. 13. " the flocks, and בקר *herds* with " young." 1 K. vii. 25. " it ſtood upon " twelve בקר oxen;" in reference to the twelve tribes, the outward church; and on בקר oxen, in alluſion to the meaning of the word, and inſtinct of the ox: this is ſpoke of the braſen ſea. vii. 29. " on the " borders, that were between the ledges, " were lions, *oxen*, and [the compound, or double] " Cherubim." The lavers were the baptiſm of repentance, the putting away the filth of the fleſh, and the ſufferings it is made perfect by: and ſo the lion rampant, or triumphant, and the oxen roaring, with the double, or lion-man Cherub, were proper ſigns on the lavers the prieſts waſhed in. 2 Chron. iv. 3. " the " ſimilitude בקרים *of oxen* did compaſs it " round about, ten in a cubit, compaſſing " the ſea round about." There were two ſuch rows; and two alſo of gourds, ten in a cubit; two, as here, under it at the bottom; and two below the brim—*i. e.* one of oxen, and one of gourds: which was ſetting it upon, as well as every-way ſurrounding it with, figures that hieroglyphically expreſſed its deſign and uſe, to waſh the ſacrifice in. Am. vi. 12. " Can horſes " run upon the rock? Can it be plowed " with בקרים *oxen?*"—Can any means ſubdue their obdurate hearts? or can any good come from ſo corrupted a people?

בוקר

Once, Amos vii. 14. conſtrued *herdſman*: but it may be conſtrued a *ſearcher after*.

בקש

To *require*, *ſeek*. Gen. xxxi. 39. " of my " hand *didſt thou require* it." xxxvii. 15. " what *ſeekeſt thou?* And he ſaid, I מבקש " *ſeek* my brethren." A part. act. *am ſeeking*. xliii. 8. " Judah ſaid—I will be ſurety " for him; of my hand *ſhalt thou require* " him." Of that tribe was the Great Surety, of whoſe hand God required loſt man. Jud. vi. 29. ידרשו *they inquired*, and " יבקשו *aſked*." Theſe two words differ, as *require* and *inquire* do; and בקר examine, and ſearch into narrowly, carefully, with care and pains. Pſal. xxxvii. 25. " yet have " I not ſeen the righteous forſaken, nor his " ſeed *begging* bread." Honeſt induſtry very ſeldom fails of getting the bread that periſhes: but righteouſneſs cannot fail of the bread that endureth to everlaſting life. cv. 3. " the heart of them ſhall rejoice that " *ſeek* the Lord." Mal. iii. 1. " the Lord, " whom ye *ſeek*, ſhall ſuddenly come to " his temple." " Eſt *quærere* magis conatu " & ſtudio, quàm verbis." Merc. in *Leigh.* בקשה the *noun*, only in *Eſther* and *Ezra*.

בר

To *purify*, *make clean*; to be clear, pure, clean from ſpot, dirt, and ſtain, or *imperfection* of any kind. It is applied alſo to *diſcourſe*, to make any thing *clear* and plain; or to *declare* plainly. Some conſtrue it alſo to *chuſe*, or include that in *purifying*; and conſtrue the *adjective* alſo, in ſome places, *choice*, *elect*. And as the word is applied to the *perſon*, as well as mind of a man, *choice* and *clean* are the ſame thing. But to *chuſe*, or *pick out*, is a different thing from *cleaning*. And yet 1 Sam. xvii. 8. ברו [in the verſions] " *chuſe you* a man for you, and let " him come down to me," favours thoſe who conſtrue the word to *chuſe*: but ſee Jer. li. 28. קדשו *ſanctify*, which is rendered, " *prepare* againſt her the nations." So here, *purify* ye, *i. e.* " *prepare*, by holy " rites, a man to fight with me." 2 Sam. xxii.

xxii. 27. " with נבר *the pure* תתבר *thou* " *wilt ſhew thyſelf pure.*" Eccleſ. iii. 18. " I ſaid, concerning the eſtate of the ſons of " men, it is [ſc. the injuſtice they do each other] " that God might ברם *manifeſt to* " *them* [*make it clear and plain to them*] " and ſhew them, that they are beaſts to " themſelves." ix. 1. " all this I conſidered " in my heart, ולבור even to *declare* all " this, that the righteous, and the wiſe, " and their works, are in the hand of " God ;"—all this I conſidered in my heart, *that all this makes it plain*, that the righteous, &c. Iſai. xlvii. 13. " thou art wea- " ried in the multitude of thy counſels: let " them now ſtand up and ſave thee; הברו " שמים let the heavens *make it plain*, or " *ſhew it*, to the ſtar-gazers, the monthly " prognoſticators, מאשר from whom, or " from whence, theſe are coming upon " thee." Juſt before, ver. 11. they are told, that miſchief ſhould come upon them, they ſhould not know the riſe of it, till it was too late to put it by: and here they are bid to call upon their gods to help; nay, that the heavens would only inform the ſtar-gazers, whence it was to come. And הברו is uſed as ברם is, Eccleſ. iii. 8. juſt above. The verſions alter הברו firſt into הברי, and then into חברי, and tranſpoſe the order of the words. I have conſtrued them as the words ſtand; and they ſpeak the general ſenſe of SS. on this head—that the Heathens conſulted the face of heaven for the knowledge of what was to come; and that the prophets mocked at their folly, and challenged them to give any evidence, that the heavens could give them any. Iſai. lii. 11. הברו " *be ye clean*, ye that bear the " veſſels of the Lord." Jer. iv. 11. " a dry " wind—not to fan, nor להבר to *cleanſe*;" a metaphor borrowed from corn, which is *cleaned* by winnowing. li. 11. הברו " *make* " *bright*, marg. *pure* [*i. e.* clean] the ar- " rows." Ezek. xx. 38. " I *will purge* out " of you the rebels, and them that tranſ- " greſs:" for *cleaning* is ſeparating what is bad, or dirty, from what is good and clean; as corn is *cleanſed*, by ſeparating the chaff and ſoil from it, and cloths, by taking the ſpots or dirt away. Dan. xi. 35. " to " try them, and לברר to *purge* them, and " make them white."

בר

A noun; *cleanneſs*, *purity*, *innocence*. 2 Sam. xxii. 21. כבר " *according to the clean-* " *neſs* of my hands." 25. " according to " my righteouſneſs, כברי according to my " *cleanneſs* in his eye-ſight."

בר

Corn; what is *cleanſed*, in diſtinction from what is in the ſtraw or chaff. Jer. xxviii. 28. " what hath the chaff to do with הבר " *the clean corn?*" We render it *wheat*; but it is any *clean corn* for food. It may often mean wheat, as that is the head-corn. Am. viii. 5. " that we may open בר *the* " *corn* [for ſale] may ſell the refuſe-*corn*." Joel ii. 24. " and the floors ſhall be full of " *wheat*;" or corn. And ſo it is rendered, Gen. xli. 35. *& ſeq.*

בר

A *ſon*, or child, *i. e. an innocent*; a word of affection. And, indeed, children are the *innocent*. Cant. vi. 8. " thou art my dove, " thou art my undefiled one, ברה *the inno-* " *cent one* of her mother, of her that bare " her." Love and innocence are connected; and it is the endearing appellation, both of the lover and mother, to her who is all perfection in their eyes. Pſal. ii. 12. " kiſs " the *ſon*;" worſhip, or ſubmit to him. Prov. xxxi. 2. " what ברי my ſon; and " what, the *ſon* of my womb?"

בר and בור

A *pit*, or place cleared out; a *well*, *grave*, and *dungeon*. Gen. xxxvii. 20. " let us caſt " him into one הברות *of the pits*." 24. " they took him, and caſt him הברה *into* " *the pit*, and הבור *the pit* was empty." Exod. xxi. 33. " if a man ſhall open בור *a* " *pit*; or if a man ſhall dig בר *a pit*." Lev. xi 36. " a fountain, or *pit*, wherein is wa- " ter, ſhall be clean;" ſuch as our wells, which are ſupplied by ſprings—and they were clean, as the filth removed of itſelf,

by the running away of the unclean water. 2 Chron. xxvi. 10. "he digged many "*wells*." Pſal. xl. 3. "he hath brought "me up out of בור שאון *the horrible pit*;" ſc. the grave. Prov. v. 15. "drink waters "out of thine own בור *pit*; and running "waters out of thine own באר *well*;" ſynonymous words for a well, or pit with water in it; and the ſenſe, *grow in grace, have ſalt in yourſelves; oil in your lamps.* Eccleſ. xii. 6. "and the wheel be broken "at the בור *ciſtern*, or pit;" whence water is drawn, *viz.* the belly, or trunk in which the heart and lungs lay.

בר, ברר, and ברור

Adjectives. Job xi. 4. "I am בר *clean* in "thine eyes." So our Lord uſes *clean* for *innocent*, John xiii. 10. "ye are *clean*, but "not all: for he knew who ſhould be-"tray him." Job xxxiii. 3. "my lips ſhall "ſpeak ברור *pure* knowledge. Pſal. xix. 9. "the commandment of the Lord is *pure*, "enlightening the eyes." xxiv. 4. "clean "hands, and בר *pure* heart." lxxiii. 1. "ſuch as are ברי *clean* in heart." Cant. vi. 9. "*clear* as the ſun;" or ſolar fire. Iſai. xlix. 2. "a *poliſhed* ſhaft;" *i. e.* a *clean*, clear, or bright arrow. Zeph. iii. 9. "a "*pure* lip, or confeſſion, that all may call "upon the name of the Lord." This phraſe is equivalent to *the pure religion and undefiled* of St. James. 1 Chron. vii. 40. "all theſe were children of Aſher, heads of "a houſe of fathers ברורים *choice* men; "mighty men of valour." ix. 22. "all "theſe ברורים לשערים *were choſen* to be "porters." *Choſen* it can't mean, becauſe they were born to the office; as it follows, "theſe were reckoned by their genealogies, "whom David and Samuel the ſeer did "ordain;" purified, or ſanctified, it may mean: for there was a legal purification neceſſary before they undertook any office in or about the temple; as well as, in general, before they eat the paſſover, or offered ſacrifices. Iſai. lii. 7. "*be ye clean* "*that bear the veſſels of the Lord*," leaves little room to doubt, why the porters of the temple were called ברורים pure, or purified men. The heads of the ſubdiviſions, or chief families, of Aſer, are called ſo likewiſe. Was it, as being holy, upright men? or as being *clean*-made men? Neh. v. 18. "that which was prepared for me "daily, was one ox, ſix ſheep בררות *choice*," *clean* ones, *fit* for food, nothing *unclean*, being to be eaten by the *pure*. From theſe paſſages, where the word occurs as verb, noun, or adjective, it appears plainly, that *pure, clean, clear*, runs through all the applications of it; that there is no radical ה belonging to it, nor *choice*, or *ſecretion*: any otherwiſe than as *cleanſing* implies ſeparating, or *ſecreting*, the dirt or ſpot in that which is cleanſed; and as what is *clean*, is, in that reſpect, *choice*, or excellent. This ſenſe then muſt be in all its *derivatives*.

ברי

Occurs once as a noun, Job xxxvii. 11. which contains a high point of philoſophy. ברי יטריח עב "*Serenitas, the pure, clear* "*matter of the heavens, viz.* the *fire, tears* "*to pieces the denſe* part, or grains of air." Fire is pure and unmixed, and perfectly clear; and it is that which ſplits and divides the denſe air, or ſpirit, into light. We ſee, by Cant. vi. 9. that *purity*, or *clearneſs*, belongs to חמה *the fire*; and, Pſal. xix. 9. "*pure*, enlightening the eyes."

ברית

As well by *rule* as *ſenſe*, muſt be of this root too, being uſed, as a noun, as well as בר, for ſomething they made uſe of to cleanſe with—in a general ſenſe, *a cleanſer*; whether *ſoap*, or what elſe, for there are many cleanſers. Antimony, *aqua fortis*, *&c.* are uſed to *purify* gold; lead for ſilver; ſulphur for lead and copper. Fullers have their *cleanſers*, what we call fullers earth, urine, *&c.* We render it *ſoap*, Jer. ii. 22. "though thou waſh thee with nitre, and "take thee much [*brit*] *ſoap*, thine ini-"quity is marked before me." The compariſon is from a ſpot, or ſtain, in cloaths, which requires a ſtrong cleanſer to get it out;

out; and for which we do not uſe ſoap, but, as here, *nitre*, or ſome other ſalts mixed up. And, Mal. iii. 2. if מכבסים be common waſhers, it may be rightly rendered *ſoap*, if they had ſuch a preparation as we call *ſoap*; but not, if it means *fullers*: "he is like a refiner's fire, and like *fullers* "*ſoap*." It is apparent, it is a general word, a *cleanſer*, or *purifier*, in general, whatever it was in ſpecie, which ברית, from בר, does not determine any more, than *cleanſer*, from *cleanſe*.

בריתי

Brit, or *Berith*, as pointed, is rendered *covenant*; but, regularly, ſignifies *purification*, or *purifier*, referring to the end and deſign of ſhedding the blood of Chriſt, by which the conſcience is purged from ſin. Chriſt is called, Iſai. xlii. 6. and xlix. 8. the *Brit* of the people of God; they being cleanſed through his blood, and the promiſes of God ratified to them by his death. Contracts were formerly ratified by ſlaying a calf, ſprinkling themſelves, and the words of the agreement, or promiſe, with the blood, cutting it aſunder, and paſſing between the parts of it. Jer. xxxiv. 18. "I "will give the men who have tranſgreſſed "בריתי *my purification*, who have not per- "formed the words of *the purification* "which they cut before me, the calf which "they cut in two, and paſſed between its "parts." Here the ratifying-act is called a *purification*, and *the calf* alſo; from their ſprinkling, and ſo purifying, themſelves with its blood. And the words, or promiſes, then made and ratified by its blood, are called *its words*, as receiving their force and obligation from it. This cuſtom was, *at leaſt*, as old as the promiſe of Canaan to Abraham, Gen. xv. 17. and the ſprinkling of the blood is mentioned in a manner, that ſhews it to have been an old rite, Exod. xxiv. 6. See the word, in Mr. Hutchinſon, and what has been objected to him, by Mr. Bedford; and from him, though more at large, with more art and decency, tho' far leſs ſincerity and integrity, by Mr. Langford, and Dr. Thomas Sharp of Durham; and a foreigner, one Mr. Kalmar, with the ſeveral replies by various hands: all which pieces, it is not to be doubted, time will ſoon ſwallow up. When the force of prejudice is abated, the objections will appear in their own ſhape; and the anſwers not be read, becauſe not thought neceſſary. The ſum of the objections is, that it is a *novel* derivation, and not publiſhed *permiſſu ſuperiorum*. The derivation is, on all hands, allowed to be regular, as to grammar; and the general inference from it, a compendium of Chriſtianity—Chriſt being, as above, *the covenant of God*, or he, whoſe death ratified the promiſes of God to believers; through whoſe blood their conſciences are purged, and they reconciled to God; and, without which *purification*, they could not have been reconciled. A *covenant*, in the proper ſenſe of the word, could not ſubſiſt betwixt God and a perfect man; much leſs, betwixt God and a fallen man—a creature being the property of his Creator. A pardon, and conditions of acceptance, were propoſed to Adam, after the fall; and God incarnate engaged to waſh him in his blood, and ſo ratify the terms to him and his children. And hence, what is a covenant, betwixt equals, is here διαθήκη, a legacy, a *teſtament*, that requires the death of the teſtator, and purification by the blood of the ſurety; almoſt all things, by the law of God, being purged with blood, and, without ſhedding of blood, there being no remiſſion. What the Old Teſtament calls *purification*, thro' the blood of the type, the New calls a *teſtament* that required the blood of Chriſt. If what Chriſt has done for us may be called *a purification*, and he *our purification* [as he is called our righteouſneſs, the way, the truth, and by other *nouns*, in the abſtract] and it is this *purification*, by which Chriſtians are made heirs of the promiſes;—then *Chriſt our Berith*, is *Chriſt our purification*. And what we call *the covenant* is, only, the promiſes of God made to us in Chriſt, and purchaſed

purchaſed by his death; his blood being the ſeal, and the imputation of his righteouſneſs, the mean of our reconciliation or purification, love working by faith. That ברית may come from בר *to purify*, and is itſelf uſed for ſome *cleanſer*, is not denied. And whoever reads *Hebrews* ix. will ſee the beauty and propriety of this conteſted etymology. Gen. vi. 18. "with thee will "I eſtabliſh my ברית *covenant*;" *i. e.* perform or execute what I have ſworn to do for man, by bleſſing him, and bruiſing the ſerpent's head. It is what we call the covenant of grace, or promiſes of God to Adam, on the fall, that is ſpoken of, and called *God's purification*; as thoſe promiſes were ratified by ſhedding the blood of a calf, ſprinkling the people, cutting the creature aſunder, and paſſing between the parts; as may be ſeen, Gen. xv. Jer. xxxiv. and Exod. xxiv. Gen. ix. 12. "this is "the ſign of *the purification*, which I ſet "between me and you—I do ſet my bow "in the cloud;" as a memorial, that ſuch an act had paſſed betwixt God and them. xiv. 13. "theſe were בעלי ברית *confederate* "with Abraham." All contracts of conſequence were ratified by the ſame ceremonies; which, deſcribing the death, and deſign of the death of Chriſt, were like our binding ourſelves by receiving the ſacrament. And they called the whole tranſaction, as well as the creature ſlain, by the expreſſive word, *purification*: the blood of Chriſt being our *purification*, and the blood of the creature, its figure; and their veracity bound by the hopes of receiving that great benefit. xv. 18. "in that day the "Lord *made a covenant* [*Hebrew*, cut off, or cut aſunder, *a purification*] "with Abra-"ham, ſaying." The ceremonies are mentioned, as above; and *cutting a purification*, is uſed, and muſt be underſtood, as ſhort phraſes, that allude to known cuſtoms, uſually are, as implying more than they expreſsly ſay. xvii. 2. "*I will make my co-*"*venant*;" will perform it. 10. "this is "my *covenant*, which ye ſhall keep—every "man-child ſhall be circumciſed." Ver. 13. "my *covenant* ſhall be in your fleſh, "for an everlaſting *covenant*." Circumciſion is called the *purification*, as it was the ſign or memorial of it. And ſo the *words* or *promiſes*, articles, or conditions agreed upon, are called *the purification* likewiſe, though they only are, as ſometimes called, the *words of it*; as *circumciſion* was not the *covenant* or *purification*, but only, as it is alſo called, the *ſign* of it; and the *curſes* denounced againſt the infringer, are called its *curſes*. Exod. ii. 24. "God remember-"ed *his purification* with Abraham;" what he promiſed to Abraham, and confirmed by paſſing in the fiery cloud, in miniature, between the parts of the creatures. Gen. xv. 17. Exod. xxiv. 7. "he took the book "of the *purification*—Moſes took the blood, "and ſprinkled it on the people, and ſaid, "Behold the blood of the *purification*, "which the Lord hath cut off with you, "concerning all theſe words." The altar was alſo ſprinkled; and *the book* of *the purification* means the articles which they had promiſed to perform, and to which they were ſprinkled with the blood, and *purified*; as the altar was on God's ſide. The altar was Chriſt, by whom man is cleanſed, or in whom, the promiſes of God are made. xxxiv. 27. "after the tenor of theſe words "have I *cut a purification* with thee, and "with Iſrael—the words of the *purifica-*"*tion*, the ten commandments." Lev. ii. 13. "every oblation of the meat-offering "ſhalt thou ſeaſon with ſalt; neither ſhalt "thou ſuffer the ſalt of *the covenant* [purification] "of thy God to be wanting from "thy meat-offering." Num. xviii. 19. "it "is ברית מלח *a covenant* of ſalt for ever, "before the Lord, unto thee, and thy ſeed "with thee;" ſalt being in token of purity of intention. xxv. 13. "he ſhall have it, "and his ſeed after him, even *the purifi-*"*cation* of an everlaſting prieſthood;" *i. e.* promiſed, or ratified, for ever to him, by *cutting a purification*, which was the fœderal act. Deut. ix. 9. "the tables of "ſtone,

" ſtone, even the tables הברית *of the puri-*
" *fication*;" expreſſed in ſhort for, *of the words of the purification.* And ſo, x. 8. " the ark of the [ſc. tables of the words of the] *covenant*, or purification:" though the ark had alſo the Cherubs upon it, which were deſcriptions of the parties under the oath, and what they were to do for mankind. Theſe are enough to ſhew the uſage of the word, and whether it be an arbitrary term, without any etymology in the language, for a *covenant*; or whether it be a word for the *creature ſlain*, and the acts of ſprinkling and purifying, &c. as fœderal ceremonies, referring to the purification by the blood of Chriſt. Jer. xxxiv. above, calls the *calf* by the ſame name, as that for the act of purifying: and פסח, and other words, are uſed in the ſame manner.

ברותים

Occurs once, Cant. i. 17. " the beams of " our houſe, cedars: our rafters ברותים *of* " *fir*." It may belong to this root, from the purgative virtue of that ſpecies of trees; nay, indeed, which all of that genus have in great perfection.

ברבר

1 K. iv. 23. perhaps *corn-fed*—" ten oxen " *hay*-fatted, and twenty graſs-fatted, and " a hundred ſheep; beſides harts, and roe-" bucks, and fallow-deer [which, we may ſuppoſe, were killed from graſs] " and " בר ברים *what were corn-fed*," in the ſtalls or ſtables.

ברא

To *create*. Gen. i. 1. " God *created* the " heavens and the earth;" *i. e.* produced them into a being, which they had not before. This is not ſpoke of their form; for they were without form, when firſt created. The word is applied to the *production of forms*, and *accretion* of matter. Gen. i. 21. " God יברא *created* great whales," and all the animals. 27. " God *created* man—" male and female *created* he them." It is applied to any new production. Exod. xxxiv. 10. " I will do ſuch wonders, as " have not נבראו *been done* in all the earth." Num. xvi. 30. " if the Lord בריאה יברא *do* " *a new thing*." The earth *re-creates* things, or forms them anew. Joſh. xvii. 15—18. " if thou be a great people, get " thee up to יער *for* [the name of the country] " and בראת *plant* there for thyſelf, [we uſe *grow* tranſitively, as to *grow corn*] " for the mountain ſhall be thine; for *for* " and בראתו, its *productive ground*, ſhall be " thine." *For* was one name of this country, and בראה may alſo be another word applied to it, from its fruitfulneſs. Ezek. xxi. 30. " the place where *thou waſt cre-* " *ated*, in the land of thy nativity." Men grow, as well as plants. It is conſtrued *chuſe*, ver. 19. יד ברא בראש דרך עיר ברא " *chuſe thou a place, chuſe it at the head of* " *the way to the city*." But why not, as before, *one hand towards Bra* [a name of the country from its *fruitfulneſs*] *at the head of the way leading to Oir Bra—to Judah, againſt Jeruſalem.* This is the country ſpoke of, Joſh. xv. above. Ezek. xxiii. 47. " and ברא *plant*, or *grow* them [ſc. the nations] " in their deſolate places;" *i. e.* in the room of the Jews. Pſal. li. 10. " *create* in me a clean heart, O God;" renew, or make a new. cii. 19. " the gene-" ration to come, and the people נברא *to be* " *created*, to be born, or to come." civ. 30. " thou ſendeſt forth thy ſpirit, *they are cre-* " *ated*; and thou reneweſt the face of the " earth." The Spirit maketh the new man in Chriſt. Iſai. iv. 5. " the Lord *will cre-* " *ate* upon every dwelling-place of mount " Sion;" *i. e.* put his Spirit upon all fleſh; or give them a new ſpirit. Iſai. xlii. 5. " the Lord בורא [a partic. act.] who *con-* " *cretes* the heavens." It is a continued act: the expanſion forms the ſpirit and darkneſs, by concreting the atoms into grains. xlv. 7. " I form the light, and " *create* darkneſs." Amos iv. 13. " who " formeth the mountains, and *createth* the " wind, marg. ſpirit." And this it is, which continueth the power of the expanſion, and keeps on the operations of nature.

בראים

Pl. Eccleſ. xii. 1. "Remember now בראיך "*thy Creators.*"

בריא

Fat, full of fleſh, or *grown* in fleſh; and comes under the ſame conſtruction of the word, as the *growing* of ſpirit or wind, or of animals and plants. בריה is from ברה *to feed.* Ezek. xxxiv. 20. *fed*, meaning *well-fed.* The Chaldee ברא *a field*, is the ſenſe of the word, as uſed in Hebrew, tho' it no where occurs for a field; but Joſh. xvii. 15. is to the ſame purport. But there is very little reaſon to conſtrue it either *chuſe*, or *cut off*; nor hath it any relation to בר pure, or to ברית *covenant.*

ברד

Hail. Joſh. x. 11. "ſtones of *hail.*" Job xxxviii. 22. "haſt thou ſeen the treaſures "of *hail?*" The cold air forms *hail*; and the vapours from the earth are treaſures of it. Pſal. cv. 32. נתן גשמיהם ברד "made "their rain into *hail-ſtones.*" Iſai. xxxii. 19. Q.

ברדים

Spotted; for ſpots are round lumps, as it were, upon a different colour; *ſpecks.* "Sparſim maculoſi, ſpotted, as with hail or aſhes." Leigh. Zech. vi. 3. ברדים אמצים "*ſpotted with red.*" See אמץ.

ברה

With a radical, though mutable ה [which diſtinguiſhes it from ברא, and from בר *to purify*] to *feed*, *eat*, or *take food.* 2 Sam. iii. 35. "to cauſe David להברות to *eat* "bread." xii. 7. ולא ברה "*neither did he* "*eat* bread." xiii. 5. "let my ſiſter Tamar "come, and תברני *give me* meat." Lam. iv. 10. "their own children were לברות *food* "to them."

בריה

Both *noun* and *adjective*; *food*, *victuals*; and *fed*, *i. e. well-fed*, or fat, Ezek. xxxiv. 20.

ברזל

Iron; perhaps from בר *pure*, and נזל *to flow*; it requiring only melting, to make it pure, which is not the caſe of gold and ſilver, or even the other inferior metals. Gen. iv. 22. "braſs and *iron.*" The uſe of it was early. Lev. xxvi. 19. "I will make "your heaven as *iron*, and your earth a "braſs." Deut. xxviii. 23. "thy heaven "ſhall be braſs, and the earth *iron*," ſo no rain, or vegetation. xxxiii. 25. "thy ſhoes "ſhall be *iron* and braſs," for ſtrength. So, Iſai. v. 27. "none ſhall be weary, nor "ſtumble, among them; none ſhall ſlum-"ber nor ſleep; neither ſhall the girdle of "their loins be looſed; nor the *latchet of* "*their ſhoes* be broken." 1 K. vi. 7. "nor "any tool of *iron* heard in the houſe;" it being the houſe built, without hands, by the ſilent operation of nature. Job xix. 24. "with a pen of *iron* and *lead*;" lead, to ſoften the ſtone [diamond, or, *&c.*] and iron-pen, to engrave with. Jer. vi. 28. "they are braſs and *iron*, all of them: they "are corrupters;" *i. e.* ruſt and decay, as copper and iron. xv. 12. can *iron* be bro-"ken? *iron* from the north, or braſs." God ſets Jeremiah, i. 18. as an iron-pillar, and wall of braſs; and tells him here, when he complains of the oppoſition from the people, that iron cannot be broken, nor ſhould he. And iron came from the north, from Media, *&c.* to them.

ברח

To *run away*, or *fly from one place to another.* Gen. xvi. 6. "when Sarai would "make her ſubmit, ſhe *fled* from her face— "return to thy miſtreſs, ſubmit thyſelf." xxvii. 43. "*flee* thou to Laban, my bro-"ther, to Haran." 1 Chron. viii. 13. "who "הבריחו *drove away* the inhabitants of "Gath." Exod. xxxvi. 33. "the middle "bar לברח to *ſhoot along*, or *through*, the "boards."

ברח

Flying, *ſliding*, or *gliding along.* Job xxvi. 13. "his hand formed ברח the *flying* ſer-"pent; not winged, but *gliding.* No other creature ſhoots along in that manner.

בריח

A *bolt*, or *bar*, of a door, which flies or runs along. Exod. xxvi. 26. "thou ſhalt make

"*bars*

" *bars* of ſhittim-wood; five—and the mid-
" dle *bar* in the midſt of the boards מברח
" *ſhall reach*, or *run*, from end to end." A bolt and a ſerpent *ſhoot*, or *fly along*, in much the ſame manner. The middle bar ran through the boards, which were mortiſed through, for that purpoſe; and the other four ſhot through rings on the boards, and ſo held them together. Ver. 29. " thou " ſhalt overlay the boards with gold, and " make their rings of gold for places for " בריחם *the bars*." So there were four rings, to each board, for the bars [two above, and two below the middle bar, which run through the boards themſelves] to run in. Prov. xviii. 19. " contentions " are like the *bar* of a caſtle," to keep friends aſunder.

בריח, A ſoldier who fought flying. Many northern nations fought flying: whence *Lucan*, *refugi Parthi*; and *Horace*, *profugi Scythæ*—and, *Miles ſagittas & celerem fugam Parthi——formidat*. And, long before them, *Iſaiah*, ch. xliii. 14. " I have brought down בריחים the " *flyers*, or fighters-flying, all of them, and " the Chaldeans."

מברח, The ſame. Ezek. xvii. 21. " all " מבריחו *his fugitives*, with all his bands, " ſhall fall by the ſword."

ברך, To *kneel*, bend, or uſe the knee; which we do in *walking*, as well as in *kneeling*. Gen. xxiv. 11. " he made his " camels to *kneel down*." Pſal. xcv. 6. " let " us worſhip and bow down: נברכה *let us* " *kneel* before the Lord our Maker;" *i. e.* fall proſtrate upon the hands and knees, with the face to the ground, according to the eaſtern reverence. 2 Chron. vi. 13. יברך על ברכיו " *he kneeled upon his knees:*" in the parallel place, 1 K. viii. 54. " bend-
" ing down upon his *knees*."

ברך, The *knee*. Gen. xxx. 3. " and ſhe " ſhall bear upon my *knees*," children ſhe would look upon as her own. 1 K. xviii. 42. " Elijah went up to the top of Carmel, " and put his face between his *knees*;" *i. e.* he proſtrated himſelf, in prayer, with his face and knees on the ground.

ברכה, A *pool* of water, of running, not ſtanding water, and which makes a *bend* or *knee*, where the *cataract* or *fall* is. 2 K. xx. 20. " how he made a *pool*, and a con-
" duit." Cant. vii. 4. " thine eyes like the " *fiſh-pools* in Heſhbon;"—hardly ponds for fiſh, when they were heads of water, to be conveyed by conduits, to the cities, for uſe. And thoſe in Heſhbon, by the compariſon, were two adjoining ones. Iſai. xxii. 11. " ye made מקוה *a collection of wa-*
" *ter*, between the two walls, for the water " of the old ברכה *pool*; but ye have not " looked unto the maker thereof; neither " had reſpect unto him, that faſhioned it " long ago;" which implies, that it was faſhioned by immediate direction from God, as the temple, and all its veſſels, were. Nah. ii. 8. " Nineveh is of old like " a *pool* of water; for *they flee* away; " ſtand, ſtand, ſhall they cry, but none " ſhall look back."—As a pool keeps running, ſo ſhall Nineveh keep flying. Theſe reſervoirs, and their conduits, were works of great art, and many of them of great beauty and expence. There are conſiderable remains yet of one to *Balbec*; and from their cataracts or falls, I imagine, the name is taken.

ברך, To *bleſs*, *i. e. pay honour to*, or *ſhew a regard* and *veneration for*. All ideas are borrowed from outward actions. The deſign we *bend the knee* to another with, gives the idea here. We render it *bleſs*, betwixt God and man; and both *ſalute* and *bleſs*, between man and man. The word, as applied to *God*, and the *mind*, where there is *no knee to bend*, means, ſhewing, by words or actions, that regard and goodwill, which bending the knee is the outward expreſſion of. To wiſh health and proſperity to a perſon; or, in God, to give, or promiſe, that honour, by proſpering the perſon bleſſed—is but expreſſing in words, or by viſible effects, the meaning of the outward ceremony of bending the knee.

"Unto me every *knee* ſhall bow," ſays God, Iſai. xlv. 23. which is equivalent to ſaying, *Bleſſed be God*; or all honour and veneration be paid to him. Gen. i. 22. "God *bleſſed* them, ſaying, "Be fruitful." ii. 3. "God *bleſſed* the ſeventh day;" *i. e.* entailed a bleſſing on the obſervance of it, and made it a figure of the day of bleſſing and rewarding; or elſe, that he dignified and diſtinguiſhed it, by ſetting it apart from common. ix. 26. ברוך "*bleſſed* be the "Lord God of *Shem*;" *honoured, kneeled to*, for the great things he would do for *Shem*. xii. 2. "I will *bleſs thee*, and make "thy name great." 3. "I *will bleſs* them "that *bleſs thee*—and in thee ſhall all the "families of the earth *be bleſſed*;" *i. e.* through Chriſt, who was then in him. xiv. 19. "*bleſſed* is Abram of the moſt "high God." xxiv. 1. "the Lord *had* "*bleſſed* Abraham in all things." The doing honour to another is not confined to words. 60. "they *bleſſed* Rebekah;" wiſhed proſperity to her. xlvii. 7. "and Jacob "*bleſſed* Pharaoh;" wiſhed him bleſſed; or prayed, that God would bleſs him, or do him honour. This was as prophet and patriarch, and a ſolemn act: a common ſalutation is but a leſs formal bleſſing. Joſh. xxii. 33. "the children of Iſrael *bleſſed* "God, and did not intend to go up againſt "them in battle." They feared, Reuben and Gad had revolted from God, and they bleſſed, or did honour to, God, that they had not. 1 Sam. ix. 13. "he doth *bleſs* the "ſacrifice; afterwards they eat that be "bidden." xiii. 10. "Saul went out to "meet him, that *he might ſalute him*." The form is mentioned, xv. 13. ברוך "*bleſſed* be thou of the Lord." 2 Sam. viii. 10. "Toi ſent Joram his ſon unto King "David, לשאל לו שלום to wiſh him peace, "or *ſalute*, and to ברכו *bleſs him*." 2 K. iv. 29. "if any man *ſalute thee*, anſwer him "not;" ſtay not to return the *God bleſs* "*you*. Pſal. cxviii. 26. "*we have bleſſed* "*you*, or wiſhed you good luck, that are of "the houſe of the Lord." Theſe texts are enough, to ſhew the uſage of the word: and *knee, bending the knee*, and what we mean by that ceremony, *viz. the doing honour* to him we bend to—appear to be the ſenſe of it, and are within a reaſonable latitude. But,

ברך is alſo conſtrued *to curſe*; which is out of all bounds, if the paſſages are not miſconſtrued. Let us examine them, and ſee how they run, when the uſual ſenſe is given the word in them. To *bend the knee*, is the only outward ſenſe of the word, and cannot include *curſe* in it; becauſe *bending the knee* to a perſon is, invariably, a mark of honour and reſpect. It is neither *prayer*, nor *thankſgiving*; though the reſpectful poſture of prayer:—much leſs does it belong to curſing.

1 K. xxi. 13. "Naboth ברך אלהים ומלך "*hath bleſſed the gods and Molech*;" which was death by the law of the land. *Molech*, which ſignifies king, was a common name of a god of the apoſtate Iſraelites, and many of their Heathen neighbours. See, *inter alia*, 2 K. xxiii. 10. what *Molech* was, and how he differed from their other gods.

Job i. 5. "Job ſaid, It may be, my ſons "have ſinned, and ברכו *have bleſſed* the gods "בלבבם *among them*;" as Naboth was charged with having done. If we render בלבבם, as the verſions do, *in their heart*, though it may alſo, and ſhould, be here rendered *among them*; it will ſtill come to the ſame:—for *the gods* may mean the heavens, who were the Heathen gods, and are often called *the gods*; as, Pſal. xcvii. 7. and civ. 4. *The gods among them* would be the gods of the Arabians, among whom they lived. The bleſſing of theſe gods in their heart, or ſecretly inclining to idolatry, was a crime which Job would avert from them, by his prayers and offerings for them.

Job i. 11. "but put forth thine hand "now, and touch all that he hath: אם "לא על פניך יברכך, *will he not bleſs thee in* "*thy preſence?*" Whilſt thou art heaping favours upon him, will he not honour thee for them? but remove thy bleſſings from him,

him, and forſake him, and we ſhall ſee what he is:—he will bleſs thee, whilſt thou art preſent with him, whilſt he is in thy preſence; but caſt him off now, and ſee what will follow. This was Satan's inſinuation; and, when all his earthly goods were deſtroyed, the fiend repeats the ſame malicious charge, becauſe life and health, which were more than worth all the reſt, were ſtill left him. ii. 5. "ſkin for ſkin, "and all that a man hath, will he give for "his life: but put forth thine hand now, "and touch his bone and his fleſh, *will he* "*not bleſs thee in thy preſence?*" whilſt thou art preſent with him. That Satan meant to charge Job with bleſſing God, merely for his preſence over him, is plain, by deſiring that preſence to be removed, and the good man to be given into his power, which God conſented to. Satan here ſifted Job, as he would have done St. Peter.

Job ii. 9. is another, and the laſt paſſage: "Doſt thou ſtill retain thine integrity, "ומת ברך אלהים *bleſſing God to death?*" Some, among others *Cocceius*, conſtrue it by *valedicere*, to *bid farewell to*, as leaving God, and ſo renouncing him. But *bleſs*, in its proper ſenſe, ſeems to run beſt in this, as well as the other texts. *Sub judice lis ſit.* Job's wife mocks his perſeverance, and inſinuates, that he was a fool, to think that God would, or could ſtill preſerve him, when all was gone, and himſelf at death's door. Would he have given up ſo faithful a ſervant, had he ſeen, or known, or regarded, what paſt here? Job replies, that he, who governs all, muſt ſend the evil, as well as the good; though he could not gueſs, why the hand of God was let looſe againſt him, with ſo much ſeverity. See Gen. xvii. 17. that אם is *interrogative*; and ומת, Deut. xiii. 10.

ברכה, A *bleſſing*. Gen. xxvii. 12. "I ſhall "bring קללה *a curſe*, and not ברכה *a bleſ-* "*ſing*, on me." 35. "he hath taken thy "*bleſſing*;" the promiſe of the bleſſing from God: which belongs not to the *firſt-born* by nature, but the *new man*—he that is born again, 1 Cor. xv. 45, & *ſeq.* And a *bleſſing*, which is *honour* or *reverence*, includes as well the form of words, as the *things* that procure, or intitle to them, or what is preſented, in token of honour, to any one. xxxiii. 11. "take, I pray thee, "*my bleſſing*, that is brought thee." Gen. xlix. 25. "the Almighty, who ſhall bleſs "thee with the *bleſſings* of the heaven "above; with the *bleſſings* of the deep "that lieth beneath [the great ſtore-houſe of water, that ſupplies ſprings and rain] "with the *bleſſings* of the breaſts and "womb: the *bleſſings* of thy fathers [of Abraham, Iſaac, and Jacob] "let them "prevail over the *bleſſings* of the ancient "mountains [the places of worſhip] the "deſirable things of the hills of old: let "them be on the head of Joſeph." And in his family they were, till their captivity;—though the great bleſſing of all was on the ſecond Joſeph, the real Nazarite. Deut. xxxiii. 23. "Naphtali ſatisfied with "favour [*i. e.* highly favoured] and full of "*the bleſſing* of the Lord." Does not this include the great bleſſing, the Goſpel, which began to be preached in Galilee? Jud. i. 15. "give me ברכה—give me alſo ſprings of "water." ברכה then ſhould mean here pools, falls, or cataracts of water, explained by *upper* and *lower* גלת *ſprings*, or falls of water, from one natural or artificial baſon into another. 1 Sam. xxx. 26. "behold, a "*preſent* for you of the ſpoil;" *honorarium*, τιμη. 2 K. xviii. 31. "make me a "*preſent*." Pſal. iii. 9. "thy *bleſſing* is up- "on thy people." The *noun*, like the *verb*, is the action of the ſuperior towards the inferior, as well as of the inferior to the ſuperior. xxi. 3. "*bleſſings* of good- "neſs." 7. "thou haſt laid on him *bleſ-* "*ſings* for ever;" and other ſuch phraſes, —muſt relate to the King of Glory, at the right hand of God, in heaven; and ſo predict a future ſtate.

ברום, Once, Ezek. xxvii. 24. "in cheſts "ברומים of *richapparel*." What it means, doth not appear.

ברק, The glittering and flaſhing of light, in lightning, or from any bright body. Exod. xix. 16. "there were thun-"derings, and *lightnings*." Deut. xxxii. 41. "if I whet my *glittering* ſword." Job xx. 25. "and ברק *the blade* hath gone "through his gall." Pſal. cxxxv. 7. "he "maketh *lightnings* for the rain:" they are made *by* rain, and *for* rain; for they occaſion its falling, by thinning the air, and, perhaps, by breaking the clouds." Hab. iii. 11. "at the ſhining of the *glit-*"*tering* of thy ſpear."

ברק, Some *glittering* ſtone, one of thoſe in the breaſt-plate. Exod. xxviii. 17. and Ezek. xxviii. 13. rendered *carbuncle*.

ברקן, Jud. viii. 7. and 16. rendered *briers, prickly, ſharp-pointed*.

ברוש, The fir. It is mentioned with the cedar, as growing on the ſame mountains; very tall, and an ever-green. 2 Sam. vi. 5. "David, and all the houſe of "Iſrael, played before the Lord, on all "עצי ברושים inſtruments *made of fir-*"*wood*." 1 K. vi. 15. "he built the "walls of the houſe within, with boards "of cedar—and covered the floor of the "houſe [*viz.* the middle temple] with "planks of *fir*;" uſing cedar for the Holy of Holies, and fir for the outer temple; the inner being heaven itſelf in deſign. Iſai. xiii. 8. & *alibi*, "yea, the *fir-trees* re-"joice at thee, and the cedars of Le-"banon;" the princes of the ſeveral people that grew on, or by that mountain, Iſrael, Judah, Ammon, Moab, *cum multis aliis*. It is the ſame with ברתים, Cant. i. 17.

בש and בשש, To *loiter, be dilatory*, to *flag*; which, applied to the mind, is, to be abaſhed, aſhamed—for a languid faintneſs is to the body, what the check of ſhame is to the mind; it *flags* upon it. Exod. xxxii. 10. "when the people ſaw, "that Moſes *delayed* to come down out of "the mount." He had been gone forty days. Jud. v. 28. "why בשש רכבו is his "chariot *ſo long* in coming? [ſo dilatory] "why אחרו *tarry* the wheels of his cha-"riot?"—which are the only places, I think, where it is applied to *dilatorineſs*: but it implies the ſame *inactivity* in ſhame. Gen. ii. 25. "they were both naked [ſc. of all the emblematic ornaments] "and *were* "*not aſhamed*;" diſpirited, abaſhed on it. Innocence wanted no pardon, or tokens of the promiſe of pardon; ſuch as the ſkin of the ſacrifice, after the fall. 2 Sam. xix. 5. הובשת "*thou haſt ſhamed* this day the "faces of all thy ſervants;" as הובא is from בא. 2 K. xix. 26. "their inhabitants were "of ſmall power, they were diſmayed, and "יבשו *confounded*." It is evident, the word is not applied to a ſenſe of guilt, more than a ſenſe of fear, or any thing that diſcou-rages or diſpirits. Pſal. xiv. 6. "*ye have* "*ſhamed* the counſel of the poor: but the "Lord is his refuge." Prov. xvii. 2. "a "wiſe ſervant ſhall have rule over a ſon "מביש *that cauſeth ſhame*." Jer. ii. 26. "as a thief is *aſhamed*, when he is found, "ſo the houſe of Iſrael הבישו *is aſhamed*." 2 K. ii. 17. "they urged him, עד בש *till* "*he was aſhamed*." viii. 11. "he ſettled "his countenance ſtedfaſtly upon him [Ha-zael] "till he was aſhamed;" ſunk under the prophet's eye.

בושה and בשת, *Shame, ſhameful thing*. Pſal. lxxxix. 46. "thou haſt covered him "בושה *with ſhame*." cix. 29. "let them "be covered with בשתם their *own con-*"*fuſion*, as with a mantle." So, this word expreſſes ſomething more than affects only the face: it is what caſts a damp upon the whole perſon, and checks the outer and inner man both. Jer. xi. 13. "altars לבשת "to *that ſhameful thing*: altars to burn "incenſe unto Baal." So Jerubbaal is called *Jerubbeſhet*. Hence *abaſh* and *baſh-ful*.

בשנה, Hoſ. x. 6. the ſame. "Ephraim "ſhall receive *ſhame*."

מבשים, Once, Deut. xxv. 11. *pudenda*.

בשל, To *dreſs* victuals, roaſt or boiled, as the heat of the ſun does the fruits of the earth; which we call *ripening them*. Gen. xl. 10. "its cluſters הבשילו "*had ripened* the grapes." Exod. xii. 9. "Eat not of it raw, nor בשל מבשל *ſodden* "*at all* with water; but roaſt with fire." xxix. 31. "and *ſeethe* his fleſh in the holy "place." Num. xi. 8. "and בשלו *baked* it "in pans." Deut. xvi. 7. "and thou ſhalt "*roaſt* and eat it [the paſchal lamb] in the "place, which the Lord thy God ſhall "chuſe." Zech. xiv. 21. "Every pot in "Jeruſalem and in Judah ſhall be holy to "the Lord of Hoſts: and all they that ſa-"crifice, ſhall come and take of them, and "בשלו *ſeethe* therein;" uſe them as choſen veſſels to God.

בשליתה, Deut. xxviii. 57. either third perſon feminine, formed as עשיתה; *ſhe ſhall dreſs*, or in reg. *her dreſt meats*.

מבשלות, Places to dreſs victuals in. Ezek. xlvi. 23.

בשם, Only as a *noun*; *ſpice*—a general term for the rich aromatic herbs and gums, uſed in the anointing oil, Exod. xxv. 6. בשמים "*ſpices* for the anointing "oil;" which, ch. xxx. 23. were myrrh, *ſpice*, cinnamon, the *ſpice*-reed, caſſia, and olive-oil. 1 K. x. 10. "ſhe gave the King "of *ſpices* very great ſtore; there came "not any more ſuch בשם *ſpice*, as that, "for abundance." 2 Chron. xvi. 14. "they "buried him—and laid him in a bed, "which was filled with בשמים *ſpices*, and "divers kinds of mixtures." Cant. iv. 10. "and the ſmell of thine ointments than all "*ſpices*." Anointing aromatic mixtures were not appropriated to the temple, but were uſed in common houſes; though that *particular compoſition*, uſed in the temple, was ſacred. 14. "ſpikenard and ſaffron, "calamus and cinnamon, with all trees of "frankincenſe, myrrh and aloes, with all "chief *ſpices*." 16. "that the *ſpices* there-"of may *flow out*." The aromatic drugs, that compoſed the ſweet incenſe, Exod. xxx. 34. were ſtacte, onycha, and galbanum, called סמים; diſtinguiſhed from the pure frankincenſe, which was to equal, in quantity, all the ſweet ſpices called סמים. Of each in its place.

בושסכם, Amos v. 11. a compound of שם and ב, with a *vau*, as in הובא, הובשת, and others. "Therefore, becauſe ב *of* "ושסכם your *ſtripping*, or making ſpoil "על דל of the poor, and ye take from "him, *&c.*"

בשר, As a verb, to *publiſh* any thing, *divulge*, ſpread abroad any news, good or bad. 1 Sam. iv. 17. "and המבשר "*the meſſenger* [he that brought the news] "anſwered and ſaid, Iſrael is fled, and "there hath been a great ſlaughter among "the people." xxxi. 9. בשר "*to publiſh* it "in the houſe of their idols, and among the "people." 2 Sam. xviii. 31. יתבשר "*Ti-*"*dings*, my Lord the King;"—it *tells it-ſelf*, in hithp. it is willing to be told. 1 Chron. xvi. 23. "*ſhew forth*, from day to "day, his ſalvation." Pſal. xl. 10. בשרתי "*I have preached* righteouſneſs in the great "congregation." Iſai. xl. 10. "O Sion, "מבשרת *that bringeth tidings*, get thee up "into the high mountains—ſay unto the "cities of Judah, Behold thy God." The coming of Chriſt, or of the kingdom of God, ſpoke of here, was, no doubt, the beſt of news: but there was no need to add *good*, as the verſion does; it beſpeaks it-ſelf. Nor would the text itſelf add טוב, *good*, to בשר, if the word itſelf implied *good* in it. It is, ſimply, to *publiſh*, which is from *populus*; to make common among people. So, *vulgo*, to *divulge*, from *vulgus*, people in general. And the uſe of the *verb* here, as in ſome other inſtances, ſeems borrowed from the ſenſe of the *noun*.

בשר, *Fleſh*, of man or beaſt; but, by eminence, *human fleſh*, or mankind, that being the principal fleſh; and is equivalent to our word *people*, or mankind. Gen. vi. 12. "all *fleſh* had corrupted his way;" *i.e.* all *people*. So, to *people* a ſtory, is to ſpread it among people. Num. xvi. 22. "O God, "the God of the ſpirits of all *fleſh*." Deut.

v. 26. " who is there of all *fleſh*, that hath " heard the voice of the living God, as we " have." All men are of the ſame fleſh, in kind. So Adam ſays of Eve, " *ſhe is fleſh* " מבשרי *of my fleſh*." And Job, of his friends, xix. 22. " and מבשרי לא תשבעו *ye* " *of my fleſh are not to be ſatisfied:*" and of his Redeemer, ver. 26. " I ſhall ſee God " מבשרי *made of my fleſh*." The word is plural, for *men*, Prov. xiv. 30. " the life " בשרים of *thoſe that are fleſh*, is a ſound " ſpirit;" or, a ſound ſpirit is life to *frail men*. Thoſe of the ſame country, and, more particularly ſtill, thoſe of the ſame family, are of the ſame fleſh. Gen. xxix. 14. " La- " ban ſaid to Jacob, Surely thou art my " bone, and *my fleſh*." Lev. xxv. 49. " his " uncle, or his uncle's ſon, or any משאר " בשרו *of the remainder of his fleſh*;" *i. e.* kindred. בשר *fleſh*, and רוח *ſpirit*, are oppoſed, as in the New Teſtament: the one mixt, frail, corrupt; the other unmixt, pure, durable. Gen. vi. 3. " my ſpirit ſhall " not always ſtrive with man, ſeeing he is " *fleſh*;" become carnal, led by the fleſh, not the ſpirit. Pſal. xvi. 9. " *my fleſh* ſhall " reſt in hope;" in confidence of being raiſed up." Pſal. lxxviii. 39. " he remem- " bered that they were but *fleſh*;" frail by nature. Eccleſ. v. 5. " ſuffer not thy mouth " to cauſe *thy fleſh*, *i. e.* thyſelf, to ſin." Job xii. 10. " in whoſe hand is נפש כל חי " the life of every living thing, and רוח כל " בשר איש *the breath of all the fleſh of* " *every thing*" xiii. 14. " Wherefore do I " take my *fleſh* in my teeth, and put my " life in my hand?" proverbially, expoſe to great danger, as what we hold in the teeth is, of being dropt, and what is in the hand, is eaſily toſſed away. Iſai. ix. 20. " they ſhall eat, every man, the *fleſh* of " his own arm; Manaſſeh Ephraim, and " Ephraim Manaſſeh;" ſhall deſtroy their own ſtrength. x. 18. " from נפש *the frame* [ſc. blood-veſſels and blood] unto *the fleſh*;" the whole body. xxxi. 3. " their horſes " are *fleſh*, and not ſpirit;" meaning the material, or ethereal ſpirit. lviii. 7. " that " thou hide not thyſelf from thine own " *fleſh*;" couching arguments for charity, in that they are *fleſh*, and of the like feeling with thyſelf. Jer. xi. 15. " and they ſhall " remove the holy *fleſh* from thee." Hag. ii. 13. " if one bear holy *fleſh* in the ſkirt " of his garment;" the ſacrifice, or what was holy to God.

בת and בתה. See in בה and תה.

בתולה, A *virgin*. Exod. xxii. 17. " according to the dowry of הבתולת *vir-* " *gins*." Lev. xxi. 3. " and for his ſiſter a " *virgin*—may he be defiled;" ſc. in mourning, as for other his neareſt relations. 14. " he ſhall take *a virgin* of his own people " to wife." The Church, the ſpouſe of the great High Prieſt, muſt have but one Lord, one love; and ſo muſt the members of it. Pſal. xlv. 15. " the *virgins*, her compa- " nions, that follow her, ſhall be brought " unto thee;" the bride-maids, as the bride-groom had his companions: and this is the marriage of the Lamb, Rev. xxi. & *alibi*. Jer. ii. 32. " Can a *maid* forget her " ornaments?" xviii. 13. " *virgin* of " Iſrael;" the ſtate.

בתולים, Pl. the virgin-ſtate, years, and, perhaps, ornaments, or marks on their dreſs, peculiar to them. Tamar tore her *virgin-cloaths*, when violated; and they had their peculiar עדים *ornaments*, as well as the bride, Jer. ii. 32. and this, I would venture to ſuppoſe, was שמלה *the cloaths*, or garment, rendered *cloth*, Deut. xxii. 17. which the parents of their accuſed daughter were to ſpread before the elders; aſſerting her innocence, as ſhe wore that dreſs, and challenging, by that ceremony, a trial or inquiry into her former carriage. Great care was taken, as appears by Tamar's ſtory, to keep their virgins from all poſſibility of intrigue: and, on the ceremony of ſpreading her *virgin-mantle*, for ſo it is called, 2 Sam. xiii. 18. and thereby challenging a trial, the בתולים *proofs of her virginity* might be fetched from the manner of her education, acquaintance, attendance, or, by proper witneſſes, as to facts, or

juſt

juſt grounds of ſuſpicion, againſt her. Jud. xi. 37. "that I may go up and down upon "the mountains, and bewail my *virginity*, "I and my companions:"—no mention of her death, but only of being deprived of the happineſs of keeping up her father's houſe in Iſrael.

As kingdoms are called *daughters*, ſo are they called *virgins*, when they have not been humbled, or brought into ſubjection to any בעל *lord* or *maſter*; but have been only under the care of a parent or guardian.

בתק, Once, Ezek. xvi. 40. "and "בתקוך thruſt thee through."

בתר, To *divide*, or *cut in halves*. Gen. xv. 10. "he took unto him all theſe, "and יבתר *divided* them in the midſt, and "laid each בתרו *piece*, or *his half*, one "againſt another." Ver. 17. "and behold "a ſmoaking furnace, and a burning lamp, "that paſſed between thoſe pieces." This was the *covenant*-ceremony.

בתר, A *noun*. Jer. xxxiv. 18. "I will "give the men that have tranſgreſſed my "covenant, which have not performed the "word of the covenant, which they made "before me, when they cut the calf in "twain, and paſſed between בתריו the "*parts*, or *halves*, thereof." The parties paſſing between the *halves*, was mutually entering into the obligation, and ſtaking their life, as God does to man, and man to God, for performance. But as God covenants, or promiſes, to man *in*, and *through*, Chriſt only; a type of him is cut aſunder, and God and man paſs through, or enter into engagement through, him. The altar was ſprinkled with the blood, on God's ſide; and the people, as well as the book of the words, or articles ſtipulated, were ſprinkled alſo:—man being purified by that blood, and made fit to approach God; and God reconciled by the blood on the altar, another figure of Chriſt; and the whole act named ברית *purification*, *purity*, which is *unity*, in the ſtricteſt ſenſe, or agreement.

ג. *Gimel*,

IS a conſonant, and, in numerals, denotes the number 3. which it not a little reſembles; is never ſervile, and anſwers to our G, g. before a, o, u.

גאה, With a mutable ה; to *lift*, or *riſe up*, as a plant does in growth; or as a wave of the ſea riſes and ſwells, and lifts up itſelf higher and higher; or as a country *riſes* to the hills: to all of which the word is uſed. We call this *pride*, in man, becauſe it is an affectation of a grandeur and magnificence, which does not belong to him; but which are inherent in God, and is an exertion of his glory and majeſty. But there is ſtill a laudable pride and ambition in man. Hence our word *gay*. Exod. xv. 1. "I will ſing unto Je-"hovah, for גאה גאה *he hath triumphed* "*glorioufly*;" or exalted himſelf, ſhewn his ſuperiority. Job viii. 11. "will the ruſh "יגאה [not barely *grow*, but *thrive*, or] "flouriſh without water." x. 16. יגאה כשחל "תצודני as a lion exerts himſelf, thou "hunteſt me." Ezek. xlvii. 5. "the wa-"ters גאו *were riſen*."

גאה, Pl. גאים; *proud*, or *lifted up*. גאין the ſame.

גאוה, *Pride*. Job xli. 6. "the compaſs of "his teeth are terribleneſs: גאוה *pride* [*i. e.* what a creature may be proud of, or grandeur] "are the flakes of his ſcales, cloſe as a "ſeal preſt down." Pſal. xxxi. 4. "and plen-"tifully rewardeth עשה גאוה *the proud doer*."

גאון, *Loftineſs*, *pride*, a *lifting*, or *riſing up*. Exod. xv. 7. "in the greatneſs גאונך "*of thine excellency*." Lev. xxvi. 19. "I "will break *the pride*, or excellency, of "your ſtrength." Job xxxv. 12. "becauſe "of *the pride* of evil men." xxxvii. 4. "he "thundereth with the voice of his *excel-*"*lency*." xxxviii. 11. "and here ſhalt "thou ſet in *the pride*, or *liſting up*, of thy "waves." Prov. viii. 13. "The fear of the "Lord is to hate evil, גאה וגאון *pride and* "*arrogancy*." Jer. xii. 5. "how wilt thou

"do

" do in גאון *the riſing ground* of Jordan?" if thou canſt not run in the plain ground, " how wilt thou run againſt the hill?" Ezek. vii. 20. " the beauty of his holineſs " he ſet it in גאון *majeſty*." 24. " the *pomp* " of the ſtrong." xvi. 56. " in the day " גאונך of thy *pride*;" or *proud doings*. Amos vi. 8. " I abhor the *excellency* of " Jacob" Mich. v. 3. " he ſhall ſtand and " feed in the ſtrength of the Lord; *in the* " *majeſty* of the name of the Lord his God." We uſe *lofty* for *proud*; and yet the *loftineſs* of God, or his *majeſty*, is only his ſuperiority in every thing that is excellent. *Lofty* in mind *is pride:* but lofty, or *lifted up* in perfections, is *excellency*.

גאות, Whether in reg. or not, is the ſame. Deut. xxxiii. 26. " who rideth upon the " heavens in thy help; and in גאותו *his* " *excellency*, or loftineſs, on the ſky." Pſal. x. 2. " the wicked in *pride* doth perſecute " the poor." lxviii. 35. " his *excellency* is " over [or with] Iſrael." lxxxix. 10. " thou " ruleſt over גאות *the raging, i. e.* the lifting " up, of the ſea." I know not what the difference is between theſe two nouns. They are both of the ſame root, and are put together, Iſai. xvi. 6. " we have heard of " גאון *the pride* of Moab; he is very גא " *proud*; even of his גאות *haughtineſs*; and " his גאון *pride*."

גא and גיא, A *valley*, or *riſing ground*. A valley gradually riſeth from the bottom to the adjoining hill. Num. xxi. 20. " and " from Bamoth to the *valley* in the country " of Moab, to the top of Piſgah;" *i. e.* they encamped on the riſing ground, or valley, to the top of the hill. And all the riſing ground, to the top, is included in the word, Deut. xxxiv. 1. " Moſes went up— " to the top of Piſgah." V. 7. " died there " —and he buried him there בגי *in the val-* " *ley* in the land of Moab, over-againſt " Beth-peor." Pſal. xxiii. 4. גיא " *the val-* " *ley* of the ſhadow of death;" under the ſhadow of the hill. The ſides of the hills, or grounds at the foot of them, are proper ſituations for towns; and we find many ſettlements in Paleſtine; as, the valley of *dyers*, 1 Sam. xiii. 8. the valley of חרשים *engravers*, or *ſmiths*, for they were craftſmen, 1 Chron. iv. 14. the valley of *ſalt*, ch. xviii. 12. from the makers of ſalt there; the valley חזיון *of viſion*—it is not at all unlikely, from optical inſtruments there, Iſai. xxii. 1. and xxviii. 4. the valley שמנים of thoſe who dealt in oil, and made the rich ointments, ſo much uſed both in ſacred and common uſe. Jer. vii. 32. " it " ſhall no more be called Tophet, nor the " valley of the ſon of Hinnom; but the " *valley of ſlaughter*;" from the many ſlain in it. Ezek. vii. 16. " and ſhall be on the " mountains, like doves of הגאיות *the val-* " *lies*;" who, being uſed to the cracks in the rocks, in the ſides of the hills, have no ſhelter on the tops of them.

גאל, To *avenge*, *redeem*, *buy off*, *vindicate*; ſo, deliver from debt, trouble, diſgrace, or diſhonour. Gen. xlviii. 16. " the angel [*i. e.* providence] which *re-* " *deemed* me from all evil." Exod. vi. 6. " I *will redeem* you."

The redemption of inheritances, where the redeemer burdened himſelf with the debt contracted by another; and the right of claiming blood from a murderer, where the avenger ſtained himſelf with the blood he ſhed—are a plain memorial of the promiſed *redemption* of the forfeited land of promiſe; and vengeance on him, who was a murderer from the beginning. This power was in the eldeſt and principal relation, or neareſt of kin, to the diſtreſſed; and, if he was unable, it devolved to the next in blood, and ſo down: but he muſt be of his blood. This law, and ſo the promiſe, was prior to any murder committed by man; as appears by Cain's apprehenſion from the avenger of blood; and, which was ſo indiſpenſable a right, in the principal relation, that God enabled Cain to ſhew a ſign, in proof of his pardon from him. See Mr. Hutchinſon on the word. Lev. xxv. 25. " if thy brother be waxen " poor, and hath ſold away ſome of his " poſſeſſion;

" poſſeſſion; and if גאלו *his redeemer*, who " is near unto him, come, then *ſhall he re-* " *deem* that which his brother hath ſold;" he ſhall have the privilege at any time. If there be no one able, and the poor man become rich at any time, then he ſhall redeem, paying in proportion for the time to the Jubilee: if not, it ſhould be in the hands of the mortgagee, only till the Jubilee. Houſes in a city might be ſold for good and all. 30. " if it *be not redeemed* in " the ſpace of a full year, then the houſe, " that is in a city, ſhall be eſtabliſhed for " ever to him that bought it." 31. " hou- " ſes in villages not walled off, to be deem- " ed part of the land [as neceſſary to the occupier, for himſelf and cattle] " and re- " deemable:" but houſes in a city, though they had no wall, were not unalienable; becauſe the city-walls were walls to them, which was a defence the unwalled ones in villages had not, and ſo were not ſevered from the ground by that means, which was to be *preſerved to them for ever*. So *perſons* were to be redeemed at any time, or be free at the Jubilee. Ver. 40. *& ſeq.* 2 Sam. xiv. 11. " let the King remember " the Lord thy God, that thou ſuffer not " the *avenger* of blood to deſtroy any " more." By this it appears, the King had a power to pardon blood; though not to tie up the hands of the avenger from killing, in the purſuit after a murderer, in his flight to a city of refuge; but when his cauſe came to be heard:—ſo that murder, on repentance, was to be forgiven by the judge, at laſt; though not by the avenger, during his time of power. Job iii. 5. " let " darkneſs, and the ſhadow of death יגאלהו " *ſtain* it;" take vengeance of it. Pſal. lxix. 19. " draw nigh unto my ſoul, and *redeem* " it." *Taking vengeance*, avenging, hurting, or damaging, the adverſary, is included in *redeeming*, or *vindicating*. cvi. 10. " he " *redeemed* them from the hand of him that " hated them; the waters covered their " enemies." cxix. 154. " plead my cauſe, " and *deliver* me." Iſai. xxxv. 9. גאולים " *the redeemed* ſhall walk there, and פדוי " *the ranſomed* of the Lord." And here גאל differs from פדה: *the redeemed* are thoſe, whom God *avengeth* of their adverſary; to *ranſom* is to reſcue, or deliver. xliv. 22. " return unto me, for I have *redeemed* " *thee*." Under the deliverance from Babylon, and vengeance on that enemy which held them captive, is promiſed the overthrow of the kingdom of darkneſs, and eſtabliſhment of the kingdom of God. lii. 3. " *ye ſhall be redeemed* without money." 1 Pet. i. 18. " not redeemed with periſh- " able things, as gold and ſilver—but with " the precious blood of Chriſt." Hoſ. xiii. 14. אפדם " I *will ranſom them* from the " power of the grave: אגאלם I *will re-* " *deem them* from [or, I *will avenge* them of] " death. O death, I will be thy " plagues."

In the ſenſe of *polluted*, it means rather *vengeable*, what is ſubject to, or deſerving of vengeance; guilty. Iſai. lix. 3. " your " hands נגאלו בדם *are defiled through blood*." Lam. iv. 14. " *they are polluted* with blood, " that men could not touch their gar- " ments." The avenger of blood muſt be ſtained, or polluted, with the blood he ſheds. Zeph. iii. 1. " Wo to the filthy, " and נגאלה *polluted*, oppreſſing city." Mal. i. 7. " ye offer מגאל *polluted* bread " upon mine altar;" *i. e.* which is faulty, and ſo ſubject to cenſure. Ezra ii. 62. and Neh. vii. 64. " they ſought their regiſter— " but it was not found; therefore יגאלו " *were they, as polluted, put* from the prieſt- " hood;" *i. e.* were deemed or judged polluted, as טהר *to cleanſe*, is to judge or pronounce clean. xiii. 29. " *becauſe they were* " גאלי *defilers* of the prieſthood, and of the " covenant of the prieſthood, and of the " Levites;" treating it as faulty, and to be cenſurable, or rendering it ſuch.

גאל, A *redeemer*, or *avenger*; one who had a right to interfere, in other people's affairs, in ſuch and ſuch caſes, and procure them juſtice, help, or vengeance. Theſe were the next in blood; and we render it

kins-folks, 1 K. xvi. 11. Such the text ſpeaks of, but under the title of *the power* the propinquity of blood gave them; not of that nearneſs in blood. Job xix. 25. "I "know that my *redeemer* liveth, and here- "after ſhall ariſe in duſt;" be made of duſt, as man is, become akin to man—and ſo be capable of being his *avenger*, or *redeemer*.

גאלה, *Redemption*. Lev. xxv. 23. "the "land ſhall not be ſold for ever: for the "land is mine; for ye are ſtrangers and "ſojourners with me. And, in all the land "of your poſſeſſion, ye ſhall grant *a re-* "*demption* for the land." Does not this ſpeak of a future ſtate; and promiſe *redemption* by a ſtanding law, which is both a memorial and picture of it?

אגאלתי, A noun with a formative א, *my vengeance*. Iſai. lxiii. 3. "their blood "ſhall be ſprinkled upon my garments; "and on all my raiment אגאלתי *my ven-* "*geance*;" *i.e.* in taking of it, he ſhould be daubed with the ſlaughter.

גבא, A *ditch*, or *pond*. It occurs only twice as a noun. Iſai. xxx. 14. "to take "water out of the *pit*." Ezek. xlvii. 11. "the miry places thereof, and גבאיו *its* "*marſhes*, ſhall not be healed." This is concave, the contrary of

גב, a *bunch*, or *ſwelling*, which is convex; and is ſpoke of any thing that ſwells up round, as the back, eſpecially when a perſon ſtoops. Lev. xiv. 9. גבת "*the brow* "of his eyes. xxi. 20. "or גבן *hump-* "*backt*." 1 K. vii. 33. "the axle-trees, "and גביהם *their naves*." Ezek. i. 18. "they turned not about, when they went: "וגביהן and they had *naves*: and they were "high and dreadful: and גבתם their *rings* "were full of eyes;" as the revolution, adminiſtration of providence, or *bringing about things*, is of wiſdom and foreſight. Job xiii. 12. "your memorials like aſhes [eaſily blown away] "and גבי *heaps* of "clay, גביכם *your heaps*;" ſc. pillars, memorial-buildings, or rotundoes. xv. 26. "with the thick *boſſes* of his buckler." Pſal. lxviii. 16. "a mountain of God is "mount Baſan [as their mountain and barrier towns had *dii tutelares*, and *dii termini*, upon them, ſo this had a tabernacle upon it] "a mountain גבנים of ſeveral heads, "or brows, is mount Baſan." Ver. 17. "why ſkip ye [or ſhake, as Sinai did at the preſence of God] "ye גבנים *high-top-* "*mountains?* [calling each גבן a mountain] "this is a hill God deſires to dwell in." cxxix. 3. "the plowers have plowed upon "גבי my back." Iſai. xxxiii. 4. "your "ſpoil ſhall be gathered, like the gathering "of a caterpillar: as the running to and "fro גבים *of locuſts*." Am. vii. 1. "the "Lord God ſhewed me, and behold יצר "גבי the *forming of caterpillars*;" or *grubs*, which were to eat up the fruits of the ground. Graſhoppers do little or no harm: and *gibbous*, or *round-back* ſuits the *locuſt*, or *caterpillar*; either from the ſhape of the firſt, and the manner of the latter's going, by contracting its body. The locuſt, as our *chaffer*, is formed in the ground from an egg, that firſt becomes a worm or grub; the other, from the egg of the butterfly on plants. The firſt is moſt miſchievous, and numerous. Jer. xiv. 3. "their nobles "have ſent their little ones for water: "they came to גבים *the reſervoirs* [which were *arched* over] "they found no water." 2 K. iii. 16. "make this valley גים גבים "full of *ditches*;" or banks, to ſtop the waters from running down the valley; and that indeed was making ditches, in one ſenſe. But it was by caſting up banks acroſs the valley, to ſtop the water that came by the way of Edom. It is ſome building, Ezek. xvi. 23. "thou buildeſt "thee גב *an eminent place*, and didſt make "thee an high place in every ſtreet;" a *vaulted room*, and רמה the turret to it. 1 K. vi. 9. "and covered the houſe גבים *with* "*beams*, marg. *the vault-beams* [rather the arched rooms, ſuch as the porches, *&c.*] "and שדרת the *cielings*, or pillars, with "cedar."

גבינה, Once, Job x. 10. " and cruddled " me as גבינה *cheeſe*;" as *curds* are cruddled into cheeſe, and is a proper word for *curds*, from their form.

גב Seems from hence, with a formative *od.* 2 K. xxv. 12. " the captain of the " guard left of the poor of the land to be " כרמים *vine-dreſſers*, and יגבים *huſband-* " *men*;" who turn up the ground in ridges, or backs. Jer. xxxix. 10. " and gave " them vine-yards, and יגבים *fields*;" grounds to be plowed.

גבה, *Tall, high*, as *verb* or *noun*; which is a quite different thing from *gibbous*, or *round-back*. This is the only word, that retains its ה, in *all* its deflections: and, therefore, thoſe few, that ſeem reducible under this root, as גבת and גבן, ſhould be adjudged to גב; and this word will be a *ſingle* inſtance of an immutable final ה. 1 Sam. x. 23. " and יגבה *he was higher* than " any of the people;" his heart *was lift up* " in the ways of the Lord." 2 Chron. xxxiii. 14. " he built a wall, and יגביהה " מאד *raiſed it up a very great heighth.*" Job xxxv. 5. " the heavens—the æthers גבהו ממך *are too high* for thee." xxxix. 27. " *Does* the eagle יגביה *mount up* at thy com- " mand?" Pſal. cxiii. 5. המגביהי לשבת " *who dwelleth on high*;" *who goeth up on high* to dwell. Iſai. iii. 16. " becauſe the " daughters of Sion גבהו *are haughty*;" *high*-minded. lv. 9. " as the heavens are " *higher* than the earth, ſo are my ways " *higher* than your ways." As it is ſpoke of trees, mountains, the heavens, which extend beyond the reach, or capacity, of man to meaſure; of any thing that is *tall*, lifted up, or higher, in any reſpect, than another:—ſo is it applied to the noſe, when raiſed in contempt; and to the eyes and heart, in pride. And this differs from the hump of a crooked back, or protuberance in the middle of the *nave* of a wheel. That part is higher than the reſt indeed; but has no relation to *tallneſs*. Ezek. xxxi. 10. " becauſe גבהת *thou art* " *lifted up* in heighth—his heart is lifted " up בגבהו in his heighth," or *pride*.

גבה, Both *noun* and *adjective*. Gen. vii. 19. " the *high* hills." Deut. iii. 5. " *high* " walls." 1 Sam. ii. 3. " talk no more גבהה " גבהה *ſo exceeding proudly*." xvii. 4. גבהו " *whoſe heighth was* ſix cubits and a ſpan." Job xl. 10. " deck thyſelf with גאון וגבה *ma-* " *jeſty and excellency*; and array thyſelf with " glory and beauty;"—what may ſhew thy majeſty and *exaltation* above all things. xli. 25. " he that made him is without fear: " he looketh down upon all *high things*; " and is King over all the children of " pride." Pſal. x. 4. " the wicked, accor- " ding to גבה *the heighth* of his noſe, will " not ſeek after God." ci. 5. גבה עינים " *him that hath an high look*, and רחב *large* " heart, will not I ſuffer." Prov. xvi. 18. " Pride goeth before deſtruction: and גבה " רוח the *riſing up of the ſpirit* [by which the air is thinned below] before a fall." The language is philoſophical; the leſſon moral. xviii. 12. " before שבר *the breaking*, the heart of man יגבה *is lifted up*." The heart *breaks*, or diſcharges nothing but blood: and it *riſes up*, before it diſcharges the blood, and then falls. שבר is *to break*, and *retail*, which is breaking off a little. The paſſions have an effect on their ſeats in the body; as they appear alſo in the face, and the other outward parts. If the blood be inflamed, or hurried on too faſt, as pride and anger tend to, it lifts the heart too much, ſends too much blood into the lungs, overcharges them, and brings on peripneumonic diſorders; and even to overturn the heart, and ſtop all motion. Pride and anger naturally tend to an irregular diſcharge of the blood: meekneſs and humility to its even and regular motion. In a peripneumony, too much of the blood goes through the right ventricle of the heart to the lungs, and, conſequently, too little through the left to the *aorta*; as appears by the extraordinary heat in the breaſt, head, and neck. There is the like irregular diſcharge of the blood, in proud and

angry people; as appears by the ſwelling of their breaſt, neck, and colour of the face, and diſturbed brain; which is madneſs, for the time, in all fits of paſſion. Pride, therefore, deſtroys the underſtanding, by its natural effect on the heart; and will end at laſt in the death of the ſoul, as the other of the body. Eccleſ. vii. 9. "better "is ארך רוח *he that is long in breath*, than "גבה רוח *high in breath*." Pride and anger breathe high and quick; meekneſs and patience, ſlow and low.

גבח, Only Lev. xiii. 41. *& ſeq. the fore-part of the head.*

גבל, To *limit*, or *ſet bounds to*. Exod. xix. 12. "*thou haſt ſet bounds* to "the people." 23. הגבל "*ſet bounds* about "the mount;" it being death to but touch the mount—this being a leſſon to teach them not to dare to break in upon the law, given here and at this time, without expecting the utmoſt vengeance of heaven. What the word of God does not warrant, breaks in upon that word. If he, that but touched the mount, was to die, what will become of *natural religion*, which preſumes to go to the very top of it, and ſpeak in the place of God himſelf? If God have ſpoken from heaven, and be *able* to tell us the truth, what is it can bewitch men to wiſh for, or dare to truſt any other guide? and how preſumptuous is it in the clergy, to teach any deductions of their own for religion? *Nature* is *ſelf*; and, in pretending to follow *nature*, pride follows *itſelf*, and, as Eve attempted, tries once more to be like God, knowing good and evil. Deut. xix. 14. "thou ſhalt not remove thy neigh-"bour's גבול *land-mark*, or bound, which "they of old time גבלו *have ſet*."

גבל and גבול, A *bound*, or *border*. Gen. x. 19. "*the border* of the Canaanite was "from Sidon." xxiii. 17. "all the trees "that were in the field, that were in all "גבל *the border* round about." Pſal. lxxiv. 17. "thou haſt ſet all the *borders* of the "earth: ſummer and winter thou madeſt "them;" *i. e.* the different conditions of the air *bordering* upon the earth, on which the ſeaſons of the year depend. Jer. v. 22. "the ſand for גבול *the boundary* of the "ſea." Yet the word includes the land that is bounded. xv. 13. "even in all "גבוליך *thy borders*."

גבל, The name of a people. Joſh. xiii. 5. "the land of גבלי *the Gebalite*, and all "Lebanon." 1 K. v. 18. "Hiram's "builders did hew them, and הגבלים *the* "*Gebalites*." Pſal. lxxxiii. 8. "*Gebal* and "Ammon;" called ſo, perhaps, from living upon the confines of Lebanon,—*borderers* betwixt Syria and Iſrael.

גבלת and מגבלת, *Bordering* upon, or *border-wiſe*. Exod. xxviii. 14. "two chains "of pure gold מגבלת *at the ends* [on *the ſides*] "of wreathen work." Ver. 22. and ch. xxxix. 15. "they made upon the "breaſt-plate chains גבלת *at the ends*, or "bordering, of wreath work of pure "gold." The chains hung from two ouches, or ſtars, on the breaſt, down the ſides of the breaſt-plate, and ſo held the counſel of God and his church, to the heart.

גבע and גבעה, A *hill*. Speaking of the future proſperity of the church, Gen. xlix. 26. "let them prevail above the bleſ-"ſings הורי עד of the mountains of old: "תאות *the deſirable things* גבעת *of the hills* "of former times." Deut. xxxiii. 15. "the "chief things of the former mountains: "and for the precious things of the *hills* "of old." 1 Sam. x. 5. גבעת "*the hill* of "God;" from the ark, or place of divine worſhip, there. 1 K. xiv. 23. "built them "high places and ſtatues [ſc. pyramids or columns] "and groves, on every high *hill*." Iſai. ii. 2. "the mountain of the Lord's "houſe ſhall be eſtabliſhed in the top of "the mountains; and exalted מגבעות *above* "*the hills*." Num. xxiii. 9. "for from the "top of the rocks I ſee him; and מגבעות "*from the hills* I behold him;" *i. e.* maſter of the hills, the places of worſhip, and ſo of thoſe who worſhipped there. Iſai. xxxi. 4. "" for mount Sion, and גבעתה *for the* "*hill thereof*." The hill of a mountain

muſt

muſt mean its *ſhaft* [here meaning the temple upon that part]. A hill and the cap of a mountain are conical, like the cup-part of a drinking-glaſs, or a cap that ends in a point; which diſtinguiſhes this word from גבן the *gibboſity* of the very top of a hill or mountain—they not being *cones* exactly, but riſing *conically*, with a bluntiſh point. This is the *ſpire*, not *ſummit*, or top-point. xl. 12. "weighed the moun-"tains in ſcales, and the *hills* in a balance?" proportioned their ſizes and heighths, to anſwer their ends of raiſing water, and as foundations of the earth. xli. 15. "thou "ſhalt thraſh the mountains, and beat them "ſmall, and make the *hills* as chaff." Pſal. cxiv. 6. "What ailed ye, ye moun-"tains, that ye ſkipped like rams? ye *hills*, "like lambs? tremble, thou earth, at the "preſence of the Lord." All the ſtrength of men and devils was to fail before Chriſt; and what hath not already, will do ſo in due time. Ezek. xxxiv. 26. "I will make "them סביבות גבעתי *the circuits of my hill* [thoſe who dwell round about on the ſides of it] "a bleſſing;" in the Chriſtian æra. And here, גבע relates not to the gibbous top, but *conical* ſides. Joel iii. 23. "the "mountains ſhall drop down new wine, "and the *hills* ſhall flow with milk." The ſteep, and higher hills, were planted with vines; and the lower ones fed upon by cattle. This prophecy began to be fulfilled, when the face of the earth was renewed by the Sun of Righteouſneſs;—as a ſpecimen of the new heavens and new earth, we are yet to expect.

גבע and גביע, A cup, or veſſel to drink out of; and it is uſed for the cups that held the oil in the golden candle-ſtick. Gen. xliv. 2. גביעי "my *cup*, the ſilver *cup*." Jer. xxxv. 5. "I ſet before the ſons of the "houſe of the Recabites גבעים *pots* full of "wine, and כסות *cups*." Joſeph's גבע was to drink out of, and was the כוס alſo. Exod. xxv. 31. "his ſhaft, and his branches, "גביעיה *his bowls*, his knops, and his flow-"ers, ſhall be of the ſame." 33. "three "גבעים משקדים *bowls made like unto al-*"*monds* [or three *almond-cups*] with a knop "and a flower in each branch—ſo in the "ſix branches that come out of the candle-"ſtick;" with reſpect to the three agents, or powers of the air, which move the globes or planets. 34. "in the candle-ſtick ſhall "be four *almond-cups*, with *their* knops "and *their* flowers." xxxvii. 19. "three "*bowls* in one branch." 20. "in the can-"dle-ſtick four *bowls*, *his* knops, and *his* "flowers." What was the ſhape of theſe cups or bowls? and what does *almond-made* mean? They were to hold the oil, I ſuppoſe; the top of every branch having a lamp on it, as alſo had the *ſhaft* itſelf the branches aroſe from—three branches on a ſide, which made the ſeven lamps in all. Under each lamp was a knop or ball, and three *almond-made cups*, and a flower; and a knop alſo under two branches, where they iſſued from the ſhaft. And the lamp on the top of the ſhaft had a knop under it, and four *cups*, as receiving its oil, or *pabulum*, from every ſide, or every quarter.

מגבעת, The *prieſt's bonnet*. Exod. xxviii. 40. "and מגבעות *bonnets* ſhalt thou make "for them, for glory, and for beauty:" of a pyramidical form, not flat or gibbous, or round like a baſon. xxxix. 28. "and mi-"tres of fine linen, and the פארי המגבעת "*goodly bonnets* of fine linen."

גבעל, Once, Exod. ix. 31. "the flax "was *bolled*."

גבר, To *prevail*, *be eminent* in ſtrength or authority. Gen. vii. 18. "the "waters *prevailed*." 24. "the waters *pre-*"*vailed* upon the earth an hundred and "fifty days;" when they began to abate, and ſink away into the abyſs. Exod. xvii. 11. "when Moſes held up his hand, Iſrael "*prevailed*." Job xxxvi. 9. "and their "tranſgreſſions that יתגברו *they have ex-*"*ceeded*." In hithp. they boaſt, exalt, or lift up themſelves. Eccleſ. x. 10. "if the "iron be blunt,—יגבר חילים *he muſt put* "*out the more ſtrength*;" muſt increaſe, cauſe to prevail in number, the efforts of ſtrength.

ſtrength. Zech. x. 12. " and גברתים " I " will ſtrenghthen them in the Lord, and " in his name they ſhall walk, ſays the " Lord."

גבר, A *man*, as being the *ſtronger* ſex; *mankind*; a mighty man, a hero, one who excells, or prevails over, another. Fem. a *miſtreſs*. Gen. vi. 4. " theſe were *mighty* " *men* [leaders, head-men] which were of " old, men of *name*," *i. e.* of rule and authority; ſuch as, the *heads of houſes*, who are diſtinguiſhed by the ſame titles among the Iſraelites. When mankind multiplied, government was ſettled, and the people divided and ſubdivided; and the firſt-born were officers over the ſeveral diviſions: and גבר is a general word for ſuch *officers*. x. 8. " Nimrod, he began to be *a mighty one* in " the earth;" *i. e.* a leader of a party. 9. " he was גבר עיד *a mighty hunter*, or ſeeker, " before the Lord;" pretending a mighty zeal, and perhaps thought himſelf in earneſt, in order to gain numbers to follow his new ſcheme. xvi. 4. גברתה " *her miſtreſs*." But it never ſignifies *a woman*, as denoting the ſex: but it is *man*, as to ſex only; and alſo in diſtinction from children, as well as women. Exod. x. 11. " go ye that are " *men*." xii. 37. " ſix hundred thouſand on " foot, הגברים *men*, beſides children." Here women are included in the *men*. Num. xxiv. 3. " the *man* whoſe eyes are " open." Deut. xxii. 5. אשה " a woman " ſhall not wear that which pertaineth unto " a *man*." Joſh. vii. 14. " ye ſhall be " brought according to your tribes; the " tribe ſhall come according to the fami- " lies; and the family by houſholds; and " the houſhold by גברים *the men*;" *i. e.* the heads of it.—Tribe of Judah—family of Judah [*i. e.* the firſt family of the tribe] " the family of the Zarhites לגברים *by the* " *men*, and *Zabdi* was taken; and he " brought his houſhold by the *men*, and " Achan, the ſon of Carmi, the ſon of " Zabdi, the ſon of Zerah, of the tribe of " Judah, was taken." So גבר is applied to the head of every diviſion. Jacob was גבר *lord*, or head, of Eſau; and Judah, of all the ſons of Jacob. And the head of each tribe, and of the many ſubdiviſions, are each dignified with the title of *the man*. And theſe were *the men*, or *mighty men*, before the flood, that did, like *Nimrod* after it, and ſome in our days, corrupt the way of the Lord, under the preſumptuous pretence of being wiſe *without* what is commanded. Joſh. x. 2. " and all the men of " it גברים *mighty*." 1 Chron. v. 2. " for " Judah גבר *was chief* among his brethren." Job iii. 3. גבר *a man-child* is conceived." x. 5. " are thy days as the days of *man*?" xiv. 10. " *man* dieth, and waſteth away." 14. " if *man* dieth, he ſhall revive." Pſal. lxxxix. 49. " what *man* ſhall live, and not " ſee death?" Prov. xxx. 19. " the way " גבר *of a man* in עלמה *youth*." It is as much forgot, as the path of a bird in the air. 23. " and an hand-maid, that is heir " to גברתה her miſtreſs." Iſai. xlvii. 5. גברת *the lady* of kingdoms;" the chief. Jer. xxxi. 22. " the Lord hath created a " new thing in the earth, a woman ſhall " compaſs [go about after] *a man*;" they being ſo ſcarce, ſo many being deſtroyed by war, famine, and captivity. Lam. iii. 39. " Wherefore does man complain, חי גבר " *any man alive*, for the puniſhment of his " ſins?" Joel ii. 8. " they ſhall walk גבר " *every one*, in his path."

גבור, A *paſſive noun*; *one mightied*, become, proved, or known to be ſuch, is oftener uſed, than גבר, for *a mighty man*. Joſh. i. 14. " all גבורי *the mighty men* of va- " lour." 1 Sam. xvii. 51. " when the " Philiſtines ſaw *their champion* was dead."

גביר, A *lord*, or *chief*. Gen. xxvii. 29. " be *lord* over thy brethren." 1 K. xv. 13. " he removed her מגבירה *from being queen*." Jer. xiii. 18. " ſay unto the king, and to " גבירה *the queen*."

גבורה, *Might*, *ſtrength*, *power*, *mighty doings*. Exod. xxxii. 18. " it is not the " voice of them that cry גבורה *for maſ-* " *tery*." Deut. iii. 24. " What god is there " in heaven and in earth, that can do ac- " cording

"cording to thy works, and according to "*thy might?*" Pſal. xc. 10. "if בגבורת "*by ſtrength* they come to fourſcore years." cvi. 2. "Who can utter *the mighty acts* of "the Lord?"

גביש, Only Job xxviii. 17. *union*; *pearl.*

גג, Only as a noun; the roof of a houſe, which, in the hotter climates, are made *flat*, and much uſed for coolneſs. Exod. xxx. 3. "thou ſhalt make an altar "—thou ſhalt overlay it with pure gold, "את גגו *its top*, marg. *roof*, and the ſides "thereof;" *i. e.* the flat of it. Deut. xxii. 8. "thou ſhalt make a battlement to *thy* "*roof*;" to prevent any one's falling off.—None to lay, or ſuffer, a ſnare, in the way of another. 1 Sam. ix. 25. "he communed "with Saul, upon *the top* of the houſe." 2 Sam. xvi. 22. "ſpread Abſalom a tent up- "on *the top* of the houſe." They had altars upon theſe *flats*, 2 K. xxiii. 10. "the "altars that were on *the top* of the upper "chamber of Ahaz." Jer. xix. 13. "be- "cauſe of the houſes on גגתיהם *whoſe* "*roofs* they have burnt incenſe, unto all "the hoſt of heaven."

גד and גדד, To *aſſault*, to *attack*, to *ruſh upon*. Deut. xiv. 1. "ye are the "children of the Lord your God, לא "תתגדדו *ye ſhall not cut yourſelves*—for "the dead," as in immoderate grief; being children of the Eternal Father, their friends were not loſt at death. 1 K. xviii. 28. "they cried aloud, and *cut themſelves* after "their manner, with knives and lances;" literally, fell upon, or aſſaulted themſelves, with knives, till the blood guſhed out; by which, one would think, they were as much in earneſt, as any deiſt can be towards his *Baal*. Gen. xlix. 19. גד "*Gad*, "גדוד a *troop* [the enemy] יגודנו *ſhall in-* "*vade him*, or make inroads; but he יגד "*ſhall make inroads* in return." Pſal. xciv. 21. יגודו "they make *aſſaults* upon the "ſoul of the righteous." Jer. v. 7. [conſtrued, agreeably to the ſenſe of the *verb* and *noun* in other places, is] "they attack "one another in the harlots houſes." xvi. 6. "the great and ſmall ſhall die in the land; "they ſhall not be buried, nor ſhall men "lament for them, nor יתגדד *cut themſelves*, "nor make themſelves bald for them." xli. 5. "men having their beards ſhaven, "and their cloaths rent, and מתגדדים *who* "*had attacked themſelves with weapons*;" in token of their great grief and humiliation, for the deſtruction by the Chaldeans. The old worſhippers of Baal meant a more than ordinary humiliation before their god, and zeal for him, by the like acts of ſeverity upon themſelves, by which they impoſed upon the vulgar, as will-worſhip and voluntary humility are apt to do. xlviii. 37. "every head ſhall be bald, and every beard "clipt; upon all hands גדדות *blows*, "*wounds*" Mich. iv. 14. "now תתגדדי "בת גדוד gather thyſelf in troops, O daugh- "ter of troops:" rather, "now cut thy- "ſelf, abandon thyſelf to mourning, O "daughter of waſte and ſpoil." This mournful ſtate, harraſſed by all their enemies round, was to continue till their captivity, from which God promiſes to bring them back; and that the Great Ruler ſhould be born at Bethlehem: but they ſhould bear the Gentiles being lords over them, when their Meſſiah was to be ſo far humbled, as to be beat in the face. The way to glory is through ſhame. Heb. iii. 16. "I ſhall have reſt in the day of trouble, "when the people ſhall be gone off, which "יגודנו *harraſs us*."

גדוד, A *troop*, or band of men, prepared for excurſions; and ſeems formed, as *battalion* from *battle*. 1 Sam. xxx. 8. "Shall "I purſue after this *troop?*" or body of free-booters. 1 Chron. xii. 21. "they "helped David againſt הגדוד *the band of* "*the rovers*." Hoſ. vi. 9. "as גדודים "*troops of robbers* wait for men." The word implies a party, that makes a ſudden attack and inroad, into an enemy's country, for ſpoil.

גדוד, An invaſion, or inroad. 2 Sam. iii. 22. "and Joab came מן הגדוד *from making* "*an inroad*, and brought in a great ſpoil."

2 Chron.

2 Chron. xxvi. 11. "Uzziah had an hoſt "of men יוצאי צבא לגדוד *that went out by* "*bands to make inroads*;" or for plunder. צבא is *an army*, and גדוד *a plundering*, or *plunderers*. Regular troops may go upon ſuch excurſions.

גדוד is applied to the ground, Pſal. lxv. 11. בר ביבים תמוגגנה גדודה "*the furrows* "*thereof thou makeſt ſoft with ſhowers.*" It is not plural, as the verſions ſuppoſe, but ſingular, and means, I ſhould think, the whole face of the ground, which is continually *harraſſed*, and invaded, by plough, ſpade, or otherwiſe, to raiſe contributions from it. Rain goes but little deeper than the ground is ſtirred up by man.

גד is the name of one of the Patriarchs, Gen. xxx. 11. "and Leah ſaid, בגד *by re-* "*priſal* [having got him by her maid] and "ſhe called his name גד *Gad*;" one who ſhould live, ſoldier-like, by war and ſtratagem. To this Jacob alludes, ch. xlix. 19. "*Gad, the ſpoilers will ſpoil him*, or, *the* "*enemy will keep making war upon him; but* "*he ſhall ſpoil them at laſt.* The ſoldier of God is in a ſtate of war, but ſhall conquer at laſt. And, Deut. xxxiii. 20. "he "that is bleſſed, ſhall enlarge *Gad* [give him a large inheritance, or great ſpoil. He that fights the good fight of faith, and makes inroads upon the enemy, ſhall have great ſpoil] "he dwelleth as a lion, and "teareth the arm, even the crown of the "head;" the mightieſt enemy, even the head of all. *Gad* is the warrior; and to ſuch is the promiſe made, who fight under the Captain of their Salvation.

גד, The name of a god among the idolaters. Iſai. lxv. 11. "who prepare a table "לגד for *Gad*; and that furniſh a drink-"offering to *Meni*. Therefore *will I num-*"*ber* you to the ſword, and ye ſhall all "bow down to the ſlaughter:" where *numbering*, *ſorting out*, *allotting*, anſwers to *Meni*; and the ſlaughter to *Gad*. And if *Gad* be, as we have ſeen, *the ſoldier*, *the partizan*; it muſt be *Mars*, not *Jupiter*, nor *Fortune*, as ſome underſtand it, but the heavens, as a god, fighting for them. And *Meni* would be *Fortune*, which *allots* each perſon his fate, or determines his fortune; and ſo God tells them, *he would* [under that term] *allot* them to the ſword, and, as a *partizan*, make them ſtoop to the ſlaughter. Bildad ſpeaks of the heavens as furniſhed with *troops*, Job xxv. 3. "Is there "any number of *his troops:* and upon "whom doth not his light ariſe?"—Who can reſiſt God, who has ſo many parties of ſoldiers to ſend forth? And under *Gad*, or *Mars*, and the troops of heaven, we muſt include not only thoſe who are ready to iſſue forth, or ſally out, upon an enemy; but alſo thoſe, who come forth as enemies themſelves—the fiery blaſts in peſtilence or lightning, or any ways that the heavens annoy us. The worſhipping the heavens, on this account, was little better than what they tell us of the Indians worſhipping the Devil, that he ſhould not hurt them:—not that the Indians have any notion of the Devil, but retain a dread of the *malignancy*, at times, in the air, which was the god of their anceſtors, and all the God they know any thing of themſelves. The Scriptures tell us, what theſe *troops of enemies are*, 2 Sam. xxiii. 13. "through the "brightneſs before him were coals of fire "kindled—he ſent out arrows, and ſcat-"tered them; lightnings, and diſcomfited "them." Fire and hail, ſnow and vapour, "and ſtormy wind, fulfill his word." Hab. iii. 5. "before him went the peſtilence, and "burning coals went forth at his feet." And this is *Gad* the warrior.

גדי, A *kid*; it is likely, from their getting together in heaps, and fighting, and puſhing at one another, which they are ſo remarkable for. עין גדי *The Kid's*, or *Young Goat's Eye*, the name of a place, 1 Sam. xxiv. 1. moſt likely, named from the image of a goat having but one eye in his fore-head; or one great eye at the end of a ſcepter. Some images held *three* eyes ſo; others had only one. עין שמש *The Eye of the Sun*, was the name of another place.

place. A great eye, repreſenting that of the ſun, was a common *inſigne*, or emblem, with its image; ſometimes a ſtar, or pomegranate, *one* or *three*, in the hand, at the end of a ſcepter, or, &c. Perhaps the ſtory of the Cyclops, with but one great eye in their forehead, might ariſe from the images with one eye. As the ſun is always in the ſame vigour, a young goat, or bull-calf, might be choſen preferably to one of a more advanced age. There is no doubt, but goats were among their ſacred images.

גדה, Pl. גדות, *Banks*. Joſh. iii. 15. "Jordan מלא על כל גדותיו *overflowed all his* "*banks*;" was full over all its banks. iv. 18. "went over all *its banks*." Iſai. viii. 7. "he ſhall come up over all אפיקיו *his chan-*"*nels*, and go over all *his banks*." The channel is the whole bed, or cavity, the river runs in; and coming over the whole channel, and going over גדות *the banks*, ſeems truly tranſlated, and a proper word for the ſides of the channel, as being what the water is always *beating* and *running againſt*, in its courſe. We call the lands, that are continually waſhed by the ſea, *the waſhes*. And hence *Gades*, now corruptly called *Cadiz*, at the mouth of the Straits, becauſe beat upon by the ſea: and perhaps hence *goad*.

גד is ſome plant. Exod. xvi. 31. "it "was like the ſeed of גד *coriander*, white." Num. xi. 7. "the manna was as *coriander*-"ſeed; and עין *the colour* [eye or ſparkling] "thereof as the colour [or ſparkling brightneſs] "of bdellium." The ſeed of this plant is of a bright white; but what the plant is, and why called by this name, Qu. It is the plant, and not the ſeed, that is called *Gad*. The pods of ſome plants burſt ſuddenly, and caſt out their ſeed to a good diſtance; which is one of the many ways nature diſperſes the ſeeds of plants by. Can it be named thence? Or, is it from the ſharp, pungent quality of it?

גיד, A *ſinew*, *nerve*, or *tendon*, ſeems from hence; as it is by *their impulſes* all ſenſation is excited, [ſee Mr. Parkhurſt.] and acted upon themſelves by *the light* within them, and finer part of the ſteam, or vapour, from the blood without. Gen. xxxii. 32. "the children of Iſrael eat not "*the ſinew* that ſhrunk—becauſe he touch-"ed the hollow of Jacob's thigh in *the* "*ſinew* that ſhrank." Iſai. xlviii. 4. "I "know that thou art obſtinate, and thy "neck [neck's] is an iron *ſinew*, and thy "brow braſs."

גדל, To *greaten*, make great, or *grow great*. "It ſignifies any greatneſs, "or augmentation of quantity, quality, "time, age, dignity, riches, or any thing "elſe." Mar. de Cal. It is often applied to the *growing* of children, and bringing them up, and plants. Gen. xii. 2. "and *will make* "thy name *great*." xix. 19. "thou *haſt* "*magnified* thy mercy." xxi. 8. "the "child ויגדל *grew*." xxvi. 13. "the man "*waxed great*, and went forward, and *grew* "till *he became* very *great*." xxxviii. 11. "till Shelah my ſon יגדל *be grown*." Num. vi. 5. גדל "*ſhall let grow* the locks of the "hair of his head." 1 Sam. xxvi. 24. "as "thy life *was much ſet by* this day in mine "eyes, ſo let my life תגדל *be much ſet by*." Job vii. 17. "what is man, that *thou* "*ſhouldeſt magnify him?*" make much of him. xix. 5. "if indeed תגדילו *ye will* "*magnify* [be great, or triumph] againſt "me." Pſal. xxxviii. 17. "when my foot "ſlippeth, *they triumph* over me." xli. 10. "mine own familiar friend, whom I truſt-"ed, which did eat of my bread, הגדיל עלי "עקב hath lift up the heel againſt me;" hath been very treacherous. cxxvi. 2. "the Lord הגדיל לעשות *hath done great* "*things* for them." Iſai. i. 2. "the Lord "hath ſpoken, נדלתי *I have nouriſhed*, and "brought up children." ix. 3. הרבית "exalted a nation לא גדלת *thou didſt not* "*nouriſh*, or bring up: they rejoice with "joy before thee." xxiii. 4. "neither *do* "*I nouriſh up* young men." xliv. 14. "he "planteth an aſh, and the rain יגדל does "nouriſh it;" makes it grow. xlix. 21. "who hath *brought up* theſe?" li. 18.

" neither is there any to take her by the " hand, of all the ſons that *ſhe hath brought* " *up*." Theſe texts clear up that important, but wretchedly-tranſlated text, Iſai. ix. 3. above. Obad. 12. " neither תגדל פיך " *have made a great mouth*; have grinned, " or laughed, in the day of *their* diſtreſs."

גדל and גדלה, *Greatneſs*. גדל and גדול, *Great*.

גדל, *Flowers*. Deut. xxii. 12. " thou " ſhalt make the גדלים *fringes* upon the " four quarters of thy veſture:" which, Num. xv. 38. is, " bid them that they " make them ציצת *fringes* in the borders " of their garments—and it ſhall be unto " you for ציצת *a fringe*, that ye may look " upon it, and remember all the command- " ments of the Lord, and do them." 1 K. vii. 17. " nets of checquer-work, גדלים " מעשה שרשרות *flowers* [not wreaths of chain-work, but] " *flowers on cones* [or in conic faſhion, ſuch as the palm-tree bears, called *dactyli*, *fingers*; and our horſe-cheſ- nut] " *for the chapiters, which were upon* " *the top of the pillars; ſeven for the one* " *chapiter, and ſeven for the other cha-* " *piter*." See שרשר. The flowers of the palm-tree hanging in a fringe from the four wings, quarters, or borders, of their upper garment, was to remind them of the deſign of the whole law—that it was *light*, glory to God, and peace to man.

מגדל, Pl. in ים and ות both, is applied to ſeveral things, from their *conic*, or *pyra- midical* ſhape; as well as גדל, which grows bigger and bigger from a point, or from one end to the other, of a *taper-form*; the growing bigger, or greatening, being the general idea of the word: and, as ſuch, it is uſed for *beds of flowers*, or *herbs*, or plants growing and increaſing. Pſal. cxliv. 12. " that our ſons may be as plants מגדלים " *growing up* in their youth." Cant. v. 13. " his cheeks as a bed of ſpices; *as* מגדלות " מרקחים plats which grow, or produce " aromatics."

מגדל, A *tower* or *turret*, from its form, as appears by the compariſons. Cant. iv. 4. " thy neck is like the *tower* of David." vii. 4. " thy neck is like a *tower* of ivory—thy " noſe as the *tower* of Lebanon." viii. 10. " my breaſts like *towers*." That it is the *form*, not the *ſize* of the building, it takes its name from, appears further, becauſe, Neh. viii. 4. " Ezra the ſcribe ſtood upon " מגדל *a tower* of wood, which they had " made for the purpoſe." Gen. xi. 4. " let " us build us a city, and a *tower*;" as a guard to their city, and the god they ſet up in it. xxxv. 21. " Iſrael journeyed, and " pitched *his* tent beyond מגדל עדר *the* " *tower of the flock*;" near Bethlehem, where, Pſal. lxi. 4. *the ſtrong tower from the enemy* was born. Jehovah in Chriſt is that tower. Mich. iv. 8. " and thou, O " *tower of the flock*, the ſtrong hold of the " daughter of Sion, unto thee ſhall it come, " and it is coming, the firſt dominion, the " kingdom, to the daughter of Jeruſalem." Prov. xviii. 10. " The name of the Lord is " a ſtrong *tower:* the righteous runneth " into it, and is ſafe." Iſai. ii. 15. " the " day of the Lord of Hoſts ſhall be upon " —every high *tower*, and upon every " fenced wall;" where the idols were ſet. xxx. 25. " in the day of the great ſlaugh- " ter, when the *towers* fall;" the gods in them, and their worſhippers, in the day of Chriſt.

מגדלים, Iſai. xxxiii. 18. " Where is " the ſcribe? where is שקל *the receiver*, " marg. weigher? where is ספרת המגדלים " he that numbereth the towers?" LXX. and Vulg. that *inſtructs the children*, thoſe that are growing up. Cited, 1 Cor. i. 20. " where is the wiſe? where is the ſcribe? " where is the diſputer of this world?" Here the citation differs from all the ver- ſions. But though גדל is, to *bring up*, or grow children, yet ספר is not to inſtruct or guide; but to *tell*, reckon up, make a talk of; and one who brings forth his ſtrong reaſons, his *great things*, comes up to the ſenſe of the Apoſtle's words, and corrects the infallible LXX.

גדע, To *demoliſh*, *cut*, or *caſt* down. Iſai. xiv. 12. "How art thou fallen "from heaven, O Lucifer, ſon of the mor- "ning! How נגדעת *art thou caſt down* to "the earth!"

גדף, To *reproach*, *blaſpheme*, or, rather, to *defy*. Num. xv. 30. "the people "that does ought with a high hand—the "ſame מגדף *reproaches*, or bids defiance to, "the Lord." 2 K. xix. 22. "Whom חרפת "*haſt thou reproached*, and גדפת *blaſphe-* "*med?*"

גדף, גדוף, and גדפה, Reviling, contumely, defiance, abuſe. Ezek. v. 15. "a "reproach, and a *taunt*, chaſtiſement, and "an aſtoniſhment."

גדר, To *fence*, or *make a fence*, of wall, pale, or hedge. Job xix. 8. "*he* "*hath fenced up* my way, that I cannot "paſs." Lam. iii. 9. "*he hath incloſed* my "ways with hewn ſtone." Ezek. xxii. 30. "I ſought for a man among them גדר גדר "*that ſhould make up the hedge*, and ſtand "in the gap before me;" the breach in the walls of the church. Amos ix. 11. "I "will raiſe up the tabernacle of David, "that is fallen [*viz.* the natural, and myſ- tical body, both, of Chriſt] "and גדרתי "*cloſe up* the breaches thereof."

גדר and גדרה. 1 Sam. xxiv. 4. "he came "to the ſheep-*cotes*;" or fenced grounds. 2 K. xii. 12. גדרים *maſons*; *i. e.* wall-builders. Ezra ix. 9. "a *fence* in Judah "and Jeruſalem;" *i. e.* an inheritance, or fenced ground. Jer. xlix. 23. "run to and "fro גדרות *by the hedges*;" or in the fen- ced cities.

גדש. There occurs only the noun גדיש from it; which is conſtrued a *ſtack*, or *ſhock* of corn. Exod. xxii. 6. "if a fire "break out, and catch in thorns, ſo that "גדיש *the ſtacks*, or a *ſtack of corn*, or the "ſtanding corn, or the field, *&c.*" Jud. xv. 5. and burnt up גדיש *the ſtacks*, and the "ſtanding corn, and the olive-yards." Job v. 26. "thou ſhalt come to the grave in "good old age, like as גדיש *a ſhock of corn*, "or ſtacked corn, goeth up, ſc. into a ſtack;

"in its ſeaſon;" ripe and fit to be kept. It occurs once more, Job xxi. 32. "he "ſhall be brought to the grave, and ישקוד "*be haſtened* to גדיש *the tomb*;" which, metaphorically, is the *ſtack* of dead bodies. He ſpeaks of the certain, and often ſudden, death of the wicked.

גהה, To *heal*, or *make ſound*. Prov. xvii. 22. "a merry heart יטיב גהה "*does good* like "a *medicine*;" will forward, or render *medicine* effectual. Q. Hoſ. v. 13. "yet could he not heal you, nor "יגהה מכם מזור *cure* you of your wound." See Mr. Parkhurſt.

גה, Seemingly put for זה *this*. Ezek. xlvii. 13. but *healed*, makes good ſenſe. Read the context.

גהר occurs twice. 1 K. xviii. 42. "Elijah יגהר *ſtooped down* to the earth, and "put his face between his knees." He kneeled down, with his head to the ground, cloſe to his knees: and this was the poſ- ture, when, 2 K. iv. 34. "he put his "mouth upon the child's mouth, and his "eyes and hands upon the child's eyes and "hands, and *proſtrated himſelf over the* "*child*, to pray for his life, ויגהר עליו *and* "*he ſtooped down over him*." And this is the humble poſture of prayer and vene- ration, in many parts, to this day.

גו and גוה, The *body* of man or beaſt, alive or dead. Gen. xlvii. 18. "there "is not ought left but גויתינו our *bodies* "and our lands;" in regim. the ה being changed into י. Jud. xiv. 8. "the *carcaſe* "of the lion." 1 K. xiv. 9. "and haſt caſt "me behind גוה *thy body*." Our tranſlation ſays *back*, as our phraſe is; but what is behind the back, is behind the whole body. Job xx. 25. "and cometh out of [or through] "*the body*." xxx. 5. "men "drive them מגו from *their body*: they "ſhout after them, as after a thief."

גוה, Job xxii. 29. "when men are caſt "down, thou ſhalt ſay, גוה *there is lifting* "*up*." xxxiii. 17. "and cover גוה *pride* "from man." Jer. xiii. 17. "if ye will not "hear it, my ſoul ſhall weep in ſecret מפני "גוה

" גוה *for* your *pride*." Ideas are taken from all parts of the body: *knowledge* from the eye; *anger* from the noſe; *language* from the tongue; *intent*, *deſign*, *confeſſion*, or what we *profeſs*, from the lips, and ſo on. What idea will the bulk, or hull, of the body give? obſtinacy, preſumption, or ſturdineſs of reſolution, as Jeremiah plainly uſes it, when applied to the mind; and a *firmneſs*, or ſtrength, in oppoſition to being caſt down, as Job uſes it, chap. xxii. above. St Paul uſes the word *body* to this purpoſe, Rom. vi. 6. " that the *body* of ſin may be " deſtroyed:" and, vii. 24. " who ſhall de- " liver me from the *body* of this death!" Apply *corpulency* to the mind—and it is *ſtubbornneſs*, or *ſturdineſs*, which we apply to *body* and *mind*. And this ſhews, that גוה and גאה are both Hebrew words; and as different in ſenſe, as *elevation* or *pride*, and *ſturdineſs or ſtubbornneſs* are. Nor do we want the *Chaldee* ſenſe of the *verb*, more than of the *noun*; for גה *making ſound, firm, robuſt*, what was *putrid, ſore, diſeaſed* fleſh, is what we mean by *curing* a *ſore:* and that *firm, ſolid* part of us, we call the *body*, or *carcaſe*, is well deſcribed by the word

גוה, as a *participial noun*, from גה to *cure*, or *make ſound*. And this is a glaring inſtance, that we are too haſty, in having recourſe to other languages, to conſtrue the Hebrew.

גוי, A *nation*, or *body of people*, whether large or ſmall. It is not appropriated to *Jew* or *Gentile*, but is, at large, any *body* of people, or ſubdiviſions of a people. Gen. xxxv. 11. " Iſrael ſhall be thy name—גוי a " *nation*, and a company גוים of *nations*, " ſhall be of thee." ix. 24. " ſince it be- " came a *nation*;" in the ſame ſenſe, we uſe the phraſe of *body corporate*. Num. xxiii. 9. " the people ſhall dwell alone, and ſhall not reckon itſelf among the nations;" being the peculiar people of God, and ſo lord over other nations, and as the elder brother over the younger. Deut. vii. 1. " ſeven " *nations*;" and all ſons of Canaan. xxxii. 8. " when the Moſt High divided to the " *nations* [the twelve tribes, for every tribe was a *body*, as well as עם *a people*] " their " inheritance." 43. " Shout, ye *nations*, his " people." Jud. iv. 2. " Haroſheth הגוים " *of the Gentiles*;" the name of a people within the tribe of Naphtali. Why ſo called, whether from their ſize, being *bulkier* than ordinary, or what other reaſon, I know not. They are mentioned, Gen. xiv. 1. " Tidal king גוים *of nations*;" plainly the name of a people confederate with others, againſt Sodom. Pſal. ii. 1. " Why do the " *Heathen* rage?" or the *nations*, meaning other nations. And it is often uſed for all other nations, but that of the Jews; as when it is ſaid, *they had forgot God*, as having once known him; that the nations ſhould fear God, and the like, under Chriſt. Zeph. ii. 14. כל חיתו גוי " *beaſts of all* " *kinds*." Hag. ii. 8. " *the deſire* of *all na-* " *tions* ſhall come." Then Chriſt had once been known of all nations; as appears indeed by the traces of the hieroglyhical figures, types, and ceremonies, that related perſonally to him, to be found among all nations, when he did come.

גיים, Gen. xxv. 23. and Pſal. lxxix. 10. is uſed in the ſame ſenſe as גוים; which it may be, ſince the *vau* is *participial*, as well as *jod*.

גוש, Once, Job vii. 5. rendered *clods*; but, more likely, is *flies*, from גש to *feel*, *approach to*, and then fly off and approach again, as gnats do, and indeed all the ſpecies of flies do. " My fleſh is cloathed with " worms, and גוש עפר *flies of the duſt*; my " ſkin is broken, and become loathſome." Such inſects breed in the ground, and are very troubleſome to ſores.

גז, To *cut off*, or *take away*, as graſs, from the ground, by mowing; the hair, by ſhaving; wool, by ſhearing; or the like. Gen. xxxi. 19. " Laban went לגז " *to ſhear* his ſheep." xxxviii. 13. לגז " *to* " *ſhear*." Num. xi. 31. " a wind from the " Lord, and יגז *brought* quails *from* the " ſea;" *took them off from* the ſea. Job i. 20. " and

"and *ſhaved* his head." Pſal. xc. 10. גז חיש "it is *ſoon cut off*, and we are gone." Nah. i. 12. "yet נגזו ועבר *ſhall they be ta-* "*ken off, and gone.*"

גז, גזה, and גזי, Are uſed as nouns perſonal, and in the abſtract. Deut. xviii. 4. "the firſt גז of *the fleece* of thy ſheep." Jud. vi. 37. גזת "*a fleece* of wool." Pſal. lxxi. 6. "thou art גזי *he that took me* out "of my mother's bowels;" preſerved me at the time of birth—not miraculouſly, but by the natural means that mother and child are preſerved at delivery, of which God was the contriver. lxxii. 6. "he ſhall "come down like rain upon גז the *mown* "ground."

גזית, A *cutting*. Exod. xx. 25. "if thou "wilt make me an altar of ſtones, thou "ſhalt not build it of אתהן גזית thoſe *of* "*cutting* [*i. e.* which have been chipped, or made ſmooth by cutting] "for if thou "lift up thy tool upon it, thou haſt pol-"luted it;" the altar being, like the *temple*, the body, not *made with hands, that is to ſay, not of this building*. 1 K. v. 17. גזית "*hewn ſtones* to lay for the foundation of "the houſe." 1 Chron. xxii. 2. "to hew "אבני גזית wrought ſtones, to build the "houſe of God." But no tool was heard in the houſe, any more than on the altar; the materials being all fitted before-hand to anſwer as *figures*, in the manner of their formation, as near as the caſe would admit.

אגוז, Conſtrued, a *nut*, Cant. vi. 10. but more properly means, a garden of walks and trees kept in order by *cutting*.

גזל, To *ſnatch, catch*, or *take by force*. Gen. xxi. 25. גזלו "*violently took* "*away*." xxxi. 31. "*thou wouldeſt take* "*by force* thy daughters from me." Jud. ix. 25. "*they robbed* all that came that "way."

גזל and גזלה, *Rapine* and *robbery*.

גוזל, A *young pigeon*. Gen. xv. 9. "a "turtle dove, and a *young pigeon*;" as all render it, becauſe it was for ſacrifice. But, Deut. xxxii. 11. "as an eagle ſtirreth up "her neſt, fluttereth over גוזליו *her young*;" both properly named, from their *rapaci-ouſneſs*. The young pigeon is remarkably impatient, while the old one puts her bill into its bill, to feed it out of its own crop; and it is a ſurpriſing quantity they cram into their crop.

גזם, Joel i. 4. ii. 25. and Amos iv. 9. the *palmer-worm*. If the word be plural, as ם often is, as well as ים, *the ſhearers* will be a very proper word for creatures furniſhed, as they are, with ſharp teeth, to *ſhear off* not only graſs and leaves, but the very bark of trees. And the verb will be the Hebrew גז.

גזע occurs only as a noun, Job xiv. 8. Iſai. xi. 1. and xl. 24. the ſtem or ſtock of a tree, that which is left in the ground, when the tree is felled: being the reverſe of the Arabic word *to cut off*; this, what is *not cut off*.

גזר, To *divide, ſeparate, decide*. 1 K. iii. 25. גזרו "*divide* the living child "in two." 2 K. vi. 4. "they *cut down* "wood;" felled trees, which is cutting them off from their ſtems. 2 Chron. xxvi. 21. "*he was cut off* from the houſe of the "Lord." Job xxii. 28. תגזר אמר "*thou* "*ſhalt decree a thing* [*decide* a matter] "and it ſhall be eſtabliſhed unto thee." *Decide* is not the *Chaldee*, but *Hebrew* ſenſe of the word, if it ſignifies in Hebrew to *cut off*, as above. Iſai. ix. 20. "and יגזר "*he ſhall turn aſide*, or *go apart*, on the "right hand, and raven." liii. 8. "*he was* "*cut off*, out of the land of the living.' Lam. iii. 54. "I ſaid, I *am cut off*;" put *aſide*, or *out of the way*, as we ſay of a perſon, who is made away with. The word is, to *ſet one thing apart*, or *aſide*, from another, as to ſeparate them.

גזרה, A *ſeparate place*. Lev. xvi. 22. "the goat ſhall bear upon him all their "iniquities unto ארץ גזרה *a land not inha-*"*bited*;" as the original did into the grave. This was ſaying, in words and actions, as ſtrongly as poſſible, that the atonement for their ſins ſhould *cut off* their ſins from them; take their ſins quite apart from them.

them. Who can carry the doctrine of atonement and ſatisfaction for ſin, higher than this does? and put the meaning of what we intend, when we ſay, Chriſt hath made ſatisfaction for the ſins of all thoſe who confeſs their ſins, more out of doubt? Lam. iv. 7. גזרתם "*their poliſhing*, or cut-"ting, was of ſapphire;" as fine, as well done.

גח, To *emerge*, flow, or break forth, as water out of a hole; breath from the belly, upwards; and the fluids, blood, *&c.* outwards. Jud. xx. 33. "the ambuſ-"cade of Iſrael מגיח *came forth*, puſhed out "of their place, from the cave of Gibeah." Job xxxviii. 8. בגיחו "*when* the ſea *broke* "*forth*, and came out of the womb;" ſc. the belly of the earth." xl. 18. "Behold "now, Behemoth—will check, or ſtop a "ſtream, and not be hurried on: he truſt-"eth that יגיח he *could ſpout out* Jordan "with his mouth." It is a prodigious quantity of water, large fiſh, the whale eſpecially, will ſpout out of their mouth. And all fiſh are ſo formed, as to emit the water through their gills, that it may not choak them in reſpiration. Ezek. xxxii. 2. comparing Pharaoh to the crocodile, ותגח "*and thou cameſt forth* in thy rivers [didſt emerge up] "and troubledſt the waters "with thy feet." Mich. iv. 10. "be in "pain, and גחי *labour to bring forth*;" ſigh, pour out the breath.

גח. Pſal. xxii. 10. "thou art גחי *he that* "*took me out* of the womb;" cauſed me to come forth. Hence

גחן and גחון, The *belly*; becauſe, "ex "eo ſpiritus *extrahitur* et halitus." Merc. in Leigh.——Mr. Parkhurſt, "becauſe "the animals, ſc. ſerpent, earth-worm, "*&c.* move along by *thruſting* firſt the "hinder, and then the fore-part, againſt "the ground." Gen. iii. 14. "the Lord "God ſaid unto the ſerpent—upon thy "*belly* ſhalt thou go." Lev. xi. 41. "every "creeping thing—whatſoever goeth upon "the *belly*, and whatſoever goeth upon "four, and whatſoever hath many feet, "among all things, that creep upon the "earth." It occurs no where elſe as a noun, and, here, is the *belly* of every שרץ *reptile*, whether ſerpent, or which hath legs; and, as a noun, from גח with a *formative nun* or ון, as פקדון, and others, is deſcriptive of the belly of any creature, out of which the breath and blood continually emerge. The word is applied to fiſh *ſpouting out* water, and water iſſuing from a hole; and why not to that part of the body which is continually emitting the breath and blood?

גחל occurs only as a noun; *a coal of fire*. Lev. xi. 12. "a cenſer full of *burning* "*coals*." Pſal. xviii. 13. "hail-ſtones and "*coals of fire*;" balls of fire.

גיא, A *valley*, *i. e.* riſing ground; from גאה.

גי, Twice, pl. גיים, for *nations*, or *bodies* of people; from גה.

גי, A *valley*, and, in parallel places, put for גיא; and, perhaps, means the ſound ſtrong grounds near to the hills, in diſtinction from the levels, marſhy ſwampy grounds, at a further diſtance. It means the grounds, that riſe towards the hills, which are the firmeſt grounds.

גלה, With a mutable ה, expreſſes any reciprocal motion, *up and down, backwards and forwards, to and fro*—any rotundity in motion or form; and is compounded ſometimes with the two firſt radicals גל, and ſometimes with one, גלל. It is applied to a great number of things, from this form and motion. Gen. ix. 21. "and יתגל *he was uncovered*, within the "tent;" unrolled himſelf. xxix. 10. "Ja-"cob went near, and יגל *rolled* the ſtone "from the well's mouth." Ver. 3. "and "גללו *they rolled* the ſtone from the well's "mouth." xxxv. 7. "there נגלו אליו "אלהים God, they were *revealed* to him," or were diſcovered; as diſcovering is rolling off the cover, or *removing* it. And *roll*, like *root*, is uſed both ways, to *roll up*, or *unroll*. xliii. 18. להתגלל "*to ſeek occaſion* "againſt us, and fall upon us." Num. xxii. 31.

xxii. 31. " the Lord יגל *opened* the eyes of " Balaam;" uncovered. xxiv. 4. נפל " hum- " bled, and גלוי having his eyes *opened*." Joſh. v. 9. " this day גלותי *have I rolled* " *away* the reproach of Egypt from off " you; wherefore the name of the place is " called גלגל to this day." The odd tranſ- lation of *rolling away*, inſtead of *removing*, here, and *carrying into captivity*, in other places, inſtead of *removing*, or *moving from one place to another*, hath obſcured this, and ſome other paſſages—" This day *have I re-* " *moved* the reproach of Egypt from off " you: wherefore the name of the place " was called *a removal*, or *a removing*;" in memorial that they were to remove into another country; which leads us almoſt, whether we will or no, to think of that hea- venly country, Canaan was given in earneſt of. 1 Sam. iv. 21. " the glory גלה *is de-* " *parted* from Iſrael." 2 Sam. xv. 19. גלה " *return* thou to thy place." 2 K. xvii. 6. " and יגל *carried away*, or *removed*, Iſrael " into Aſſyria." 11. " as did the Heathen, " whom the Lord גלה *carried away* before " them;" removed from before them. Job xx. 28. " the increaſe of his houſe יגל *ſhall* " *depart*." xxx. 14. " as a deſolation " התגלגלו *they rolled themſelves* upon me." xli. 4. מי גלה פני לבושו, " *who rolled, i. e.* " formed in rolls or knobs, the ſurface of " his cloathing;" ſc. the ſcales of his ſkin, which, ver. 6. are compared to the boſſes of a ſhield. Pſal. xiii. 6. " my heart יגל " *ſhall rejoice* in thy ſalvation;" exult, jump. xxi. 2. " in thy ſalvation how greatly יגיל " *ſhall he rejoice?*" And it is often uſed with a *jod*, as here, in this ſenſe of rejoic- ing; and often without. xcvi. 11. " let " the earth תגל *be glad*," *turn round*; which is as true of the orb, as of the inha- bitants, when they rejoice, and may be ſpoke of either: but *here*, being joined with the expanſive *riſus cælorum*, muſt mean the rotation of the orb—*let the heavens re- joice, and the earth roll*.. Pſal. xxii. 9. " גל " *he truſted* on the Lord." xxxvii. 5. גול " *commit* thy way unto the Lord;" in the

ſenſe we uſe the word *devolve*, in Engliſh. Prov. xxvi. 27. גלל " he *that rolleth* a " ſtone, it will turn upon him." Iſai. xxxiv. 4. " all the hoſt of heaven ſhall be " diſſolved; and the heavens נגלו *ſhall be* " *rolled together*, as a ſcroll;" *unrolled*, as a book, or roll of paper. Jer. xxix. 7. " ſeek " the peace of the city whither גליתי *I have* " *cauſed you to be carried away captive*," *I* " *have removed you*; for there is nothing for *captivity* in the word—it only ſignifies to move, or remove. xi. 20. " unto thee " *have I revealed* my cauſe;" turned it over unto thee, devolved it upon thee. 51. " and גלגלתיך " roll thee down."

גל, Gen. xxxi. 46. " they took ſtones, " and made גל *an heap*; and they eat there " upon the *heap*." Joſh. vii. 26. " they " raiſed over him a great *heap* of ſtones." This was, plainly, no more than a heap of ſtones, every one throwing his ſtone upon him; and named גל, becauſe they tumble and roll about, when thrown together in a heap. It is any thing that is tumbled and rolled together, or which tumbles and rolls. Job viii. 17. " his roots be wrapt together " על גל *into a heap*;" grow thick and ſtrong. xxxviii. 11. " here ſhall גליך *thy* " *waves*." Pſal. xlii. 8. " all thy *waves* " and thy billows are gone over me." And it is often the rolling *waves* of the ſea, or water, that runs rolling along. Iſai. xlviii. 18. and thy righteouſneſs as the *waves* of " the ſea;" for quantity.

גלה, Pl. גלת and גלות, what rolls along, or is round. Joſh. xv. 19. " give me alſo " גלת *ſprings* of water;" from the motion of water, as before. 1 K. vii. 41. " to " cover the two גלות *bowls* of the chapiters. " And the pomegranates, four hundred, for " the two net-works, even two rows of " pomegranates [an hundred in each row] " for one net-work; to cover the two " *bowls* גלת of the chapiters, that were up- " on the pillars;" the croſs-ring part, from its form, convex without, and concave with- in, with perhaps a bowl at the point of interſection, or top of all. They are made

part

part of the crowns or chapiters [which were a ſection of a lily-flower, four cubits long] here, but are diſtinguiſhed, 2 Chron. iv. 12. " the two pillars, and הגלות *the pom-*" *mels*, and the chapiters." The chapiter, excluſive of its bowl or pommel, was four cubits long, and the *bowl* one cubit, and over-hung the pillar, 1 K. vii. 19. This part was covered with the net-work, with two rows on it of pomegranates, a hundred in a row; as there were two rows, a hundred in a row, of bulls round the braſen ſea. This part anſwers to the frigid zone, ſet full of pomegranates, or ſtars. Eccleſ. xii. 6. " or ever the ſilver cord be looſed, " or the גלת זהב *the golden bowl* be broken [which holds the blood, as a bowl, or baſon] " or the pitcher be broken at the foun-" tain [which receives the blood where it flows forth] " or הגלגל, *the wheel* be bro-" ken at the ciſtern;" or mouth of the well or pit, by which it is drawn up, out of the pit, or belly. Here are three things, that are ſaid to fail after the ſilver cord;—a golden bowl, or baſon; a pitcher, to receive a flowing liquor, to convey it into the houſe for the uſes of it; and a wheel, at the top of the well, to draw it up. The heart is a baſon or bowl, a double baſon within. The Aorta is a pitcher at the fountain, to catch the running ſtream in; and the lungs a wheel, that draws up the water out of the pit. The air, by its preſſure, turns this wheel. The belly is the *pit*, which we render *ciſtern*. Out of the belly flows the water of life, *i. e.* it runs by the arteries into the outer parts; but the wheel draws it up, that this pitcher, the arteries, may receive it. It muſt, therefore, return into the belly again, before the wheel can draw it up, as water circulates into the well, and ſupplies its ſpring. This is not deſcribing the circulation of the blood in terms of art; but ſpeaks of it by ſuch familiar compariſons, as neceſſarily imply it. The ſpring that flows into the pitcher, is ſupplied by liquor drawn up out of the pit, by a wheel at the top of the pit; and when the ſilver cord fails, in old age, the ſpring runs weak, and the wheel turns heavily, and little is drawn up, and that ſlowly; which is what רץ expreſſes, an *interruption* in the ſeveral operations. Solomon ſays, the blood flows out of the belly, and into the belly again, and tells us how the return through the belly into the bowl again is performed, *viz.* by the wheel at the upper end of the belly, or at the mouth of the pit.—And let Harvey go further.

Zech. iv. 2. " behold a candle-ſtick all " of gold, and גלה a *bowl* upon the top of " it; and his ſeven lamps thereon, and " ſeven pipes to the ſeven lamps, which " were upon the top thereof; and two " olive-trees by it;" which, ver. 12. thro' two golden pipes, empty oil out of themſelves into the bowl of gold. The bowl is ſupplied with oil from the two olive-trees, at the right ſide one, and the other at the left of it; and the lamps, by pipes from the bowl. And this is conſtrued to be the word and grace of God communicated to the church. And here the *golden bowl* anſwers the ſame uſe it doth in the body.

גליון, A roll of paper, or parchment, or linen, Iſai. iii. 23. rendered *glaſſes*, arbitrarily. They were ſomething the ladies wore—הגלינים—" and the fine linens, and " the hoods, and the vails." See Mr. Parkhurſt. Some ſlight thin *gauze* [handkerchiefs perhaps on the neck] *no-coverings*, and ſo named *diſcoverings*. viii. 1. " take " thee a great גליון *roll*, and write in it."

גיל, *Joy*, *rejoicing*, from the motion of the body. Pſal. lxv. 13. " are girded about " with גיל *joy*;" what waves and rolls, as corn and trees, before the wind. Iſai. lxv. 18. " and Jeruſalem גילה *a rejoicing*; and " her people a joy;" a ſight to give joy and delight. Dan. i. 10. " I fear my Lord " the King, who hath appointed your meat " and your drink: for why ſhould he ſee " your faces worſe liking than the children " which are כגילכם *of your captivity*," or carrying away. There were parties brought from

from many nations, each of which was גולה or גיל, though the firſt is the word uſed elſewhere. Or is it, " which are of your " *joyous* part of life;" literally, *which are about your rejoicing time.*

גלגל, *Matter in circulation.* Pſal. lxxvii. 19. " the voice of thy thunder was in גלגל " *the heaven:* the lightnings lightened the " world." lxxxiii. 14. " O my God, make " them like גלגל *a wheel* [any rolling matter] " as the ſtubble before the wind." Eccleſ. xii. 6. " *the wheel* at the pit;" which draws up the water. Iſai. v. 28. גלגליו " *their wheels* like a whirlwind;" as rapid. xvii. 13. " as the chaff of the moun- " tains before the wind, and like a *rolling* " *thing* [a globe or ball] before a whirl- " wind." xxviii. 28. " *the wheel* of his " cart." Ezek. x. 2. " go in between, or " amongſt, לגלגל *the matter in circulation,* " under the Cherub, and fill thine hand " with coals of fire." 6. " take fire מבינות " from the midſt of גלגל *the heaven,* from " between the Cherubims." The wheels, as גלגל is rendered in theſe places, were not in the middle of the Cherubim; but the ſpace there was full of fire, or the heaven in ſuch condition as lightning is, and thence the fire was to be taken for vengeance on Jeruſalem. 13. " as for אופנים the wheels, " it was cried unto them in my hear- " ing, הגלגל, *Revolution;*" what circulates, moves, or turns round, ſc. *the heavens* in motion—intimating here, that thoſe, whom the Cherubs repreſented, having each a *wheel* in his hand, was going to exert his power, to bring to paſs the great ſcene here repreſented. Each had a wheel, revolution, adminiſtration, a ſhare in *turning* things *about*; which was ſaying, they would ſoon, or certainly, perform the viſion. Ezek. xxiii. 24. xxvi. 10. ſome wheel-carriage.

גלגלת, *The poll,* top of the head, ſkull, from its ſhape. And the word is uſed in taking the number of people, becauſe they are told by the head or poll. Exod. xvi. 16. " an omer for *every poll,* according to the " number of your perſons;" the ſame quantity for every one. Exod. xxx. 14. and xxxviii. 26. " a Bekah for every poll;" *i. e.* half a ſhekel: the ſame ranſom for rich and poor; as, before, the ſame quantity of manna for each. One price was paid for all, and the ſame bread from heaven is given to all. Num. i. 2. " take ye the ſum " of all the congregation—every male by " *their poll.*" Jud. ix. 53. " and brake his " *ſkull.*" 2 K. ix. 35. " they found no " more of her, than the *ſkull,* and the feet, " and the palms of her hands;" which had been defiled with deviſing and executing her many wicked counſels. Mat. xxvii. 33. " a place called *Golgotha,* that is to ſay, a place of a ſkull." Here one ל is dropt, for eaſier pronunciation, as is uſual in the names of places; for *Golgoltha* is not of a very eaſy pronunciation. Names often uſed, are generally ſoftened in this manner.

גלל, *Dung, i. e.* tumbled and toſſed into a heap, as dung is thrown. 1 K. xiv. 10. " as a man taketh away גלל *dung,* till it be " all gone." Job xx. 7. " he ſhall periſh " for ever, like his own *dung*;" a decent word, where *verbum dominans* would offend. Ezek. iv. 12. ditto.

גלל and גלול, are terms often uſed for the idols or images of the Heathen. Some think it a name of contempt only, *dungy gods.* Some think, it hath a further reference to the heavens, *the circulators,* the different conditions of the fluid maſs of heaven, which ſupport themſelves, and all the operations of nature, by *circulating,* for which, all the world once worſhipped them as gods; though the wiſdom of modern infidelity hath not been able to find them out, or ſee them, when pointed out to it. Others have thought, likewiſe, they might have repreſentations, like Orreries, of the circulation of the heavens, and the orbs in them; for which a derivative of גל would be no improper name. But we may obſerve, that this is a name of the idols *only,* and in the mouth of thoſe, who thought and ſpoke of them, as filth and dung, ac-

companying it with other words of abhorrence. Deut. xxix. 17. "ye have ſeen "their abominations, and גלוליהם *their* "*idols*." The idolaters wanted neither ſkill nor zeal, for the moſt elegant and expenſive repreſentations. Nor can our admiration be raiſed too high of the wiſdom, and goodneſs, and power of God, diſplayed in the *ſimple circulation* of this fluid, by its conſequences in the heaven above, and earth beneath.

גליל, As *noun* and *adjective*; circuits, or confines of a country. Joſh. xiii. 2. "all "גלילות *the borders*, or coaſts round, of the "Philiſtines." 1 K. vi. 34. "the two "doors were of fir-tree: the two leaves of "the one door were גלילים *folding*; and "the two leaves of the other door were "*folding*." See Ezek. xli. 23, 24. "the "temple and the ſanctuary had two doors. "And there were two דלתות *leaves* to the "two leaves, מוסבות *turning* leaves; two "for the one דלת *door*, or leaf; and two "leaves to the other." The doors were in two leaves, and each of thoſe leaves was double; that the perſon going in pulled the firſt leaf to him, which ſhut after him, as the ſecond leaf opened before him: and ſo, when he came out, one text ſays, the *leaves* were גלילים; and the other, that they were מוסבות, *turning backwards and forwards*; ſo that none could ſee into the ſacred parts of the temple, when a perſon went in, or came out, as they might have done, through a ſingle door. Cant. v. 14. "his hands are גלילי *rings* of gold, ſet with "the beryl." There is no compariſon betwixt rings and hands. Qu. what it means. Eſth. i. 6. "cords of linen and purple על "גלילי *by rings*;" rather pullies, or *rollers* of ſilver:—and the hands might be compared to ſuch rollers, for their exactneſs and roundneſs up to the elbow.

אגל, A *drop*. Job xxxviii. 28. "*the* "*drops* of dew."

מגל, A *ſickle*; from its form, and manner of uſing it. Jer. l. 16. "and him that "handleth the *ſickle* in the time of har-"veſt." Joel iii. 18. "put ye in the *ſickle*, "for the harveſt [of vengeance on idolaters] "is ripe."

מגלה, A *volume*.

בגלל, Uſed adverbially, *becauſe of*, in the ſenſe the verb גלל is uſed, of rolling, or turning, any thing over to the care of any one.

The ſenſe of the word is to *roll*, turn, revolve, roll along, go over ground, or remove; to turn over and over, as a rolling-ſtone; to exult, jump, or turn about, with joy; to turn over one's ſelf, or cauſe, to another; *devolve*; to roll a parchment, or curtain; or *unroll*, which is only rolling it back again; to *unfold*, diſcover, or reveal, make manifeſt. It is ſpoke of the *eye* and *ear*: of the latter, either as the ſound runs along the rings or folds of the ear, or as it is making a diſcovery to the ear.

גלב, Once, Ezek. v. 1. rendered *barber*.

גלד, Once, Job xvi. 15. *ſkin*.

גלם, To *wrap*, or *fold together*; once, as a verb, 2 K. ii. 8. "Elijah took "his mantle, and יגלם *wrapt it together*, "and ſmote the waters."

גלם, The embryo, unformed maſs, in which the whole is *wrapt up*. Pſal. cxxxix. 16. "thine eyes did ſee גלמי *my ſubſtance* "*yet being imperfect*." Light, the eye of God, ſaw the embryo, and enlivened it.

גלום, *Wrappers*, or *long mantles*. Ezek. xxvii. 24. "theſe thy merchants in מגללים "*all ſorts of things* [in ſurtouts, or long garments, that cover all] "in גלומי *cloaths*, "marg. *foldings*, of blue and broidered "work." Hence *glomus*, and *gloomy*.

גלמוד, *Solitary* and *lonely*; but, if compounded of גלם *gloomy* and נוד, which drops its *nun* occaſionally, it is *comfortleſs*, rather than *deſolate*. Job iii. 7. "let that "night be *ſolitary*, let no joyful voice "come therein." xv. 34. "the congre-"gation, ſc. tabernacle or court, of the hy-"pocrite ſhall be *deſolate*." xxx. 3. and, Iſai. xlix. 21. "ſeeing I was childleſs and "*deſolate*."

גלע, Thrice only, in hithp. to *meddle, interfere, intermix itſelf.* Prov. xvii. 14. "leave off contention, before התגלע "it intermix itſelf;" before the confuſion and intricacy of a quarrel ariſe.

גלש, Twice, Cant. iv. 1. and vi. 5. "thy hair is as a flock of goats שגלשו "*that appear* from mount Gilead;" ſc. "ſmooth and glittering, as the hair of fat "cattle is." Leigh. The compariſon ſeems to be from the goats covering the ſides and precipices of the mountain, and hanging from them, as they do in feeding; which is a very great ornament to the mountain, and adds a beauty to the proſpect; as the hair that hangs in ringlets from the head, does to it.

גם, *Yea, alſo, moreover, even.* It expreſſes a *perſiſting.* Gen. iii. 6. "and gave "גם *alſo* unto her huſband." vi. 3. בשגם "*for that he alſo* is fleſh;" *ſince* he is become carnal. Pſal. xiv. 3. "there is none "that does good, there is not גם *even* "one." And hence I would fetch

אגם, A *pond*, or ſtanding water; and *reed*, or ruſh: and

אגמון, The ſame, q. v. They grow where water is ſtopt in.

מגמת, A noun; "*intentio faciei, inſtan-*"*tia.*" Cocc. Hab. i. 9. מגמת פניהם קדימה "*their faces ſhall ſup up,* as the eaſt-wind." [Suppoſing the word to be מגמאת] marg. "*their faces ſhall look towards the* "*eaſt;*" the *ſetting* of their faces is to the eaſt. Chaldea lay north, or north-eaſt of Judah: but the Chaldeans came through part of Arabia to them, and fell upon Edom, Ammon, and Moab, *the ſons of the eaſt*, in their way. And the particle גם ſeems to keep a due reference to the noun, it expreſſing a perſiſting, and urging on the diſcourſe. Jer. i. 13. "out of the north an "evil ſhall break forth," &c. xxv. 9. "I "will ſend, and take all the families of the "north, ſaith the Lord, and Nebuchad-"nezzar the King of Babylon, my ſer-"vant." xlvi. 10, 24. and many other places, ſpeak of the northern ſituation of Babylon; and Habakkuk means, that they ſhould ſet their faces againſt the eaſt, or countries eaſt of Judeah; and thence invade Judeah itſelf, which the Chaldeans did do:—as if he had ſaid, their rout ſhall be by the eaſt, which was the road to Egypt, their then rival.

גמא, Twice, as a verb. Gen. xxiv. 17. הגמיאיני [the ſecond perſon feminine of the imperative mood, hiphil] "*let* "*me drink* a little water out of thy pit-"cher." Job. xxxix. 24. "*he ſwalloweth* "the ground with fierceneſs and rage."

גמא, *Bulruſhes*, from the water they require to grow in, and ſpongy nature of the plant. There are ſeveral ſpecies of the ruſh; ſome large and ſtrong enough to make veſſels to ſail in. Iſai. xviii. 2. "in veſſels גמא "of *bulruſhes* upon the waters." Lucan. lib. iv. 136. in C.

Conſeritur *bibulâ* Memphitis cymba *papyro.*

Exod. ii. 3. "ſhe took for him an ark of "*bulruſhes.*" Job viii. 11. "Can the *ruſh* "grow up without mire? or אחו the *flag* "grow without water?" This word expreſſes the nature of the ruſh, *bibula*, always and eaſily imbibing the water.

גמד, Twice. Jud. iii. 16. "a ſword, "גמד *a cubit* the length of it;" ſome noted length, ſuch as that of daggers. Ehud's muſt be ſhort, by going, haft and all, into Eglon's belly: but that it was a *cubit* long, is only conjecture. Mr. Parkhurſt ſuggeſts, it might be the ſhorter cubit, from the elbow to the knuckles, if ſuch a meaſure were uſed. Ezek. xxvii. 11. "the men of Arvad "—and גמדים *the Gammedims*, were in thy "towers;" a people about Tripoli in Syria, formerly called the *elbow* of Phœnicia. See Mr. Parkhurſt. Or elſe, men armed with *daggers*, and famous, perhaps, for the uſe of them, as deſperate men.

גמל, To *yield, make return*; as a tree gives, or yields up its fruit, when ripe. Gen. xxi. 8. "the child grew, and יגמל "*was weaned*;" as a tree *weans* its fruit, when it ripens it off. Num. xvii. 8. "the "rod of Aaron was budded, and brought

" forth buds, and bloomed bloſſoms, and " גמל *yielded* almonds." Iſai. xviii. 5. " when the bud is perfect, and the ſour, or " firſt grape, גמל יהיה נצה *ſhall be ripening* " *off* [yielding, caſting off] the flower." Deut. xxxii. 6. " Do ye thus *requite* the " Lord?" 1 Sam. xxiv. 18. " *thou haſt re-* " *warded* me good, whereas I *have reward-* " *ed thee* evil." The word is to *yield fruit*, good or bad: the doing good, or hurt, to others, which is the fruit of our actions. And to *make a return*, or retaliate, is rather the conſequence, than the ſenſe of the word. Pſal. vii. 5. " if I *have rewarded* " evil to him, that was at peace with me;" dealt ill, or done *evil* to him. xiii. 6. " I " will ſing unto the Lord, becauſe גמל עלי " *he hath dealt bountifully with me.*"

גמל, גמול, and גמולה, *Dealing with*, or *doing to*, others. Jud. ix. 16. " and have " done unto him כגמול *according to the de-* " *ſerving* of his hands." Pſal. xxviii. 4. השב גמולם להם " *return their dealing to* " *them.*" ciii. 2. " Bleſs the Lord, O my " ſoul, and forget not all גמוליו *his bene-* " *fits*;" dealings, meaning *good* ones. cxvi. 11. " What ſhall I render unto the Lord " for all תגמולוהי עלי *his benefits towards* " *me?*" regularly, *his benefit to me, upon me.* הי *to me*, as הו is *his*, or *him*. And ſo, xxviii. 4. above, doubles the pronoun.

גמל, A *camel*, from its long giving ſuck; which it does, it is ſaid, two years together: or, perhaps, it may be ſo named from its great uſefulneſs. But ſee Mr. Parkhurſt—from its *revengeful* temper, to a proverb. Gen. xii. 16. " he had ſheep " and oxen, and he-aſſes, and men-ſervants, " and maid-ſervants, and ſhe-aſſes, and " גמלים *camels.*" xxiv. 10. " the ſervant " took ten *camels* of the *camels* of his maſ- " ter—and went to Meſopotamia." xxxii. 15. " thirty milch גמלים *camels.*" xxxvii. 25. " their *camels* bearing ſpicery, and " balm, and myrrh." They uſed them in their wars, as well as in their merchandize. Iſai. lx. 6. " the multitude of *camels* ſhall " cover thee;" thoſe who uſed them, bringing their gifts and children to the New Jeruſalem.

גמול, *Weaned.* Pſal. cxxxi. 2. " I have " behaved, and quieted my ſoul, as *a child* " *that is weaned.*" So, the ſpirit of the Law and Goſpel is the ſame—that of *the child:* and the ſpirit of ſome modern commentators on them, and that of the Scribes and Phariſees, the ſame. Iſai. xi. 8. " the ſuck- " ing child ſhall play on the hole of the " aſp, and the *weaned child* put his hand on " the cockatrice-den;" and defy the old ſerpent. xxviii. 9. " Whom ſhall he " teach knowledge?—them that *are wean-* " *ed* from the milk." Mat. xi. 25. " and " haſt revealed them to *babes.*" The wiſe men don't look where knowledge and grace are to be had.

גמץ, Once, Eccleſ. x. 8. " *He that* dig- " geth *a pit*, ſhall fall into it."

גמר, To *finiſh*. Pſal. vii. 10. " let " the wickedneſs of the wicked יגמר *come* " *to an end.*" xii. 1. " the godly man *ceaſ-* " *eth*;" or fails. lvii. 3. " to God גמר עלי " *who does all* for me," or brings all to an end; which is doing the buſineſs, or finiſhing all matters.

גן and גנן, To *protect, ſhelter, defend, fence about.* 2 K. xix. 34. גנותי, " I " *will defend* this city, to ſave it." Iſai. xxxi. 5. " as birds flying, ſo will the Lord " of Hoſts יגן *ſhelter*, or hover over, Jeru- " ſalem, גנון to protect it, and will deliver " it." Zech. ix. 15. " the Lord of Hoſts " יגן עליהם *ſhall defend*, ſhelter, *over them*"

גן and גנה, A *garden*; a place of ſhelter and protection from heat, &c. or a place fenced about. Gen. ii. 8. " the Lord God " planted *a garden* in Eden;" the riſe of all ſuch places of retirement and inſtruction. See Mr. Hutchinſon on the word. 2 K. xxi. 18. " was buried in the garden of " his own houſe;" as in a ſort of conſecrated ground. Cant. vi. 1. " my beloved " is gone down into גנו *his garden*—to feed " בגנים *in the gardens*;" or, rather, *covert places* of the garden. Iſai. i. 29. " ye ſhall " be aſhamed of the oaks, which ye have " deſired

" deſired [they were their chappels, in which they ſet their images, and under which they burnt incenſe, and prayed] " and ye ſhall be confounded for the gar- " dens that ye have choſen." lxv. 3. " that " ſacrificeth in *gardens*." Ezek. xxxi. 8. " nor any tree in *the garden* of God, was " like unto him, in his beauty." Which ſhews, that the trees in the garden of Eden had been made figures of perſons and things. xxxvi. 35. " this land, that was deſolate, " is become like *the garden* of Eden ;" the church of God again, and bleſt, as that was, with the choiceſt fruits of the earth, as figures of the things in heaven.

מגן, A *ſhield*, of the larger ſort, that *ſheltered, or covered over them*. Pſal. lxxxiv. 12. " the Lord God is a ſun and a *ſhield*." cxix. 114. " my hiding-place, and my " *ſhield*." But it is a *perſon*, as well as inſtrument of defence. Hoſ. iv. 18. מגניה " *her* " *rulers* ;" people appointed for her defence.

מגנה, Once, Lam. iii. 65. " give them " מגנת לב *ſorrow* of heart ;" a cover upon the heart, that nothing could reach it— what we call judicial blindneſs. An owl hath a falſe cover on his eyes in the day-light.

אגן, A *cup* ; from its cover. Cant. vii. 2. " thy navel is a round goblet :" and had ſome ornament, which, hanging below the pit of the ſtomach, like the cover of a baſon, was a protection, as well as ornamental part, of the dreſs, over the navel, the centre of the belly, and agents that carry the ſteam to the heart.

גנב, To *ſteal*. Gen. xxxi. 19. " Rachel *ſtole* her father's Teraphim." 20. " and Jacob יגנב את לב *ſtole away* [from, or without the knowledge, or] " *the heart* of " Laban." 27. " and wherefore didſt thou " flee away ſecretly, and תגנב אתי *ſteal away* " *from me ?*" The context muſt ſupply the prepoſition *from*, in both places ; and *from the heart* may be, without the conſent, which, no doubt, Jacob had ſolicited. 2 Sam. xv. 6. " ſo Abſalom *ſtole* the hearts " of the men of Iſrael ;" ſtole into the hearts, crept into their affections. xix. 3. " the people *gat them by ſtealth* into the " city." Job iv. 12. " a word *ſtole* to me."

גנב, A *thief*. גנבה, A *theft*, or *thing ſtolen*.

גנז, A repoſitory, trunk, or cheſt. Eſth. iii. 9. Ezek. xxvii. 24.

גנזכיו, Once, 1 Chron. xxviii. 11. " *the* " *treaſuries* thereof."

געה, To *low* or *bellow*, as an ox ; for which it is twice uſed. 1 Sam. vi. 12. " the kine went along, and געו *lowed* as " they went." Job vi. 5. יגעה " *loweth* the " ox over his fodder ?" And under this root I would put גוע to *expire*, or breathe out the breath with pain and difficulty, as in ſickneſs and faintneſs ; which does not always ſuppoſe death, though it accompanies the laſt breath. Gen. xxv. 8. " A- " braham יגוע *expired* and died." Pſal. lxxxviii. 16. " I am afflicted, and גוע *ready* " *to die* ;" or breathing as breathing my laſt. The *vau* is never wanting, where it is applied to dying : and if any think the *vau* radical, they muſt make it a ſeparate root. יגע, *to labour*, is another root ; though the *jod* prefixed doth not always make another, nor an initial *nun*, yet נגע is another root, as well as יגע.

געל, To *loath*, *nauſeate*, and *caſt away*. Lev. xxvi. 11. " my ſoul *ſhall not* " *abhor* you." 2 Sam. i. 21. " there the " ſhield of the mighty *was vilely caſt* " *away*."

געל, *Noun*. Ezek. xvi. 5. " thou waſt " caſt in the open field בגעל נפשך in thy " natural *filth*, in the day that thou waſt " born."

גער, To *check*, *reprove*, *chide with*, *controul*. Gen. xxxvii. 10. " and his father " *rebuked* him." Pſal. ix. 6. " *thou haſt re-* " *buked* the heathen." cvi. 9. " He *rebuked* " the Red Sea alſo, and it was dried up." It implies ſpeaking with an angry voice. Mal. ii. 3. " behold, I *will corrupt* your " ſeed ;" check its growth. iii. 11. " I " *will rebuke* the devourer for your ſakes."

נערה and מנערה, *Rebuke*; and it is applied to thunder, the roaring of the voice of the ſkies, which is called God's voice. Job xxvi. 11. " the pillars of heaven trem-" ble, and are aſtoniſhed *at his reproof.*" Pſal. xviii. 16. " the foundations of the " world were diſcovered *at thy rebuke*, O " Lord; at the blaſt of the breath of thy " noſtrils." civ. 7. " at thy *rebuke* they " fled;" the waters were gathered together into the abyſs. Prov. xiii. 8. " but the " poor heareth not *rebuke*;"—he ſhall be poor, that heareth not reproof. lxvi. 15. " to render his anger with fury, and his " *rebuke* with flames of fire;" lightning and tempeſt, as above.

נעש, To *ſhake*, as from inward diſorder and confuſion, or hurry of ſpirits. 2 Sam. xxii. 8. " the earth *ſhook* and trem-" bled." Job xxxiv. 20. " the people *ſhall* " *ſhake*, and paſs away." Jer. v. 22. " tho' " the waves thereof יתנעשו *toſs themſelves.*" xxv. 16. " they ſhall drink of the cup of " fury, and יתנעשו *be moved.*" It is ſeveral times applied to the diſorder waters are in, when rivers ſwell; and to that tremulous motion of the earth in earthquakes.

נף, Pinnacle, wing, or ſummit of a building. Prov. ix. 3. " wiſdom crieth " upon נפי מרמי *the higheſt places* of the " city."

נף, The bare *body*. Exod. xxi. 3. " if he " came in בנפו *by himſelf*, marg. *in his body*, " he ſhall go out *by himſelf, in his body.*" See theſe, and the next, in נגף to *ſmite* or *hit*.

נופת, A carcaſe. 1 Chron. x. 12. " and " took away the *body* of Saul, and the bones " of his ſons, and brought them to Ja-" beſh."

נפן, A *vine*. It is not confined to the grape-vine, but is any any ſuch limber weak plant, as hits, and flaps, and falls all manner of ways; which points out נגף for its root. Num. vi. 4. " all the days of " his Nazariteſhip ſhall he eat nothing " that is made of גפן היין *the wine-vine;*" nothing that conquers the reaſon, or tends to elevate the ſenſes. Pſal. lxxx. 9. " Thou " haſt brought a *vine* out of Egypt;" the people of Iſrael, or church of God. 2 K. iv. 39. " one went into the field, to gather " herbs, and found a wild *vine*, and ga-" thered thereof gourds." Mich. iv. 4. " they ſhall ſit every man under his *vine*, " and under his fig-tree;" dwell in peace and ſafety, and, during this proſperity, of which there was little appearance, when Micah wrote, *the kingdom of God* was to come. Zech. iii. 10. " In that day, ſays " the Lord of Hoſts, ſhall ye call every " man his neighbour under the *vine*, and " under the fig-tree." The Jews lived, under the protection of the Romans, in as great tranquillity, as in the days of Solomon, not moleſted by any one enemy. But it laſted but few years: and, during that time of peace, the Prince of Peace was to come; and then war and deſolation.

גפר, Some ſpecies of tree, cedar or fir, of which Noah's ark was made. Gen. vi. 14. " make thee an ark of *gopher-*" wood." It is not agreed, what tree is meant; but, no doubt, it is the tree that contains גפרית *brimſtone*. There are ſeveral trees they draw turpentine from: but that properly called the *turpentine*-tree, cannot be the *gopher*, if גפרית be *brimſtone*; but muſt mean the fir, pitch and tar is drawn from, if ſulphur be the fiery matter in tar, which makes it ſo combuſtible.

גפרית, *Sulphur*. Gen. xix. 24. " the " Lord rained upon Sodom and Gomor-" rah *brimſtone* and fire." Deut. xxix. 23. " the whole land *brimſtone* and burning " ſalt." Job xviii. 15. " *brimſtone* ſhall be " ſcattered upon his habitation;" which ſeems an alluſion to the puniſhment of Sodom. Iſai. xxxiv. 9. " the ſtreams thereof " ſhall be turned into נפת *pitch*, and the " duſt thereof into גפרית *brimſtone.*" Ezek. xxxviii. 22. " an overflowing rain, and " great hail-ſtones, fire and *brimſtone*;" lightning, and the meteorous matter with it, which is ſulphur.

גר and גרר, To *ſojourn*, be as a ſtranger in a place; make *ſtrange* of; be afraid. This word, like טב and others, takes a *jod*, without altering its ſenſe. And it is, I think, confounded with גרה, which drops its ה, and נגר, which alſo drops its נ occaſionally, as other words do their ה and נ. The dictionaries make גור the root, in this ſenſe of *ſtrange* and *frightening*. But ſo many words are uſed with a ו, as this is, *viz.* ישכון, *&c.* and it is ſo often only *grammatical*, and ſo often without the *vau*, as a verb, and, generally, as a noun—that I conclude גר to be the root, and to differ from גרה, to draw the *ſaw*, *contention*, and the *cud*, and from נגר to *pour down*.

Gen. xii. 10. "Abraham went down in-"to Egypt לגור *to ſojourn* there." xx. i. "and יגר *ſojourned* in Gerar." xxi. 23. "and to the land wherein גרתה *thou haſt* "*ſojourned*." Exod. xii. 48. "and when "יגור אתך גר "*a ſtranger ſhall ſojourn* "*with thee*." 49. "one law ſhall be to "him that is home-born, and לגר הגר *unto* "*the ſtranger that ſojourneth among you*." So that the ſpirit of the Jew was as free and open to a ſtranger, as his own people; and as ready to admit them to the table of Chriſt, provided they believed in Chriſt—which is a circumſtance the modern ſpirit of generoſity is not ſolicitous about, being as ready to admit Jews and Turks, as Chriſtians, and charitably ſhare with them in their ſin. Num. xxii. 3. "and Moab "יגר *was afraid* of the people." Deut. i. 17. "*ye ſhall* not תגורו *be afraid* of the "face of man." ix. 19. "for יגרתי *I was* "*afraid* of the anger." xviii. 22. לא תגור "*thou ſhalt not be afraid* of him." The verbs, to *fear* and to *ſojourn*, decline alike, as to the *vau*; and *ſtranger* and *ſojourner* are the ſame. And to *be afraid*, comes under the idea of *ſtrange*.

גר, A *noun*. Gen. xxiii. 4. "I am גר "a *ſtranger* and תושב a *ſojourner* with you;" claiming no right to ſettle among them. Lev. xxv. 23. "the land is mine, for ye are "*ſtrangers* and *ſojourners* with me;"—not to ſettle in this world, but being as travellers into another country, which ſhould be their own. גר and גור, a *whelp*, but not confined to the lion, or any other creature. Lam. iv. 3. "the ſea-monſters draw out "the breaſt; they give ſuck to גוריהן *their* "*young ones*." All young creatures are remarkably afraid, and will ſhake at the ſight of any thing ſtrange and new to them. Ezek. xix. 3. "ſhe brought up one מגריה "*of her whelps:* it became a young lion."

גר, Iſai. xxvii. 9. *Lime*; from the nature of lime, or burnt chalk, or ſtone.

מגר and מגור, A *ſojourning*; a *fright* or *fear*. Gen. xxvii. 8. "the land מגריך *of thy* "*ſojournings*." xlvii. 9. "the days of the "years מגורי *of my pilgrimage*." Job xviii. 19. "nor any remaining in מגוריו *his* "*dwellings*," or place of ſojourning; for all men are but ſojourners on earth, and that Job knew, as well as every body elſe formerly. Pſal. cxix. 54. "thy ſtatutes have "been my ſongs in the houſe of מגורי *my* "*pilgrimage*."—So that David in Canaan, and upon a throne, was as much a *ſojourner* as his fathers, when they dwelt in tents, and were literally *ſtrangers* in it.

מגור, Pſal. xxxi. 14. "*fear* was on every "ſide." xxxiv. 5. "and delivered me from "all מגורתי *my fears*." From the plural מגרים comes our *megrims*, or ſtrange fancies.

גרב, Lev. xxi. 20. xxii. 22. Deut. xxviii. 27. A *ſcab*, or itch.

גרד, Only Job ii. 8. "he took a pot-"ſherd, to *ſcratch himſelf*."

גרה, With a mutable ה, to *chew the cud*; to *ſaw*; to *contend*, irritate, or exaſperate. As the ה is mutable, it is dropt in the double words גרך, גרגר, and others. Lev. xi. 7. "he גרה לא יגר *cheweth* "*not the cud*." Deut. xiv. 8. "yet לא גרה "*cheweth not the cud*." Here the ה is as much radical, as either of the other letters; for it is not *ſervile*. And if *nun* be *radical*, and yet *mutable*, why may not ה? "To "chew the cud, is to *draw back* the meat from the *rumen*, or firſt ſtomach." Parkhurſt.

hurſt. To irritate, ſtir, or raiſe it up. And in this ſenſe it is applied to a *ſaw*.

גרה, To *move* or *excite contention*, ſtir up ſtrife—as we ſay, *draw the ſaw of contention*. Our word *jar* is this, in ſenſe and ſound;—and hence *jurgium*. Deut. ii. 5. אל תתגרו בם, "*Meddle not with them*, for I "will not give you of their land." 9. "Diſtreſs not the Moabites, nor תתגר בם "מלחמה *contend* with them in battle;" both verbs in *hithp.*—ſtir not up thyſelf in battle againſt them. 2 K. xiv. 10. "tarry "at home, for why תתגרה רעה ſhouldeſt "thou meddle to thy hurt;" puſh thyſelf into a war, irritate, or ſtir up thyſelf? Pſal. lvi. 7. יגורו יצפינו "*they ſecretly ſtir up*;" ſc. ſtrife. cxl. 3. "all the day יגורו מלחמות "they *ſtir up*, or hatch, war;" or, to preſerve the ſenſe of the middle *vau*, *are hatching* wars." Prov. xv. 18. "a wrathful man "יגרה מדון *ſtirreth up* ſtrife." xxviii. 4. "ſuch as keep the law יתגרו בם contend "with them;" irritate, ſtir up themſelves againſt them. Jer. xxx. 22. "behold, the "whirlwind of the Lord goeth forth with "fury, סער מתגורר *a raging, furious whirl-*"*wind*; it ſhall break upon the head of the "wicked." The internal agitation of a whirlwind is very violent. l. 24. "becauſe "התגרית *thou haſt ſtriven againſt the Lord.*" Hoſ. vii. 14. יתגוררו יסורו בי *they ſtrive*, "they rebel, againſt me;" or *ſtrive rebelliouſly againſt me*.

גרה, The *cud*, or matter raiſed up. Lev. xi. 3. מעלה גרה "*that cheweth the cud:*" inaccurately; for מעלה is *raiſing up*—and the graſs-food in the *rumen* of the beaſt, not chewed enough, and heating and fermenting there, *riſeth up*, and comes into the mouth again. And the word is as proper here, as for the *contending parts* of a whirlwind; or contention acting in the mind; or to any thing that *irritates*, or is *irritated*—as a *ſaw* alſo *does* and *is*.

גרה, A ſmall *coin*, twenty of which made a ſhekel, Exod. xxx. 13. & *alibi*, *minted*, *ſtampt*, or *preſt*; and thereby its edge milled, and face ſtirred and marked.

Pſal. xxxix. 11. "I am conſumed by תגרת "ידך *the blow*, marg. *conflict*, of thine "hand," comes near the ſenſe here.

גרן, גרון, and גורן, The *throat*. Pſal. v. 10. גרונם "*their throat* is an open ſe-"pulchre." lxix. 4. גרוני "*my throat* is "dried." Jer. ii. 25. "and גורנך *thy throat* "from thirſt."

גרן, An open wide ſpace, through which there is a draught of wind; ſuch as that of a barn's-floor between to doors, or any ſuch *void place*. Num. xviii. 27. "the corn "of הגרן *the threſhing-floor*." Deut. xvi. 13. "when thou gathereſt מגרנך from thy "*floor*, and from thy preſs." Corn is not kept in the ſtraw, in the hotter, as in the colder climates; but is threſhed, and laid up in places from heat and vermin. In theſe, and many other places, in all perhaps but one, it means the *threſhing-floor*: but, 1 K. xxii. 10. "the King of Iſrael, and "Jehoſhaphat the King of Judah, ſat each "on his throne, having put on their robes "בגרן *in a void place*, in the entrance of the "gate of Samaria." They hardly threſhed corn in the paſſage through the gate of the city—there could be no barn there. Iſai. xxi. 10. "O my threſhing, and בן גרני *the* "*corn of my floor*;" where God would take vengeance, and threſh the people of his wrath. Hoſ. xiii. 3. "as the chaff that is "driven with the whirlwind מגרן out of "the floor." And it is from the draught of wind through the floor, continually ſtirring up, and irritating, what it finds in its way, that I would derive its name. And ſuch a draught up and down there is through the throat: and it is irritated, even to death, if any thing ſticks in the way; eſpecially in the *aſpera arteria*.

גרגר is not uſed as a verb, as גלגל, and other doubled words in Hebrew: but גרה and גרר are often uſed, and applied to any thing which is agitated, irritated, or ſtirred up; and ſo is properly uſed, Iſai. xvii. 6. "yet gleaning grapes ſhall be left in it, as "*at* the gleaning of an olive-tree, two or "three גרגרים *berries* in the top of the up-"permoſt

" permoſt bough;" where they are teazed and toſſed about by the wind.

גרגרת, The *throat*, or neck. Prov. i. 9. " they ſhall be an ornament of grace to " thy head; and chains לגרגרתיך *to thy* " *neck*. iii. 2. " let not mercy and truth " forſake thee; bind them about גרגרתיך " *thy neck*." Ver. 22. and ch. vi. 21. are all the places the word occurs in. It muſt mean the whole neck, becauſe their chains went round their necks; whether it be plural, or no. גרון is the inſide of the throat, as appears by the compariſon of an open ſepulchre, and this the neck itſelf which the chain hung round—and a proper word, if we conſider what the neck conſiſts of, and its uſe.

מגרה. A *ſaw*; as from גרר, in a Chaldee ſenſe of *raptatio* and *diſtractio*. Cocc. But the Hebrew ſenſe of גרה to *contend with*, or *irritate*, is extremely proper to its manner of operation. 1 K. vii. 9. מגררות במגרה " *ſawed with the ſaw*." David hath been charged with ſtrange cruelty, becauſe, 2 Sam. xii. 31. וישם *he put* the Ammonites " במגרה *to the ſaw*." And, 1 Chron. xx. 3. וישר במגרה " *appointed*, or ſet, *them to the* " *ſaw*;"—employed them in preparing wood and ſtone for his buildings.

מגורה, Hag. ii. 19. " as yet the ſeed is " במגורה *in the barn*."

ממגרות, Joel i. 17. *Places for winnowed*, or *threſhed corn*.

תגרת, Pſal. xxxix. 11. *Blow*, *conflict*.

גרז, Once, as a verb. Pſal. xxxi. 23. נגרזתי " *I am cut off* from before thine " eyes."

גרזן, An *ax*. Deut. xix. 5. " to hew " wood, and his hand fetch a ſtroke with " the *ax*, to cut down the tree." Iſai. x. 15. " Shall the *ax* boaſt itſelf againſt him, that " heweth with it?"

גרל and גורל, A *lot*, occurs only as a noun. Lev. xvi. 8. " Aaron ſhall caſt " גרלות *lots* upon the two goats; one *lot* " for the Lord, and the other גורל *lot* for " the ſcape-goat." They both repreſented Chriſt, in different views; and the *lot*, *i. e.* God, determining which he would have, was God's acceptance of them in their ſeveral typical reſpects. Num. xxvi. 55. " the " land ſhall be divided by *lot*." So the diviſion was God's, not man's. Joſh. xix. 51. " inheritance by *lot*, in Shiloh, before the " Lord." Jud. i. 3. " come up with me " into גרלי *my lot*." There are ſeveral *verbs* uſed with it;—יצא, ירה, נתן, נטל, נפל, שלך. There might be ſeveral ways of caſting lots; one of which ſeems to be, by caſting the lot into a veſſel, by Prov. xvi. 33. בחיק יטל את הגורל " *the lot is caſt* into חיק *the* " *lap*;" *boſom*, or *midſt*, of the veſſel:—and ſo, perhaps, on the name; as when *Achan*, *Jonathan*, and others, were taken by lot. And Mich. ii. 5. alludes to another: " there " ſhall be none that ſhall caſt חבל בגורל *a* " *cord by lot*, or for a lot, in the congre- " gation of the Lord." And *cord* is coupled with lot, in other places, as uſed in caſting lots. Joſh. xvii. 14. " one *lot* and one *cord*;" and both uſed for the portion, *ſhare*, or fate, determined by the lot.

גרם, To *ſplinter*, or *break into pieces*. Num. xxiv. 8. " he ſhall eat up the " nations his enemies, and יגרם *break* their " bones;" break to pieces, and ſuck out the marrow, as a lion does the bones of its prey. Ezek. xxiii. 34. " thou ſhalt even " drink it, and ſuck it out; and thou תגרמי " *ſhalt break* the חרשיה *ſherds thereof*," ſc. of the cup; *i. e.* they ſhall have every bit, every ſplinter of the cup, wholly and intirely drink it up. Zeph. iii. 3. " her prin- " ces within her are roaring lions; her " judges evening wolves לא גרמו לבקר *they* " *gnaw not the bones till the morning*." What that means I cannot gueſs. A wolf preys in the evening, and hardly ſtaid till the morning before he would eat his prey. Suppoſe we render it, *they leave not a bone by morning*, a bit or ſplinter—greedily devouring all.

גרם, A *bone*; from its ſplintering and breaking into pieces. Gen. xlix. 14. " If- " ſachar is חמר גרם *an aſs of bone*;" *i. e.* bony and ſtrong. 2 K. ix. 13. " they haſted,

" and took every man his garment, and " put it under him אל גרם המעלות *on the* " *top of the ſtairs*, and blew with a trum- " pet, ſaying, Jehu is King."

Job xl. 13. גרמיו " *his bones* are like bars " of iron." Prov. xxv. 15. " a ſoft tongue " breaketh the *bone*."

גרם, Twice only. Pſal. cxix. 20. " my ſoul גרסה *breaketh* with longing after " thy commandments." Lam. iii. 16. " *he* " *hath broken* my teeth with pebble-ſtones."

גרע, To *abate*, *keep back*, *fall ſhort*. Exod. v. 8. " the tale of bricks לא " תגרעו *ye ſhall not diminiſh* ought of it." Lev. xxvii. 18. נגרע " *it ſhall be abated* from " thy eſtimation." Num. ix. 7. " therefore " נגרע *are we kept back*, that we may not " offer the offering of the Lord. Job xv. 4. " thou caſteſt off fear, and תגרע *reſtraineſt* " prayer before God." Ver. 8. " and doth " wiſdom תגרע *ſtop ſhort* with thee;" *i. e.* without going on to others. xxxvi. 27. יגרע " *he maketh ſmall* [contracts] the drops of " water." Ezek. v. 11. " I will alſo אגרע " *diminiſh thee*, and mine eye ſhall not " ſpare;"—not, *diminiſh thee*, but *keep back*, or *withdraw*, the eye of mercy. The phraſe occurs, Job xxxvi. 7. " *He withdraweth* " not his eyes from the righteous man;" doth not let his eyes drop ſhort of him, but ſtretches them to him. And, above—" *I* " *alſo will withdraw*, ſc. mine eye; *and* " *mine eye ſhall not ſpare*."

מגרעות, 1 K. vi. 6. " without the houſe " he made מגרעות *narrowed reſts*, marg. " *narrowings*, or *rebatements*, round about, " that *the beams* ſhould not be faſtened in " the walls of the houſe;" *ſets-off*, or *contractions* in the thickneſs of the walls, for the beams to reſt on, without being laid into, the walls. But Qu. if it doth not mean *buttreſſes* to ſupport the chambers, that they might not *take hold* of the wall, tho' they reſted againſt it.

גרף, To *gripe*, or *graſp*. Jud. v. 21. " the river of Kiſhon גרפם *graſped* " them;" or took them in its graſp.

אגרף, Exod. xxi. 18. " and one ſmite " another with a ſtone, or with *his fiſt*." Iſai. lviii. 4. " and to ſmite אגרוף *with the* " *fiſt* of wickedneſs."

מגרף, Joel i. 17. " the ſeeds rot under " מגרפתיהם *their clods*," or their *grips*; *i. e.* trenches they ſowed in, and where they lay, as in a fiſt. And hence *grip*, as well as *gripe*.

גרש, To *expel*, *drive*, or *thruſt out*. Gen. xxi. 10. " *caſt out* this bond- " woman and her ſon;" the law of works, that faith and love may qualify for happineſs. All works, that do not proceed from faith and love, are the *ſlave*, not the *ſon*; but the ſon muſt do the will of the father. Exod. vi. 1. " with a ſtrong hand " *ſhall he drive* them out." Lev. xxi. 7. " neither ſhall they [the High Prieſts] take " a woman גרושה *put away* from her huſ- " band:"—nor will Chriſt take any one who departs from the faith, from him the huſband of the church. Deut. xxxiii. 14. " for the precious things גרש *put forth*, " marg. *thruſt forth*, by the moons." 27. " *he ſhall thruſt out* the enemy from before " thee." Iſai. lvii. 20. " the wicked are " like נגרש *the troubled* ſea [thruſt out, ſc. by ſtorms, or in tides] " when it cannot reſt, " whoſe waters *caſt forth* mire and dirt."

גרש, Lev. ii. 14, 16. " *corn thruſt out*," either by the hand, or by threſhing.

גרשה, *Exaction*; or *forcing out* of people more than is right.

מגרש, A *ſuburb*. Num. xxxv. 2. " cities " to dwell in: and ye ſhall give alſo unto the " Levites *ſuburbs* to the cities round about " them." 4. " and the *ſuburbs* of the cities " ſhall reach from the wall of the city, and " outward, a thouſand cubits round about." 5. " and ye ſhall meaſure from without the " city, on the eaſt ſide, two thouſand cu- " bits, *and ſo on the other three ſides*, and " the city in the midſt; this ſhall be to " them the *ſuburbs* of the cities:" lying in four parallelograms of two thouſand cubits by one; and giving an entrance into the city

city from each of the four quarters of heaven.

גשם, A *ſhower, rain.* Gen. vii. 12. "*the rain* was upon the earth." viii. 2. "*the rain* from heaven was reſtrained." Lev. xxvi. 4. "I will give גשמיכם *your* "*rains*, or ſhowers, in their ſeaſon; and the land ſhall yield her increaſe." Whether *gentle* or *violent*, a ſhower is a ſhower; and *gentle ſhowers* is as much the ſenſe of the word, as *violent ones*, which admits not the Arabic derivation. Job xxxvii. 6. "like- "wiſe גשם מטר *to the ſmall rain*, and to "the *great rain* of his ſtrength." Jer. xiv. 4. "the ground is chopt, for there was no "*rain* in the earth." Ezek. xiii. 11. "there "ſhall be an overflowing *ſhower*." Ezek. xxii. 24. "thou art the land, that is not "cleanſed; לא גשמה *that has not its rain* "in the day of indignation;" or elſe, which comes to the ſame, it is participle paſſive feminine, *not rained upon.* Hoſ. vi. 3. "his going forth is prepared as the morn- "ing; and he ſhall come unto us, as the "*rain*, as the latter and former rain unto "the earth." As the warm ſun and gentle ſhowers fructify the earth, ſo ſhall the grace of God, the ſeed ſown in the good heart.

גשש. See in נגש, to *approach cloſe to*; with the radical ש doubled, *come nearer and nearer*, or *keep coming* near, is *feeling*, or groping *after*, as the word is uſed. Iſai. lix. 10. נגששה "*we grope for* the wall, like "the blind: yea, *we grope* as thoſe who "have no eyes." And there is no occaſion to make it a diſtinct root from גש ſo often uſed, or look for a foreign *radix.*

גת occurs only as a noun; a preſs for the grapes or olive-berries—as one may gueſs from *Gethſemane*, Mat. xxvi. 36. a ciſtern dug in the ground, to tread the fruit in. Jud. vi. 11. "Gideon threſhed wheat בגת "*in the vine-preſs*, to hide it from the Mi- "dianites." Where the vineyards were large, the preſſes muſt be ſo too. Neh. xiii. 15. "treading the *vine-preſſes*, on the Sab- "bath." Iſai. lxiii. 1, 2. "Who is this, that "cometh מאדום חמוץ *with red-dyed* gar- "ments *from vintaging?* This that is glo- "rious in his apparel, צעה *treading down* in "the greatneſs of his ſtrength.—Why art "thou אדם red in thine apparel, and thy "garments like him that treadeth בגת in "the *wine-fat?* I have troden the *vine-* "*preſs* alone." The cloaths muſt be ſtained with the juice, in treading the grapes, as the ſoldiers, with the blood of the ſlain, in battle. We render אדום and בצרה as local names: but the firſt may be a participle paſſive, and of the ſame import with אדם in the ſecond verſe; and the latter ſignifies *vintage*, or *gathering in the vintage*, when the *grapes* are preſt;—which is the prophetic Iconiſm, the Mighty One of Iſrael takes vengeance of his enemies in—"I "will tread them in mine anger, and tram- "ple them in my fury: and their blood "ſhall be ſprinkled on my garments, and "I will ſtain all my raiment." There is not the leaſt appearance, that the country of *Edom*, or city of *Bozra*, are particularly meant—but the *Redeemer ſhould come to Zion, and gather the cluſters of the vine of the earth, and tread them in the great wine-preſs of the wrath of God.* Read the whole context together. And a great critic need not have been afraid of the Scripture being robbed of the whole country of Edom, or of any other country, city, or great-man, by *confounding proper and appellative names*, by rectifying the tranſlations, where they have miſtaken one for the other; or in giving the *ruling idea*, when the ſenſe of the prophecies ſo often turns on alluſions to thoſe ruling ideas; as in *Abraham, Iſrael, David, Emanuel, Jeruſalem*—and ſo on.

גתית occurs thrice, in the 8th, 81ſt, and 84th Pſalms, as the title or ſubject-matter of them. The word regularly, as derived from גת, ſignifies *vine-preſſing*, or *the treading the vine preſs*, when, in the religious, or ſpiritual metaphor, the Redeemer comes to execute vengeance on the enemy, and bring ſalvation to his redeemed, as Iſai. lxiii. 4. above referred to: *the day of vengeance is in mine heart, and the year of my redeemed is come.*

ד. *Daleth,*

IS a radical, and, in numerals, denotes the number 4. It anſwers to D. d.

דא, To fly with rapidity, as birds of prey do, and as the wind impells in a ſtorm. Deut. xxviii. 49. "as ſwift as the "eagle *flieth.*" Pſal. xviii. 11. וידא *yea, he* "*did fly* upon the wings of the wind;" ſc. in the ſtorm and whirlwind, which attended the cloud of glory, when Jehovah came down in fire to the earth. A hurricane is the moſt violent impetuous motion in nature; and it is the wind, or ſpirit, that drives the lightning with that violence and rapidity, which may be ſaid to ride upon the wings of the wind. And from hence our Lord deſcribes his coming at the laſt day, Mat. xxiv. 27.

דאה, The name of an unclean bird; ſuppoſed to be the vultur, or ſome ſpecies of the hawk, being joined with איה, and diſtinguiſhed from the eagle, Lev. xi. 14. and called דיה, Deut. xiv. 13. and, by the compariſon, Jer. xlviii. 40. *he ſhall fly as an eagle, and ſpread his wings over Moab,*—it means the kite or buzzard, ſo common upon the Downs.

דאב, To *be faint* and *languid.* Pſal. lxxxviii. 10. "Mine eye *mourneth* "by reaſon of affliction." Jer. xxxi. 25. "I "have repleniſhed every *ſorrowful* ſoul;" fainting and languid with hunger.

דאבה and דאבון. Deut. xxviii. 65. "failing of eyes, and *ſorrow* of mind." God deſcribes the terror of the Leviathan to be ſo great, as to rouſe even *languor* itſelf, Job xli. 13. "*ſorrow*, or languor, "תדוץ *exults* before him;" *bounds* at his ſight.

דאג, To be *careful* and *ſolicitous.* 1 Sam. ix. 5. "leſt my father leave caring "for the aſſes, and דאג לנו *take thought* for "us." Pſal. xxxviii. 19. אדאג "*I will be* "*ſorry* for my ſin;" uneaſy about it. Jer. xvii. 8. "*ſhall not be careful,* in the year of "drought;" uneaſy, or ſolicitous about a ſupply. xxxviii. 19. "*I am afraid,* or un-"eaſy about, the Jews that are fallen away "to the Chaldeans."

דאגה, *Care* and *ſolicitude.* Joſh. xxii. 24. "if we have not rather done it מדאגה "*for fear* of this thing;" from ſolicitude and care, leſt they ſhould be excluded from the altar of God. Prov. xii. 25. "*Heavineſs* [over-care, or apprehenſions, timorouſneſs] "in the heart, makes it to ſtoop." xlix. 23. "they have heard evil tidings, they are "*faint-hearted*; דאגה *there is ſorrow* in "the ſea [that is, in thoſe who dwell on, or about the ſea] "it cannot reſt." The word expreſſes that ſort of fright, uneaſineſs or agitation, that ariſes from ſolicitude, or apprehenſion of any danger.

דב and דבב, To *murmur, grumble, growl,* and *find fault* with. It occurs once as a verb, Cant. vii. 9. "like the beſt "vine—דובב שפתי ישנים *cauſing the lips of* "*thoſe that are aſleep to ſpeak*;" or mutter and murmur, as people betwixt ſleeping and waking do; and, eſpecially, when warm with generous wine.

דבה, *Evil report, ſlander.* Gen. xxxvii. 2. "Joſeph brought unto their father "דבתם *their evil report*;" the evil report that went about of them. Num. xiii. 33. "they brought up an *evil report* of the "land." xiv. 36. "a *ſlander* upon that "land." Pſal. xxxi. 14. "I have heard "*the ſlander* of the many."

דב and דוב, The *bear*, the *murmurer* or *growler*; and they are remarkable for it, in rage, and even in ſport. 2 K. ii. 24. "there came forth two דבים *bears*, and "tare forty and two children of them." They had mocked and abuſed the prophet of God, and were torn by Bears, as the moſt proper executioners of the puniſhment due to abuſe and ſlander. Iſai. lix. 11. "we "roar like *Bears.*"

אדיב, A *noun* with a formative א. 1 Sam. ii. 23. "to conſume thine eyes; לאדיב את "נפשך *to make thy ſoul to fret*;" literally, for the fretting, or cauſing to murmur. And ſo,

מדיבת, Lev. xxvi. 16, "that ſhall con-
"ſume the eyes, and be מדיבת נפש ſorrow
"of the ſoul;" or an inward fretting, com-
plaining, and growling; in the ſenſe Plau-
tus ſays,

Mihi inanitate inteſtinâ murmurant.

דבא, Once uſed, Deut. xxxiii. 25.
Strength.

דבל, A *cake*; ſpoke of figs dried
for uſe, which it ſeems appropriated to, as
צמק, *dry*, to grapes or *raiſins*. 1 Sam. xxx.
12. "they gave him פלח דבלה a *piece of a*
"*cake of figs*." Iſai. xxxviii. 21. "take a
"*lump* of figs, and lay it for a plaiſter on
"the boil, and he ſhall recover." And here
the word for figs is added, though not in
other places.

דבק, To *adhere, cleave to, purſue cloſely, overtake*;—as we ſay, *ſtick cloſe to*. Parkhurſt. Gen. ii. 24. "*ſhall cleave* unto
"his wife;" never deſerting her, but taking the ſame care as of himſelf:—in which God promiſed the like connexion with the church, and care of it. This was before the fall; and Chriſt then was head of the church: and ſo Adam was never in a ſtate of nature. *This is a great myſtery*, ſays St. Paul, Eph. v. 32. *but I ſpeak concerning Chriſt, and his church*;—which implies, that Chriſt had promiſed to be *one fleſh* with man, though his incarnation had not become neceſſary to make atonement for ſin.

Gen. xix. 19. "leſt ſome evil *overtake*
"me." xxxi. 23. "they overtook him, or
"came up with him, in mount Gilead."
2 Sam. i. 6. "the horſemen הדביקהו *fol-*
"*lowed hard after him*;" kept a cloſe purſuit. Job xxxviii. 38. "when the duſt [of heaven] "צקת למוצק *is melted down*, and
"clods [lumps or grains] *adhere*." Here is the cauſe of adheſion explained. The matter of the heavens is melted down, like metal, into lumps or grains, by the force of the expanſion.

דבק, A *joint, ſoddering*. 1 K. xxii. 34.
"between the *joints*, and between השרין
"*the mail*."

דבר, To *expreſs*; to *ſuppreſs*, or *depreſs*. The ſimple word, in Hebrew, implies the different ſenſes the prepoſitions in compoſition make with it. See שם, שת, and others. Premo, in Latin, is uſed in almoſt all the ſenſes, that *cum, de, ex, in* or *im*, and *ſub* with it, imply. To *expreſs*, is to take an image or likeneſs, as I ſuppoſe, by *preſſure*, and thence applied to *ſpeaking*; as alſo to *things*, as well as *words*; to any thing, that repreſents our *ſentiments*, or hath a meaning annexed to it. Nor is it confined to the *preſſure* in pourtraying, but is a violent *preſſure* alſo. And דבר, like *premo*, implies ſeveral prepoſitions in it;—to *expreſs, ſuppreſs, depreſs*, and *compreſs*. Gen. viii. 15. "God ידבר *ſpake* unto Noah,
"ſaying." To *ſpeak*, or *expreſs* a thing to another, differs from אמר to *branch out*, or diſcourſe of; and it is too often uſed for *ſpeaking*, or *expreſſing* the mind, to cite the places. Pſal. cxix. 23. "Princes alſo did
"ſit, and נדברו בי *ſpeak againſt me*;" were engaged in ſpeaking.

To *ſuppreſs* or *depreſs*. 2 Chron. xxii. 10.
"Athaliah—aroſe, and תדבר *deſtroyed* all
"the ſeed royal;" ſuppreſſed, cruſhed, or kept under, all the ſeed royal—took the regency on herſelf, like our Richard III. and ſet aſide the royal family, and, as ſhe found an opportunity, deſtroyed them. If *putting down*, or ſuppreſſing the next heirs, doth not ſay, ſhe actually deſtroyed them, it implies, at leaſt, doth not contradict it. Pſal. ii. 5. "Then *ſhall he ſpeak* unto them in
"his wrath;" depreſs, or beat them down. xviii. 48. "it is God that avengeth me,
"and ידבר *ſubdueth* the people under me;" depreſſeth, or preſſeth them down. xlvii. 4. "he *ſhall ſubdue* the people under us,
"and the nations under our feet." All this comes under the ſenſe of *premo, preſſure*, or preſſing down.

דבר, As a noun, is applied to various things: an *affair, matter, thing, buſineſs, word*. Words are things ſubſiſting in ſound, or the *impreſſions* of things. Gen. xi. 1.
"the whole earth was one *lip*, or confeſ-
"ſion,

" ſion, and the ſame דברים, marg. *words*;" *i. e.* ceremonies, or *things* they expreſſed their *lip*, or ſentiments in religion, by. xii. 17. על דבר " *becauſe of*, *i. e.* for the matter " or buſineſs relating to, Sarai Abraham's " wife." Here, and in many other places, though rendered by a *prepoſition*, it is a noun, in the ſenſe of *thing* or *matter*. xv. 1. " after theſe דברים *things*, the *word* of the " Lord came to Abram." xviii. 25. " that " be far from thee to do כדבר הזה *after this* " *manner*." xix. 8. " unto theſe do not דבר " *any thing*." xx. 8. " told all theſe *things* " in their ears." xxiv. 33. " I will not eat " until דברתי דברי *I have told mine errand*;" or *ſpoke my matter*. Exod. iv. 10. " a man " דברים *of words*;" who can ſpeak readily. v. 13. " fulfill your works דבר יום ביומו *the* " *thing*, *buſineſs*, or *matter*, of the day, in " its day." Lev. viii. 5. " this is הדבר *the* " *thing* which the Lord hath commanded " to be done." 36. " ſo Aaron and his ſons " did all the דברים *things* which the Lord " commanded by the hand of Moſes;" which refers to a number of ceremonies, which are here, and in other places, called דברים, as they are, Gen. xi. 1. Num. xviii. 7. " every *thing* of the altar, and " within the vail." Deut. iv. 13. " ten " *words*, or *commandments*;" *ſentences* or *ſayings*. 21. " the Lord was angry with " me על דבריכם *for your ſakes*;" for things that were yours. xii. 32. " what *thing* ſo- " ever I command you, obſerve to do it." xv. 9. " beware there be not דבר *a thought* " in thy wicked heart." xvii. 19. " all דברי " *the words* of this law." xix. 4. " this is " the *caſe* of the ſlayer." xxxiii. 3. " then " thou ſhalt ſmite them down to thy feet; " ישא מדברתיך they ſhall be taken away *by* " *thy words*;"—unleſs the noun be uſed here, in the ſenſe the verb is, Pſal. ii. 5. xviii. 48. above. 1 Sam. x. 2. " thy father " hath left דברי *the care* of the aſſes, and " ſorroweth for you." xvii. 29. " what " have I now done, is there not *a cauſe?*" 1 K. vi. 38. was the houſe finiſhed לכל דבריו " *throughout all the parts thereof*, and ac- " cording to all the faſhion thereof;" all its *things*, or *matters*. ix. 15. " this is *the* " *reaſon* of the levy." x. 25. " ſpices, " horſes and mules, דבר *a rate* year by " year." And to this purport is the plural דברות uſed, 1 K. v. 9. " I will do all thy " deſire, concerning the trees of cedars, and " concerning the trees of fir. My ſervants " ſhall bring them down from Lebanon " unto the ſea: and I will convey them " דברות *rates*, or by rates, unto the place " thou ſhalt appoint;" *i. e.* ſuch a rate or proportion of each ſort, ſize, or, *&c.* as ſhould be wanted. Job xli. 3. " I will not " paſs in ſilence his parts, nor דבר גבורות " *his power*, nor his comely proportion." Pſal. xxxiii. 6. " by the *word* of the Lord " were the heavens made; and all the " hoſt of them, by the breath of his " mouth." lvi. 10. " In God will I praiſe " דבר *the word*: in Jehovah will I praiſe " *the word*." cv. 27. " they ſhewed דברי " אתותיו *his ſigns* among them;" the things of his ſigns. cix. 3. " they compaſſed me " with *words of hatred*." Here דברי is a ſeeming pleonaſm, as in the laſt citation. cxlv. 5. " I will ſpeak of דברי נפלאתיך *thy* " *wondrous works*;" the things, or particulars of them. cx. 4. " Thou art a prieſt " for ever על דברתי *after the order* of Mel- " chizedek;" according to the things, matters, buſineſs, of Melchizedek—like him, ſuch a prieſt, or in the like reſpects. And St. Paul points out thoſe reſpects or particulars, that the viſion or appearance of Melchizedek reſembled Chriſt in.

דבר is alſo one of the *powers* of the air, Pſal. cxix. 89. " for ever, O Lord, *thy word* " is ſettled in the heavens." cxlvii. 15. " he " ſendeth forth his commandment upon " earth: *his word* runneth very ſwiftly." 17. " he ſendeth forth his ice like morſels: " who can ſtand before his cold? He ſend- " eth out *his word*, and melteth them: he " cauſeth his wind to blow, and the waters " to flow." Here דבר is an agent, the matter of the heavens in that condition, which melteth ice, and counterballances the effects of

of cold air, in conjunction with רוח the ſpirit, or wind. And this is the *word*, which is ſettled in the heavens, whoſe power and agency is a fixed and ſettled thing. It is plain, that it is *light* the text ſpeaks of, becauſe it is the oppoſite of cold, and co-agent of the ſpirit. And why is it called דבר *the word?* Is it not, from its manner of action, and becauſe it is the material cauſe of the production of all things? What makes them *things*, or gives them forms? Its agency in *hearing* and *viſion* is a great part, but not the greateſt part, of its buſineſs. Electrical experiments have ſhewn to ſenſe the univerſality of its agency, its readineſs to exert itſelf, and the vaſt ſhare it has in ſupporting the powers of the microcoſm and macrocoſm both. This mighty potentate is what, Hab. iii. 5. uſhers in the preſence of God. "God came—his glory co-"vered the heavens; and the earth was "full of his ſplendour. And the brightneſs "was as of light—before him went דבר "*the word*; and רשף *fiery darts*, or flaſhes "of fire, went forth at his feet." Electrical experiments have ſufficiently apprized us of the force, the fire flaſhes out with, upon touching the current of [דבר] the electrical ſtream, with a finger, or breaking in upon it. No dart can ſhoot ſo quick, or pierce with that force. And this *word ſtandeth for ever in the heavens*. The effects of lightning, ſurpriſing, ſudden, violent, and often fatal to life as they are, are owing to the ſame agent, in whom we live, and move, and have our being, under God, the ſupreme ruler; and who ſurrounds us on all ſides. Its power ariſes from its *preſſure*, as its name דבר expreſſes; and *the ſtreſs* is next to infinite. But this I leave to *phyſics*, and their maſter, the Reverend Mr. William Jones *.

דבר, *The Word*, who is Jehovah, a Perſon of the Eternal Trinity—a title of Chriſt, both in the Old and New Teſtament. Gen. xv. 1. "the *word* of Jehovah came "unto Abram in a viſion, ſaying, Fear not, "Abram, I am thy ſhield." 1 Sam. ii. 4. "Jehovah called Samuel." 7. "Now Sa-"muel did not yet know Jehovah, neither "was the *word* of Jehovah yet revealed "unto him." 21. "Jehovah appeared "again in Shiloh: for Jehovah revealed "himſelf to Samuel in Shiloh בדבר יהוה *by* "*the word of Jehovah*." Whether we render it *the word of Jehovah*, or *the Word Jehovah*, it comes to the ſame. That Perſon of the Eſſence, who is *the Word*, is *of Jehovah*, as well as *Jehovah*. That a perſon is ſpoke of, under that term, is plain. *He came*; *he was revealed*; he is called *Jehovah* directly—and, as Mat. xi. 27. ſaid to *reveal* Jehovah, and to be the only one that can reveal Jehovah to men. 2 Sam. xvi. 23. "inquired בדבר *of the word* of the "Lord." 1 K. xiii. 9. "it was charged "me *by the word* of the Lord." Ver. 17. אלי בדבר דבר "*it was ſaid to me by the* "*word* of the Lord." Pſal. xxxiii. 6. "by "the *word* of the Lord were the heavens "made; and all the hoſt of them by the "breath of his mouth." John i. 3. "All "things were made by him; and without "him was not any thing made, that was "made." And the ſame is true, mechanically, of the created material *word*, that nothing is made without it. Pſal. xlv. 5. רכב על דבר אמת "*ride on, becauſe of the* "*truth*;" or on the word of truth. Heb. i. 3. "upholding all things by *the word* of "his power." Pſal. lvi. 10. "in God will "I praiſe *the word*: in Jehovah will I "praiſe *the word*." lxxix. 9. "help us, O "God of our ſalvation, על דבר כבוד שמך "*for the word of the glory of thy name*." cv. 42. דבר קדשו "*the word his holy one*;" or, *the word of his holineſs*." Jer. xx. 8. "*the* "*word* of the Lord was made a reproach "unto me, and a deriſion daily. Then I "ſaid, I will not make mention of him,

* See his late treatiſe, intitled, "An Eſſay on the Firſt Principles of *Natural Philoſophy*: wherein the Uſe of *Na-*"*tural Means*, or *Second Cauſes*, in the Œconomy of the Material World, is demonſtrated from *Reaſon*, *Experiments* of "various kinds, and the *Teſtimony* of *Antiquity*."—Printed for *S. Parker* and *D. Prince*, at *Oxford*; *J. Rivington*, in *St. Paul's Church-yard*, *London*; and *W. Watſon*, *Dublin*. Anno 1762.

"nor

"" nor ſpeak any more in his name." *The word of the Lord* is, in many places, the *outſpoken words*; but in theſe, and many others, it is, *The Word* who is God; *who made all things*; *in whom is life*; *who is the light, the true light which lighteth every man that cometh into the world:*"—which latter attribute of giving light is, now-a-days, blaſphemouſly aſcribed to *nature* and *reaſon*, Jehovah robbed of his *glory*, and the creature inveſted with it. They will not receive *light* from the *true light*, becauſe they ſay, they have it in their own *nature*; their *reaſon* is a fountain of it.—No, blaſphemous man! *reaſon* is but *the lamp* of the Lord, not *his light*; and all the ſtreams of it muſt come through *the Word made fleſh*. Of his fulneſs may we all receive. 1 John v. 7. " the Father, *the Word*, and the " Holy Ghoſt." Rev. xix. 13. " he was " cloathed with a veſture dipt in blood: " and his name is called, *The Word of God* " —King of Kings, and Lord of Lords." And whilſt *the Word ſtandeth in the heavens*, we have a voucher for his co-equality and co-eternity, and may ſee his glory, as in a glaſs:—to whom be glory, for ever and ever. Amen.

דבר and דביר, A name of the Holy of Holies—*the Oracle*. 1 K. vi. 5. " the tem- " ple and דביר *the Oracle*." 16. " twenty " cubits—every way—he built it from the " houſe, לדבר *for an Oracle*; for an Holy " of Holies." Ver. 18. " wainſcoted with " cedar, covered with ſheet-gold, carved " with wild gourds and their flowers." Ver. 19. " *the Oracle* he prepared in the midſt " of the inner houſe, to ſet there the ark " of the covenant of the Lord." 20. " and " לפני הדביר *the Oracle in the fore-part* was " twenty cubits in length, in breadth, and " in heighth." 21. " and he did over with " ſheets of gold לפני הדביר *the fore-part* [as it is rendered above] " of the Oracle." vii. 49. " the candleſticks לפני הדביר *before the* " *Oracle*." viii. 6. " the prieſts brought in " the ark of the covenant of the Lord unto " his place, into דביר הבית *the Oracle of the* " *houſe*." viii. 8. " the ends of the ſtaves " were ſeen מן הקדש, but, 2 Chron. v. 9. " from the ark, על פני הדביר מן הארון before " the Oracle." Pſal. xxviii. 2. " when I lift " up hands אל דביר קדשך *to thy holy Oracle*;" the real reſidence of God, which the other repreſented. 2 Chron. iii. 16. " he made " שרשרות *cones* [See the word.] בדביר *in the* " *Oracle*." What Oracle? The text is ſpeaking only of the two braſen hemiſpheres, on the top of the pillars, before the temple; and, it is plain, the pomegranates were put within, in the belly of thoſe hemiſpheres. And ſo דביר is the inner, hollow, and *ſounding* part, which returns the ſound back again, and echoes part of the words. דביר בית the ſpeaking-part of the houſe; *i. e.* its centre, or inner part.

דבר, A *peſtilence*. Exod. v. 3. " leſt he " fall upon us with *peſtilence*, or with the " ſword." Hoſ. xiii. 14. " I will be דבריך " *thy plagues*, O death." The plague, or peſtilence, is the greateſt deſtroyer of men, the ſoreſt *preſſure* and annoyance: and from thence I ſhould take its name. But by the word being uſed, though but once, in the plural, it is applicable to other annoyances; or to any thing, *quod premit*, that vexes or grieves, and, more eſpecially, to what intirely preſſes down.—*Preſſed out of meaſure*, 2 Cor. i. 8.

דברו and כדברם, Iſai. v. 17. and Mich. ii. 12. The firſt—" then ſhall the lambs " feed כדברם *after their manner*," I think, ſhould be, " *then ſhall the lambs feed, as in* " *their* דבר *paſture*." And the latter—" I " will put them together as the ſheep of " Bozrah, as the flock in the midſt of their " דבר *fold*," ſhould be, as before, their *feeding-ground*, not *fold*, they are ſhut up at night in. Sheep are fed on commons, downs, and wide grounds, that have few or no diviſions; and will, at a word from the ſhepherd, hurry back within their own grounds, if they chance to ſtray out of them. And as *call* or *calling* are uſed for buſineſs, trade, or employment; *ſpeak* or *ſpeaking* ſeem uſed for the extent, or portion,

tion, of ground, they are, by being ſpoke to, kept within.

דברים, *Bees*. Deut. i. 44. "the Amorites "—chaſed you, as *bees* do." Jud. xiv. 8. "a ſwarm of *bees*, and honey." Pſal. cxviii. 12. "they compaſſed me about, like "*bees*." In one of theſe texts, it muſt mean *bees*, becauſe they had honey: and their cloſe preſſing, chaſing, and compaſſing about thoſe that diſturb them, may perhaps be the reaſon of their name. Indeed waſps and hornets do the ſame, when attacked. Some derive the name from their admirable conduct and order, in their works: and if דבר, as a verb, would juſtify it, no body would diſpute it. "A conti- "nuo ſuſurro, quaſi locutione, vel mirabili "ductu & ordine ſui operis." Leigh. They keep a conſtant humming, or *talking*, if you pleaſe to call it ſo; but *expreſs* nothing.

דבורה, Once, Iſai. vii. 18. "in that day "the Lord ſhall hiſs for זבוב *the fly*, that is "in the uttermoſt part of the rivers of "Egypt, and for דבורה *the bee*, that is in "the land of Aſſyria." There is no reaſon to think it the *bee* here. The compariſon is of calling for the Aſſyrian army on one ſide, and the Egyptian on the other, who ſhould waſte the whole country, penetrate every retreat, and ſpare neither tree nor ſhrub—*the Lord ſhall ſhave by the King of Aſſyria, the head and the hair of the feet*. And it may mean the hornet, or waſp, or ſome other ſuch animal, muſkito, or poiſonous ſtinging creature, who blindly purſues, and never deſiſts, till beat down.

מדבר, *Speech*, or way of ſpeaking, Cant. iv. 3.

מדבר, A *wilderneſs*. Very often uſed. Deut. viii. 13. "who led thee through the "great and terrible *wilderneſs*, wherein "were fiery ſerpents, and ſcorpions, and "drought, where there was no water; "who brought thee forth water out of the "rock of flint; who fed thee in the *wil- "derneſs* with manna, which thy fathers "knew not; that he might humble thee, "and that he might prove thee, to do thee "good at thy latter end." And this is made a picture of our paſſage, through this world to the land of everlaſting reſt; in which the true Chriſtian will often meet with the ſerpent, and his ſeed, be preſt with danger, difficulties, trials, and temptations. He muſt hunger and thirſt after righteouſneſs; not finding any thing here capable of ſatiſfying his deſires, but the myſteries of religion, which are to do him *the good*, at his latter end. Pſal. cvii. 33. "he turneth "rivers into a *wilderneſs*; and the water- "ſprings into a dry ground:" which is fulfilled with regard to the churches of Iſrael, and to the Chriſtian churches, that were once ſo numerous in the eaſt; as, *he turneth the wilderneſs into a ſtanding water*, ver. 35. is with regard to theſe parts; and ſeems, by the goodneſs of God, intended for the weſtern ſide of the globe. Iſai. xiv. 17. "that made the world as a *wilderneſs*, "and deſtroyed the cities thereof." 27. "forſaken, and left like a *wilderneſs*." xxxii. 15. "and the *wilderneſs* be a fruitful field," —and other ſuch prophecies, relate to the great change, as above, made in the face of the world by the Goſpel. xxxv. 6. "in the "*wilderneſs* ſhall waters break out," and, xl. 3. "the voice of him that crieth in the "*wilderneſs*, Prepare the way of the Lord," —refer to John the Baptiſt firſt preaching the kingdom of heaven, in the wilderneſs of Judeah. lxiv. 10. "thy holy cities are a "*wilderneſs*; Zion is a *wilderneſs*, Jeru- "ſalem is a deſolation." And this is literally fulfilled; as well as with regard to the bleſſing of the Eternal Light, and Holy Spirit, which are withdrawn from them, and will be from every country that, like them, ſhall reject the true God, and his Chriſt. Arianiſm, Socinianiſm, and what is called *natural religion* and *deiſm*, but is in reality *atheiſm*, ſeem preparing this part of the Chriſtian world for the dreadful change. Jer. ii. 6. "Where is the Lord, that "brought us up out of the land of Egypt, "that led us through the wilderneſs, thro' "a land of deſerts and of pits, through a

" land of drought, and of the ſhadow of " death, through a land that no man paſſed " through, and where no man dwelt." This is a definition of a *wilderneſs*, and conſtruction of מדבר, as ſubject to ſo many inconveniences, hurtful, and deſtructive of life and happineſs. Jer. ii. 31. " Have I " been a *wilderneſs* to Iſrael? a land of " darkneſs?" ix. 12. " the land periſhes, " and is burnt up like a *wilderneſs*." And yet there were pleaſant ſpots in theſe wildernefſes, and ſome paſture for cattle, but not enough, of one or the other, to invite people to inhabit them; though any country, neglected and uncultivated, will become a *wilderneſs*, unhealthy, and *a land of the ſhadow of death*, till properly drained, and cleared of the woods, that obſtruct the free courſe of the air, and diſperſion of the vapours.

דבש, Gen. xliii. 10. " a little " balm, and a little דבש *honey*, ſpice, and " myrrh." Lev. ii. 11. " ye ſhall burn no " שאר leaven, nor any דבש *honey*, in any " offering of the Lord made by fire." Jud. xiv. 18. " What is ſweeter than *honey*?"

דבש, A *bunch*. Iſai. xxx. 6. " their trea- " ſures upon דבשת *the bunches* of camels." Honey is medicinal, inwardly and outwardly; and may help the galled bunch of the camel, or back of a horſe, for ought I know: but whether more effectual there, than on the rump, when galled, may be doubted. And therefore, *oneribus læſus melle ſanari ſoleat*, ſeems not ſufficient to *derive* the camel's *bunch* from *honey*: but, *vice versâ*, it holds, becauſe *honey* runs into lumps or bunches; and might well be named from its readineſs to *candy*, as all ſuch rich ſweet juices ſo readily do.

דג, To *be fruitful*, *multiply*, or *increaſe*; and it is ſpoke of people, fiſh, and corn. Gen. xlviii. 16. " let them [Ephraim and Manaſſeh] " ידגו *grow into* " *a multitude*:" which is the only place it is uſed, in its general ſenſe.

דג and דגה, in reg. דגת, pl. דגים, *Fiſh*; from their great increaſe. Gen. i. 26. " let " them have dominion over דגת *the fiſh* of " the ſea;" to eat them. Deut. iv. 18. " the likeneſs of any *fiſh*, that is in the wa- " ters beneath the earth." Which implies, that ſuch figures were uſed, in their ſacred imagery; inſtances of which occur enow in Montfaucon. Ezek. xxxviii. 20. " the " *fiſhes* of the ſea—ſhall ſhake at my pre- " ſence." Rev. xii. 12. " Wo to the in- " habitants of the earth, and of the ſea." Hab. i. 14. " and makeſt men as the *fiſhes* " of the ſea;" a prey to the enemy, who take them, and devour them. The Chaldeans treated all the inhabitants of the many countries about Lebanon, as beaſts of the field, or the fiſh of the ſea, made for their ſport and paſtime, and with no more compaſſion. And this is what the prophet complains of to God. And this ſort of treatment it is, which is called the *wo* to the fiſhes of the ſea, and which ſhall make them to *ſhake*.

דיג, Once as a verb, to *fiſh*. Jer. xvi. 16. " I will ſend for many דוגים fiſhers " and דיגום *they ſhall fiſh them*."

דוג and דיג, As *participial nouns*, A *fiſher*. דגוה *fiſhing*.

דגן, *Corn*, of any ſort. Num. xviii. 27. " as the *corn* of the threſhing-floor." Hoſ. xiv. 7. " they that dwell under his ſhadow " יחיו דגן *ſhall thrive* as the *corn*; and grow " as the vine." Zech. ix. 17. " *corn* ſhall " make the young men, and new wine the " maids, to ſpeak;" in their ſongs and dances, to God, for his bleſſings, on their ſolemn days.

דגון, *Dagon*, *i. e. fertility*; the name of the Philiſtine idol, by which they attributed all their plenty and increaſe from the earth or the ſea, to their god, the *heavens* or *names*, thoſe ruling agents God had ſet over the earth. His form was what Horace deſcribes, *Deſinit in piſcem mulier formoſa ſuperne*;—at leaſt, it was human upwards, with a fiſhy ſtump, ſc. *providence* and *plenty*; the *fiſhy ſtump* being, hieroglyphically, *fertility*, and the human head or heads [for their images were generally plu

plural images] denoting knowledge, as hands did power. And, very likely, he had corn, grapes, and other fruits of the ground, in his hands. However, his fiſhy part, by no means, confined his dominion to the ſea; —nor can we conclude, he was only *deus frumentarius*, or σιτων, *the giver of corn*, from the name; *fertility* being, *ideally*, both *fiſh* and *corn*. It is in a ſurpriſing variety of manners, that the *fiſh* was annexed to the human figure: of which ſee many portraits ſn *Montfaucon*. Jud. xvi. 23. "the lords of the Philiſtines gathered "together, to offer a great ſacrifice to *Da*-"*gon*, their God." 1 Sam. v. 4. "behold, "*Dagon* was fallen upon his face to the "ground, before the ark of the Lord; and "the head of *Dagon*, and both the palms "of his hands [in which they put the fruits of the ground] "were cut off, upon "the threſhold: only דגון *the ſtump of* "*Dagon*, or body of the image, was left "to him." The head and hands were cut off; ſo the image was partly human. And only *Dagon* was left to him, only the body remained. The heavens give plenty, but without head or hands: and all the wiſdom and power in their God, were, and are ſtill, under the government of God; but are exerted, mechanically, without his immediate interpoſition.

דגל, Once, as a verb, Pſal. xx. 5. "We will rejoice in thy ſalvation; and "in the name of our God נדגל *we will ſet* "*up our banner*;" *i. e.* diſplay or exalt ourſelves—boaſt and triumph in that name.

דגל, A *banner*. Num. ii. 2. "every "man of the children of Iſrael ſhall pitch "by דגלו *his own ſtandard*, with the enſign "of their father's houſe." Cant. ii. 4. "his "*banner* over me was love;" I ſuppoſe, meaning, that the banner was made of ſome ſort of work, like what we call the *lover's* knot.

דגול, Cant. v. 10. "My beloved is white "and ruddy, דגול מרכבה *chiefeſt* among ten "thouſand:"—which I would render, *of a more majeſtic appearance than ten thouſand*; becauſe it relates to the grand preſence of the beloved miſtreſs, ch. vi. 4, 10. "Thou "art beautiful, O my love, as Tirzah, "comely as Jeruſalem, terrible כנדגלות *as* "*an army with banners*." Troops with their banners diſplayed, is a ſight that ſtrikes with terror;—and beauty ſtrikes with an awe like this.

דגר, Twice. Iſai. xxxiv. 15. "lay, "and hatch, and דגרה *gather* [brood] un-"der her ſhadow." Jer. xvii. 11. "the "partridge דגר *ſitting* on eggs, and hatch-"ing not, is he that getteth riches, and not "rightly."

דד occurs not as a verb; but is applied to ſeveral things, as a noun.

דדים, The *paps*, or breaſts, of a woman, Ezek. xxiii. 3, 21. And hence it is *love*, ver. 17. "the bed דדים *of love*." Prov. vii. 18. "let us take our fill דדים *of love*." Cant. i. 2. דדיך "*thy love* is better than "wine." Either the *paps* are named from *love*, or *love* from them; for the word is the ſame for both. Cant. vii. 12. "there "will I give thee my *love*."

דוד, *Beloved*. Cant. i. 13. "a bundle of "myrrh is דודי my *beloved* to me."

דוד and דויד *David, the beloved*; under which name are many ſecondary promiſes of Chriſt, and ſome direct ones. See Mr. Hutchinſon on the word.

דוד and דד, An *uncle*. דדה, An *aunt*; alſo, an uncle's ſon, or firſt couſin, which are the neareſt relations, next to thoſe of parents, and brother and ſiſter, which are denominated from other ideas, and, in general, are called *beloved*. Exod. vi. 20. "Amram took him Jocabed דדתו *his fa*-"*ther's ſiſter* to wife." Lev. x. 4. "the "ſons of Uzziel דד *the uncle* of Aaron." Jer. xxxii. 7. "Hanameel the ſon of Shal-"lum thine *uncle*." 12. "in the ſight of "Hanameel דדי *my uncle's ſon*." But there is nothing for *ſon*—ſo it is *couſin*, not *uncle*, here.

דוד, Some veſſel, ſo named from its *form*, not materials, or uſe it was made for. 1 Sam. ii. 14. a *kettle*. 2 Chron. xxv. 13.

caldron. Job xli. 11. *ſeething*-pot. Pſal. lxxxi. 7. "his hands were delivered מדוד "*from the pots*." But it ſeems to mean the iron furnace, Deut. iv. 20. "brought you "forth out of the *iron furnace*;" which they were delivered from, at the exodus. 2 K. x. 7. "put their heads in *baſkets*." Jer. xxiv. 2. "one *baſket* had very good "figs."

ידד, With a formative י, *love*, *delight*. Jer. xii. 7. "I have forſaken mine houſe, "I have left mine heritage, I have given "את ידדות *the dearly beloved* of my ſoul, "into the hands of her enemies;" or delight, *deliciæ*.

ידיד, With a participial and formative י both, *beloved*. Deut. xxxiii. 12. "of Ben-"jamin he ſaid, *the beloved* of the Lord "ſhall dwell in ſafety by him." Jeruſalem was in that tribe; and ſo Benjamin dwelt, as a favourite, next to the habitation God choſe to dwell in for ever. Sion belonged to Judah. Pſal. xlv. 1. "a *ſong* ידידת *of* "*love*." The ſpouſe of Chriſt ſpeaks, and is ſpoke to, in the ſame ſtile of love. lx. 7. "that ידידיך *thy beloved ones* may be deli-"vered, ſave with thy right hand, and an-"ſwer us;" a common title of Chriſtians in the New Teſtament. lxxxiv. 2. "How "*amiable* are thy tabernacles, O Lord of "Hoſts!" cxxvii. 2. "It is in vain to riſe "up early, to ſit up late; to eat the bread "of carefulneſs, who כן יתן לידידו שנא *ſo* "*put hatred upon*, or check, controul their "deſires;" what they love; who deny themſelves their greateſt pleaſures, in the proſecution of their deſign.—All this is in vain, except God be with them. Iſai. v. 1. "I will ſing to ידידי *my well-beloved* a ſong "דודי of my beloved, touching his vine-"yard;" the removing the vineyard from the occupation of the houſe of Iſrael, and letting it out to other huſbandmen. Jer. xi. 15. "What hath *my beloved* to do in mine "houſe?"

דודא, Some kind of fruit, which Rachel was fond of, Gen. xxx. 14. and which, Cant. vii. 13. are celebrated for their ſmell; "the *mandrakes* give their ſmell, and at our "gates are all manner of pleaſant fruits." Could they but tell us what a *mandrake* is, we might be the wiſer for the tranſlation. That they were a fruit of a delicious flavour, appears from the text above: and that they were ſome fruit, which had materials, out of which fruit-baſkets were made, or, rather, had a ſhell, which ſerved, as a calabaſh, to hold fruit, appears by Jer. xxiv. 1. "The Lord ſhewed me, and, "behold, two דודאי *baſkets* of figs." So we render it; and they are called דוד in the next verſe. And they might be דודים for ſhape; and דודאים from the plant they were made of, or the ſhell of whoſe fruit they might be.

מדהבה, Iſai. xiv. 4. only. "How hath "the oppreſſor ceaſed! מדהבה the *golden* "*city*, marg. exactreſs of gold, ceaſed!" דהב is *gold* in *Chaldea*: but, by the context, one would judge it to mean *exaction*, *tyranny*, or ſomething of that kind; for here is no authority to add *city* to the text. There are many words *once uſed*, whoſe ſenſe we muſt judge of, by the context, as we muſt of the next.

דהם, Once, Jer. xiv. 9. rendered variouſly, *aſtonied*, *aſleep*, *wandering*, *tired*. "Why ſhouldeſt thou be as a man *aſtonied*, "as a mighty man that cannot ſave?"

דהר, *Prancing*. Jud. v. 22. "by the "means of the *prancings*, the *prancings* of "their mighty ones." Nah. iii. 2. "the "noiſe of a whip, and the noiſe of the "rattling of the wheels, and סוס דהר *the* "*prancing horſes*, and of the jumping cha-"riot."

תדהר is ſome tree. Iſai. xli. 19. "I will "plant in the wilderneſs, the cedar, the "ſhittah-tree, and the myrtle, and the oil-"tree; and I will ſet in the deſert the fir-"tree, תדהר *the pine*, and the box-tree "together." lx. 13. "the glory of Le-"banon ſhall come unto thee, the fir-tree "תדהר *the pine-tree*, and the box together "to beautify the place of my ſanctuary "and I will make the place of my feet "glorious.

" glorious." God would make that part of the world to become his garden, and raiſe the moſt eminent trees in it, of which his houſe ſhould be built. 1 Cor. iii. 9. " ye " are God's building." It grew on Lebanon, and might be named from its bending before the wind, and bounding up again. Q.

דוה, With a fixed radical ו, *faint*, *weak*, and *ſick*; a general term. Lev. xv. 33. " of her that is *ſick* in her ſeparation." Lam. v. 17. " for this our heart is דוה " *faint*." It is, being ſick at the heart, or what occaſions ſuch ſickneſs and faintneſs. Iſai. xxx. 22. " thou ſhalt caſt them away " as דוה *what is nauſeous*," and offenſive to the ſtomach.

דוי, The ſame. Job vi. 7. " my diſor- " dered frame, or ſtomach, refuſed to touch, " כדוי *as if it had been ſomething loathſome*, " my bread;"—his ſtomach turned at his food, as if it had been ſome naſtineſs. Pſal. xli. 4. " make all his bed in his דוי *ſickneſs*." And ſo, it is not one of the *dominantia verba*, that offend the ear; and it would have been leſs offenſive to decency, had the verſions uſed general or diſtant words, in ſeveral places, which are naſty, as rendered. Iſai. i. 5. " the whole head is ſick, and the " whole heart דוי *faint*."

דות, in reg. דותה Lev. xii. 2. " accord- " ing to the days דותה נדת *of the ſeparation* " *for her infirmity*."

דיו, *Ink*. Jer. xxxvi. 18. " I wrote them " with *ink* in a book," perhaps is from the above word, being a compoſition of gall and ſuch nauſeous ſtuff; and formed, as ליה is from לוה, with a participial *jod*.

מדוי, *Sickneſs*, *diſeaſe*. Deut. vii. 15. " I " will put none of the evil *diſeaſes* of " Egypt;" where it comprehends all the *plagues* of Egypt. מדוי, 2 Sam. x. 4. and 1 Chron. xix. 4. *garments*. See in מרה.

דון, Once, Job xli. 13. rendered, *re- iceth*.

דח or דחח, To *drive*, *force*, *urge*, *impel*, *expel*. It includes *pello*, with its prepoſitions in compoſition, as דבר does *premo*, and its compounds. Deut. iv. 19. " leſt thou lift up thine eyes to heaven— " נדחת *thou ſhouldeſt be driven* to worſhip " them," xiii. 5. להדיחך " *to thruſt thee* " out of the way;" in *hiphil*. xix. 5. " and " his hand נדחה *be forced* againſt the ax, to " cut down the tree." xx. 19. " thou ſhalt " not deſtroy the trees thereof לנדח *by for-* " *cing* an ax againſt them." 2 Sam. xiv. 14. " yet does he deviſe means, that נלח " ידח ממנו נדח *his baniſhed be not expelled* " from him;" which refers to the covenant of grace, to recover loſt man, and bring the wandering ſheep back to the fold. 2 K. xvii. 21. " Jeroboam *drave* Iſrael " from following the Lord." 2 Chron. iv. 6. " ſuch things as they offered for the " burnt-offering הדיחו *they waſhed* in them." We uſe the word *driving* for *waſhing*; and it is driving, or forcing away the dirt. Pſal. xxxv. 5. " let them be as chaff be- " fore the wind; and let the angel of the " Lord דחה *chaſe* them. cxl. 5. " who " have purpoſed לדחות *to drive* my feet;" to ſtrike them up, as we ſay. cxviii. 13. דחיתני " *thou haſt thruſt* ſore at me, that I " might fall." Prov. vii. 21. " with the " flattering of her lips ſhe *forced* him." xiv. 32. " the wicked ידחה *is driven away* " in his wickedneſs;" *driven down by it*. Iſai. iv. 4. " and ידיח *ſhall have driven* the " blood of Jeruſalem from the midſt there- " of;"—we ſay, *purged*, which is by driving out the filth. Jer. xxiii. 2. " ye have ſcat- " tered my flock, and *driven* them *away*."

דחי, *Impulſe*, *driving*, a *being puſhed down*. Pſal. lvi. 14. " my feet from דחי *falling*."

מדחה, *Urging*; ſuch as a ſubtle or ſtrong perſuaſion is. Prov. xxvi. 28. " a flattering " mouth worketh מדחה *ruin*;" or perſuaſion, as the verb is applied above, Prov. vii. 21.

מנדח, A driving, or forcing along. Iſai. viii. 22. " they ſhall look unto the earth, " and, behold, trouble and darkneſs, dim- " neſs of anguiſh, and אפלה מנדח *darkneſs impelled*;" or driven ſo hard, or denſe.

דחן, Some grain, Ezek. iv. 9. *millet*: light, or round and ſmall, and ſo, eaſily driven away; or, perhaps, from the burſting of the pod, and force the ſeed is driven out with. But ſee Mr. Parkhurſt.

דחף, To *hurry along*. 2 Chron. xxvi. 20. "himſelf alſo נדחף *haſted* to go "out;" or was in a hurry. Eſth. iii. 5. "the poſts went out, *being haſtened* by the "King's commandment."

מדחפת, Pſal. cxl. 12. "evil ſhall hunt "the violent man, to *overthrow him*;" to hurry and confuſion, which creatures are in, when purſued cloſe.

דחק, Twice; to *preſs*, or *tread upon*. Jud. ii. 18. "by reaſon of them that "oppreſſed them, and *vexed* them." Joel ii. 8. "neither ſhall one ידחקון *thruſt* an-"other: they ſhall walk every one in his "path."

די, *What is required to ſatisfy*, *enough*, *ſufficiency*, or *plenty*. It occurs not as a verb. Exod. xxxvi. 5. מדי העבדה "*more than enough* for the ſervice." Lev. v. 7. "if his hand cannot reach to די שה "what is enough to get or procure a lamb." xxv. 26. כדי "about enough," *i.e.* enough; as the New Teſtament, *about* ſuch an hour, meaning, *at* it. Deut. xv. 8. די מחסרו "*ſufficient* for his need;" as much as he wants. Jud. vi. 5. "they came כדי *as* "graſhoppers for multitude;" altogether like, fully like. 1 Sam. i. 7. "year by "year מדי *when*, or as often as, ſhe went "up." Prov. xxv. 16. "haſt thou found "honey? eat דיך *ſo much as is ſufficient for* "*thee*, leſt thou be filled therewith, and "vomit it;" eat thy *quantum*, do not glut "thyſelf. Jer. li. 58. "the people ſhall "labour בדי ריק *in vain*, in very vanity, or "vanity enough; and the folk בדי אש *in* "*fire*;"—they loved vanity, and worſhipped fire, and they ſhould have enough, or their fill, of them. It is uſed as a particle; but ſtill expreſſes *energiam rei*.

מדי, The ſame. 2 Chron. xxx. 3. למדי *ſufficiently*.

דיה, Some bird of prey, Deut. xiv. 13. called דאה, Lev. xi. 14. from its manner of flying; and here named from its appetite, eating its fill, or as much as it can, and digeſting it, which other creatures, that over-eat themſelves, cannot. Iſai. xxxiv. 15. "there דיות ſhall *the vultures* "alſo be gathered together, every one with "her mate;" every ſpecies of the rapacious birds. דיו, *ink*, ſee in דוה. But ſee Mr. Parkhurſt.

דך or דכה, To *break*, or *bruiſe*, as in a mortar, or *ſtrike one thing againſt another*, as the waves do. Num. xi. 8. "or "דכו במדכה *beat it in a mortar*." Pſal. xxxviii. 9. "I am feeble and נדכיתי *ſore-*"*broken*." xliv. 20. דכיתנו "*thou haſt* "*ſore-broken us*." li. 10. "that the bones "which *thou haſt broken*, or bruiſed, may "rejoice."

דך, דכה, and נדכה, *Contrite*. Pſal. ix. 10. "The Lord will be a refuge לדך *to the* "*contrite*." li. 17. "the ſacrifices of God "are a broken ſpirit: a broken and *con-*"*trite* heart, O God, thou wilt not de-"ſpiſe;" that is, the Chriſtian ſpirit.

דכי, *Colliſion*. Pſal. xciii. 3. "the floods "lift up דכים *their waves*;" from their daſhing againſt each other. Prov. xxvi. 28. "a falſe tongue ישנא דכיו *ſhall hate*, or have "reaſon to hate, *its own bruiſing*;" *i.e.* ill-language. Such things come home to people. מדכה, A mortar, to pound in.

דכא, To *cruſh*, *tread under foot*, and break to pieces;—thence, *low abject*, *mean*, and one, who is ſo, in his own eyes, and differs from the laſt, which is confounded with it, as *pounding* and *cruſhing*, or bruiſing and treading down to the ground. Job iv. 19. "which *are cruſhed* "before the moth;" or eaſier—unleſs we mean *by* the moth. v. 4. "they are *cruſh-*"*ed*, or trod down, in the gate." Pſal. lxxxix. 11. "*thou haſt broken* Rahab "*pieces*, as one that is ſlain;" trampled upon. Lam. iii. 34. לדכא, "to *cruſh* "under his feet."

דכא, Applied to the broken ſpirit, Pſal. xxxiv. 19. *& alibi*; and is equivalent to דך *bruiſed*, though denominated from different roots. נדכא and מדכא, *caſt down, low, contrite.*

דכה, A *broke, hernia.* Deut. xxiii. 1. "He that is wounded, hurt, or damaged, "דכה *with a broke.*" There is no pretence to conſtrue it *the ſtones*, that I can ſee. The old tranſlation ſays, *burſting.*

הדוכיפת, Lev. xi. 19. and Deut. xiv. 18. Some unclean bird; *lapwing*; others, *upupa*, or *houp*—and named from its noiſe or cry. See Mr. Parkhurſt.

דלג, To *leap* and *bound*, as a deer. 2 Sam. xxii. 30. "by my God, *have I leap-* "*ed over* a wall." Cant. ii. 8. "*leaping* "upon the mountains." Iſai. xxxv. 6. "Then ſhall the lame man *leap* as an "hart;" fulfilled, Acts iii. 8. Zeph. i. 9. "In that day, will I puniſh all thoſe that "*leap* on the threſhold; which fill their "maſters houſes with violence and deceit." Young warriors are briſk, and bound like the hart, as above.

דלה, With a mutable ה, To *draw*, draw up, as water is, to *exhauſt*; and is applied to any thing, which is exhauſted, waſted, ſlender, or thin. Exod. ii. 16. "they came and *drew* water." Ver. 19. "and alſo דלה דלה *drew water enough for* "*us*, and watered the flock." Jud. vi. 6. "Iſrael was greatly *impoveriſhed*, becauſe "of Midian." 2 Sam. iii. 1. הלכים ודלים "*were going and waſting.*" Job xxviii. 4. "the flood breaketh out from places for- "gotten, or unknown to the foot: *they* "*are drawn up* by men; they wander to "and fro." Pſal. lxxix. 8. "we are "brought very low." cxlii. 7. "for דלותי "*I am brought very low.*" Pſal. xxx. 2. "I will extol thee, O Lord, for דליתני *thou* "*haſt condeſcended to me*, lowered, humbled "thyſelf to me, and not let mine enemy "triumph over me." Prov. xxvi. 7. ſtrange- ly and variouſly conſtrued; but is a beau- tiful compariſon, according to the natural ſenſe of the word, as above: "The legs of "the lame דלין are weak, ſlender, waſted; "ſo is a proverb in the mouth of fools." It loſeth its beauty and force, through being injudiciouſly, improperly, or untimely ap- plied. Iſai. xxxviii. 14. "mine eyes דלו "*fail*, are waſted, drawn dry, ſc. with cry- "ing to him that is on high." Ver. 12. מדלה יבצעני "*exhauſting he will cut me off*;" *i. e.* gradually waſte and wear me to no- thing. דלל has, like many others, a ra- dical doubled.

דל, Gen. xli. 19. "ſeven other kine "דלות *poor* and ill-favoured." Exod. xxiii. 3. "a *poor* man." Jud. vi. 15. "my fa- "mily is *poor* in Manaſſeh." And ſo often, with reſpect to God or man. *Poor*, low, meek, *i. e.* poor in ſpirit.

דל and דלת, The *leaf*, or thin part of a door; and, as ſuch, applied to the lips, which are the *leaves*, or door, of the mouth. Pſal. cxli. 3. "Set a watch, O Lord, be- "fore my mouth; keep דל *the door* of my "lips." Gen. xix. 6. "and ſhut הדלת *the* "*door* after him." 9. "came near to break "the *door*." It is plain, it means what opens and ſhuts to, which is the *thin leaf*; and, however thick, is, comparatively with the poſts, broad and *thin*. Exod. xxi. 6. "ſhall bring him to *the door*, or door- "poſt." 1 K. vi. 31. "and for the entring "of the Oracle he made דלתות *doors* of "olive-tree." 32. "the two *doors*, marg. "*leaves of the door*, were of olive-tree." 33. "ſo alſo he made, for the entring of the "temple—and the two דלתות *doors* [great folding doors] "were of fir-tree; the two "leaves [or little wickets] of the one דלת "*door* [or great folding leaf] were folding:" covered with golden Cherubs, ſc. the lion- man, and palm-trees in bloom—in alluſion to the perſeverance and ſteady reſolution of Chriſt, who triumphed over all the diffi- culties the Devil or man could throw in his way. 2 K. xii. 9. "took a cheſt, and "bored a hole in דלת *the lid* thereof." Job iii. 10. "becauſe דלתי the doors of my "belly were not ſhut," at his birth; that the lungs played, and mouth and other paſ- ſages,

ſages, were not kept cloſed. xli. 5. " Who " opened דלתי פניו *the doors of his face?*"—Who made his large, wide, opening jaws?" Pſal. lxxviii. 23. " opened *the doors* of hea- " ven;" as of a ſtore-houſe. Eccleſ. xii. 4. " the *doors* ſhall be ſhut in the ſtreet;" or alleys of the body:—or the doors, perhaps, of the belly, which Job ſpeaks of juſt above, as being opened at the birth; but, in old age, are almoſt ſhut again. Jer. xxxvi. 23. " when Jehudi had read three " or four *leaves*." The *leaves* of a door, and the *leaves* of a book, reſemble one another enough, to be called by the ſame name. Ezek. xli. 23. " the temple and the ſanc- " tuary had two *doors*; and the two דלתות " *doors* had two דלתות *doors* apiece, two " turning דלתות *leaves*: two leaves to one " דלת *door*, and two to the other;" as deſcribed above. The two great folding doors had each a double wicket in it; the one that opened forward to him that entered; and the other that ſhut after him—and ſo when any one came out.

דלת, " *The pooreſt ſort*, 2 K. xxiv. 14. of " the people." Jer. li. 15, 16. " of דלות " *the poor* of the people."

דלת, *The hair*; *à gracilitate*. Cant. vii. 5. " *the hair* of thine head is like purple." The thin ſlenderneſs of hair is well expreſſed by this name of it.

דלי, A *bucket*, to draw with. Num. xxiv. 7. " he ſhall pour the water out of " his *bucket*." Iſai. xl. 15. " behold, the " nations are as a drop of a *bucket*;" as nothing. Plural דליות, *the branches* of a tree, which are ſuckers, or *drawers up*, of the ſap, both from the tree and the ground. Jer. xi. 15. " *the branches* of it are bro- " ken." Ezek. xvii. 23. " in the ſhadow " of *the branches* thereof ſhall they dwell." Hence, a *dale*.

דלה, Only, Ezek. xxxii. 2, 13. to *trample* in the water.

דלף, To *drop*, or *fall down*, as rain, and decaying buildings. Job xvi. 20. " to my mediator, my friend, to him that " is made the curſe, doth my eye דלפה " *drop*," *fail*; waſted, tired with looking up, as under דלה, כלה, *&c.* Pſal. cxix. 28. " my ſoul *droppeth*, or ſinks down, with " grief." Eccleſ. x. 18. " by much ſloth " the building decayeth, and, through idle- " neſs of the hands, the houſe *droppeth* " *down*." And ſo will the houſe of God, through neglect.

דלף, A noun. Prov. xix. 13. *the dropping* of rain.

דלק, To *burn*, and *eagerly purſue*. Heat riſes from quick motion. *Inflant ardentes Tyrii—et ardet in arma magis.* Virg. cited by Leigh. to be hot and eager after a thing. Gen. xxxi. 36. " What is " my ſin, that thou *haſt ſo hotly purſued* " after me." Pſal. x. 2. " The wicked, in " his pride, *does perſecute* the poor." Prov. xxvi. 23. " *burning lips*;" hot, eager talkers, and who endeavour to inflame and kindle ſtrife. Iſai. v. 11. " till wine ידליקם " *inflame* them;" make them hot. Ezek. xxiv. 10. " kindle the fire;" make the fire burn.

דלק, A *perſecutor*. Pſal. vii. 14. " againſt " the *perſecutors*."

דלקת, An *inflammation*, Deut. xxviii. 22. Hence *deliqueo*, to melt with heat, and *deliquium*.

דמה, With a mutable ה, To *be ſtill, quiet, at reſt, ſilent*; and is as properly applied to the *ſtillneſs* of thinking and contemplation, as to the ceſſation of any motion, whether of life, the voice, ſtream of light, the eye, or of any other thing that moves. As this word is applied to any *ſtillneſs*, it may to that of *thinking*, forming and figuring things in the mind; which thoughts or images formed in the mind when drawn or deſcribed by the pen or pencil, are what we call *ſtill-life*. And this is the ſame with *ſimilitude*, *likeneſs*, *compariſon*. The word has no *peculiar relation* to *ſilence* of the voice from ſpeaking, but is a general term. The *ſilence* of thought, and the *ſilence* or ceſſation of life which we render by *cutting off*, ſeem at a wide difference. *Being put to ſilence*, keep

the idea in ſight: and if *thinking* may be denominated from its *ſilence*, *ſilence* [and not *thinking*, or forming a likeneſs] will be the general meaning of the word. Exod. xv. 16. ידמו "*they ſhall be ſtill* as a ſtone." Lev. x. 3. "and Aaron ידם *held his* "*peace*." Num. xxxiii. 56. "as דמיתי *I* "*thought* to do unto them." Jud. xx. 5. "and דמו *thought* to have ſlain me." Joſh. x. 12. "Sun, דום *ſtand thou ſtill*, upon Gi-"beon, and, thou moon, in the valley of "Ajalon. And the ſun ידם *ſtood ſtill*, and "the moon ſtayed." The ſun, moſt certainly moves, and is the cauſe of the motion of the earth, and of life, animal and vegetable. If it did not move, it could not affect us here. They who from hence argue againſt the knowledge of the prophets in philoſophy, can think of no other motion of the ſun, but a local one of its orb. What Joſhua ſpoke to, never ſignifies the orb—only the light; and he ſpoke to what was upon *Gibeon*, and bid it ſtay there. See Mr. Hutchinſon, and Mr. Spearman, on this miracle. Joel iii. 4. "the ſun ſhall be turned into darkneſs, and the moon לדם *into* "*ſilence*;" ſtagnant inactive matter. 1 Sam. xi. 9. "the wicked ידמו *ſhall be ſilent* in darkneſs." xiv. 9. דמו "*tarry*, till we come to you." Job xxix. 21. "*kept ſi-*"*lence*, at my counſel." xxx. 27. "my bowels boil, and *reſt* not." Pſal. iv. 5. commune with your own heart upon your bed, and *be ſtill*." xxxi. 18. "*let* "*them be ſilent* in the grave." xxxvii. 7. דום "*reſt* in the Lord." xlviii. 10. דמינו *we have thought* of thy loving-kindneſs, O God;" reſted in thought upon it, the mind not moving from it. l. 21. דמית *thou thoughteſt* that I was as thyſelf." lxxix. 7. "Who among the ſons of the mighty ידמה *can be likened* unto the Lord?" Our word *imagine*, to think, is *likeneſs*. lxxxi. 2. "I have behaved, and דוממתי *quieted myſelf* [or made myſelf like] as a child." Cant. ii. 9. "my beloved דומה *is* "*like* a roe." Pſal. lxii. 6. "my ſoul, דומי *wait thou* only upon God." *Grammar*, as far as I can ſee, makes no difference in the word, whether applied to *ſilence*, *ſtillneſs*, *thinking*, or *comparing*; but declines it the ſame way. Iſai. vi. 5. "Wo is me, for "נדמיתי *I am undone*." xv. 1. "Ar of "Moab is laid waſte, נדמה *is brought to* "*ſilence*." xl. 78. "To whom then תדמיון "*will ye liken God?*" xlvi. 5. "To whom "will ye *liken me*, and make me equal, and "compare me, ונדמה *that we may be like?*" Jer. xlix. 26. "all the men of war ידמו *ſhall* "*be ſilenced*." It is applied to cities and houſes, as well as men, which are ſaid to be *ſilenced*, when *deſtroyed*, as we uſe it of forts, ſhips, and batteries. Lam. iii. 26. "and "דומם *quietly wait*;" or, be waiting. Ezek. xxxii. 2. נדמית "*thou art like* a young "lion."

דמי, Iſai. xxxviii. 10. a *cutting off*. lxii. 6. *ſilence from ſpeaking*. 7. reſt, peace, or quietneſs.

דומה, דמיה, and דומיה. Pſal. xxii. 3. "and "לא דומיה לי "*there* is *no ſilence to me*;" I ceaſe not. lxv. 2. "praiſe דמיה *waiteth* for "thee." Though it is made a noun here by moſt, yet it ſeems a verb, the *jod* ſupplying the place of the radical ה, and the ה here to be *feminine*—praiſe דמיה *is fit*, or *ſuitable*, for thee. cxv. 17. "the dead praiſe "not the Lord, neither all they that go "down into דומה *ſilence*."

דממה. 1 K. xix. 12. קול דממה רקה "*a* "*ſtill ſmall voice*." Pſal. cvii. 29. "he "maketh the ſtorm דממה *a calm*."

דמות and דמיון, a *likeneſs*, or *compariſon*. Gen. i. 26. "God ſaid, Let us make man "in our image, כדמותנו *after our likeneſs*." v. 3. "Adam begat a ſon בדמותו in his "*own likeneſs*, after his image." God made Adam, ver. 1. in *the likeneſs* of God, and Adam begat a ſon in his *own likeneſs*. What is that likeneſs? The outward form is *human*; the inward relates to the qualities of the mind, the underſtanding and the will. God has no body, nor parts, as man has; but the form he appeared in to men, was *human*. *Reaſon* belongs only to the human form, of all the forms in this ſyſtem;—ſo

that creating man in the likeneſs and image of God, was creating him in that form God appeared in, and a rational intelligent being. And ſuch a one was Adam's ſon, like him. דמות is of the *plural* form, and *likeneſs*, we render it by, *ſingular*. But I take the ות to be formative of a noun; as alſo, it is the ſecond perſon of the verb, as well as ת. Be that as it will, to think is to form the picture, or likeneſs, in the mind, or fix and ſettle it there, and, like חרש, takes its meaning from what is viſible of thinking; *viz.* this, from the *ſtillneſs* and *fixedneſs*; that, from our being *deaf* and *blind* to any thing elſe, when loſt in thought.

דם, and דמים plural, The *blood*; whether from the *ſtillneſs* of its operations and effects, as a gentle and *ſtill* voice, above, is ſtiled דממה; or, from its being what thinking is performed by. But ſee Mr. Parkhurſt. And the word is uſed, ſingular and plural, indifferently—perhaps, as *water* and *waters* are, from its being a fluid; and may be ſpoke of, collectively, in the ſingular; and, with reſpect to its ſeveral repoſitories, and various channels it runs in, be plural—as ſea, and ſeas; the land, and lands; or, like the waters of a ſpring, as it continually flows, be, like that, ſpoke of in the plural number. A running ſpring conſiſts of many parcels of water; and ſo does the blood. And דם, in Hebrew, is uſed in the ſame latitude the word *blood* is in Engliſh. Gen. iv. 10. "the voice of דמי *the* "*blood* of thy brother." ix. 4. "fleſh with "the life thereof, which is דמו *the blood* "*thereof*, ſhall ye not eat;" life being forfeited, the *blood*, that is the cauſe of life, ſhall not be eaten, or contribute to the nouriſhment of נפש *the man himſelf*, in whoſe body it is the principal movement. xlix. 11. "the *blood* of grapes;" comparatively, and myſtically. Exod. iv. 25. Zipporah, the wife of Moſes, circumciſes her ſon, and throwing the foreſkin at the feet of Jehovah, ſays, "Surely חתן דמים—art "thou to me." We render this, *a bloody huſband:* but חתן is not *huſband*, but *father*, or *ſon-in-law*; and, Iſai. lxii. 5. we render it *bride-groom*. The words are ſpoke to Jehovah, who was to take our fleſh upon him; as, ver. 26. "So he, ſc. Jehovah, "let him go: then ſhe ſaid, חתן דמים למולת "*he is allied by blood*, or united in blood, "becauſe of the circumciſion." Circumciſion was the ſign and ſeal, that he would be made of the ſame blood with man, Gen. xvii. 13. "my covenant ſhall be in "your fleſh." Zech. ix. 11. "*as for thee*, "*by the blood of thy covenant, I ſend forth* "*thy priſoners out of the pit*. Jehovah was now come down, in perſon, to ſave them, and ſends Moſes into Egypt, to exemplify the ſalvation he would be to his church, by the deliverance of it out of Egypt. "*And it came to paſs, by the way in the inn*, "*that the Lord met him, and ſought to kill* "*him. Then Zipporah took a ſharp ſtone*, "*and cut off the fore-ſkin of her ſon*, and "*caſt it at his* [ſc. the Lord's] *feet*, and "*ſaid*, for thou art allied by blood to me. "Then he [ſc. Jehovah] let him [Moſes] "go: then ſhe ſaid, allied by blood thro' "the circumciſion;" or, with reſpect to the circumciſion. חתן, as a verb, is to contract the relation, which ariſes by marriage of father, and ſon, and daughter-in-law. God, by the ſign of circumciſion, had engaged to be *allied* to his church. Zipporah explains what ſhe means by calling Jehovah חתן דמים, by adding, that the circumciſion of her ſon was the ſign or ſeal of the ברית covenant, purification, and reconciliation; as it does alſo, why God ſought to kill him, but ſpared him, upon the circumciſion. The church was now to be married to God in a ſolemn manner, or owned as his people; but not till blood had purified and reconciled them to God, which it did, in the ſign on the ſon of Moſes, the mediator. xii. 7. "they ſhall take "of the *blood*." It being a ſubſtitute of the blood of Chriſt, all the ceremonies with were to ſhew them what that blood was to be to them, and what was to be done with

ſt. xxiv. 6. " Moſes took half of the *blood*, " and put it in baſons, and half of the " *blood* he ſprinkled on the altar." 8. " and " Moſes took the *blood* [in the baſons] and " ſprinkled it on the people, and ſaid, Be- " hold the *blood* of the *covenant*, which the " Lord *cutteth off* with you, on all theſe " words." It was the blood of the ſacri- fices ſprinkled upon them, to purify and reconcile them to God:—a figure of the blood of Chriſt, who cleanſes from all ſin, and reconciles to God. xxix. 12. " thou " ſhalt take of the *blood* of the bullock, " and put it upon the horns of the altar " with thy finger, and pour all the blood " beſide the bottom of the altar." This was at the conſecration-ſacrifice of the prieſts. The blood on the horns of the altar ſhewed it to be the glory and honour of Chriſt, who was made perfect by it; and ſhed his blood on the croſs, which run down to the foot of it. 20. " and take of " his blood, and put it upon the tip of the " right ear, *&c.*" ſanctifying all the facul- ties of their body and mind by it; and conſecrating the *right*, the choiceſt of their affections, to the utmoſt extremity, to God by that blood. xxx. 10. " Aaron ſhall " make an atonement upon the horns of it, " once in a year, with the *blood* of the ſin- " offering of the atonements;" to exhibit the blood to God, in the Holy of Holies, at the end of the year, when Chriſt entered the real Holy of Holies, to exhibit his own blood to God, and plead it in our behalf. xxxiv. 25. " thou ſhalt not offer the *blood* " of my ſacrifice, with leaven." This relates to the paſſover, which was to be eaten with unleavened bread. Lev. vii. 14. " it " ſhall be the prieſt's that ſprinkleth the " *blood* of the peace-offering." He that finiſhed the peace-offering, by ſprinkling the blood, the laſt and higheſt ceremony, ſhould have the bread offered with it, and eat it the ſame day; it all relating to one and the ſame perſon. 33. " he among the " ſons of Aaron, that offereth the *blood* of " the peace-offerings, and the fat, ſhall " have the right ſhoulder;" it being the moſt perfect obedience of Chriſt, who ſub- mitted to death. xx. 9. " his *blood* be upon " him;" he muſt anſwer for his own blood. Exod. xxii. 2. " if a thief be found break- " ing up [in the night-time] and be ſmit- " ten that he die, אין לו דמים, there is no " blood upon him," ſc. that ſmote the other. Num. xxxv. 19. גאל הדם " the " avenger of blood himſelf ſhall ſlay the " murderer." And the Redeemer is judge, and will avenge himſelf the blood of his ſervants, on their perſecutors. Deut. xvii. 8. " between *blood* and *blood*, between plea " and plea;" where blood has been ſhed, which may or may not require blood again. xxi. 7. " our hands have not ſhed this " *blood*." So ſaid Pilate of Chriſt's death. xxxii. 14. " thou didſt drink the pure *blood* " of the grape;" at their ſacred, as well as common feaſts. 2 Sam. xvi. 8. " all דמי " *the blood* of the houſe of Saul;" ſhed at different times; and the blood of different perſons; and ſo may well be *plural*. Iſai. xxxiii. 15. " that ſtoppeth his ears from " hearing of *blood*;" *i. e.* from conſenting to blood-ſhedding. Joel iii. 4. " the moon, " *i. e.* lunar light, לדם *into blood*;" or *qui- eſcent, ſtill*, inactive air, *i. e.* darkneſs. Zech. ix. 11. " his dominion ſhall be from ſea to " ſea, and from the river even to the ends " of the earth. As for thee alſo, by the " *blood* of בריתך *thy covenant*, I have ſent " forth thy priſoners;" I have releaſed thy priſoners, being reconciled by the blood of thy purification.

דמן, *Dung*, *caput mortuum*. מדמנה, a *dung-hill*. Iſai. xxv. 10. " as ſtraw is trod- " den down במו *in* מדמנה *a dung-hill*."

דמע, To *weep*; to *weech out*, or *ouze*. Jer. xiii. 17. " mine eye תדמע דמע " *weeping ſhall weep*, and run down דמעה " *with tears*."

דמע, *Liquor*, that drops from the preſs, as tears from the eye. Exod. xxii. 29. " thou ſhalt not delay to offer thy *full-* " corn, and דמעך *thy liquor*." We call it the *run* of the preſs, ſc. wine and oil. Firſt-

run, and firſt-*full*-grain, were to be offered; the prime, and what comes freeſt.

רמעה, A *tear* or *tears*. Pſal. lvi. 9. "put "thou my *tears* into thy bottle;" alluding to the lacrymals, which were put with the urns—and means, that God ſhould remember his tears, what he ſuffered, all his ſorrows. Pſal. lxxx. 6. "the bread of *tears*; "and giveſt them tears to drink." cxxvi. 5. "they that ſow in tears, ſhall reap in "joy." Mat. iv. 4. "Bleſſed are they that "mourn; for they ſhall be comforted." And yet the Law knew nothing of a future ſtate. Warburton and Voltaire. Dieu grace!

דן, To *judge*, *rule*, *order*, and is often in *hiphil*; to ſettle, or cauſe order to be kept, and that is, to *govern*. Gen. vi. 3. "my ſpirit לא ידון *ſhall not ſtrive* with "man always [ſhall not judge, or rule, amongſt men for ever, directing their affairs, and ſettling their diſputes, as the Spirit of God did then, by extraordinary powers, through the prophets:—now only by ordinary aſſiſtance and means] "ſeeing "he is fleſh;" become carnal, corrupted, and depraved. And the ſame reaſon holds ſtill. And whoever gives up himſelf to the fleſh, to earthly things, will be forſaken of the Holy Spirit, and left to himſelf." xv. 14. "the nation, whom they ſhall ſerve, דן "אנכי *will I judge*." xxx. 6. "Rachel "ſaid, God hath *judged me*." xlix. 16. "Dan ידין *ſhall judge* his people, as one of "the tribes of Iſrael." There was a tabernacle in Dan, and, conſequently, a religious and civil government kept up among them, till the captivity. Deut. xxxii. 36. "the Lord *ſhall judge* his people;" ſee that juſtice is done them. 2 Sam. xix. 9. "all the people were נדון *at ſtrife*;" in contention, as when a cauſe is heard. Job xxxvi. 31. "by them, ſc. the natural "agents, he *judges* the people; he gives "meat in plenty;" as a maſter of a family gives his houſhold meat in due ſeaſon. *Judging* here is *diſtributing*, or dividing, as a judge, to each his ſhare. Pſal. cx. 6. "he "*ſhall judge* among the Heathen;" ruling in the kingdom of men. xcvi. 10. ידון "he "*ſhall judge* the people righteouſly." Zech. iii. 7. "thou [Jeſus] *ſhalt judge* my houſe."

דין, A *judge*, *judgment*, the *cauſe to be judged*.

אדן, With the formative א, he who has the power of a judge and manager; a maſter, lord. It is ſpoke, indifferently, of God and man, and is writ אדון and אדני, as well as אדן, taking the participial *vau*, as in מדון, and the *formative jod*, as עני and others do, and retains it, as they do, with ſuffixes:—which hath furniſhed the Jews with an evaſion of אדנים, when applied to Jehovah; from whom Buxtorf and others have borrowed it. Mal. i. 6. "if I am אדונים "*lords*, where is my fear? ſays Jehovah of Hoſts." Which they would evade, by obſerving, that אדניך and אדניו are ſpoke of one perſon: but theſe, and ſuch like, are only the ſingular אדני with ſuffixes. See אחי, which declines like this. 1 K. xxii. 17. "theſe have no אדנים *maſter*," as we render it, refers as well to *Jehoſhaphat*, as to *Ahab*. The one fled through fear: the other retired, becauſe wounded. And ſo the army had no *maſters*, or chief commanders.

אדן, A *hinge*, that directs the motion of the door, and ſuſtains it, *i. e.* the *rider-hinge*; a *ſocket*.

מדן, in the plural מדנים; מדון, pl. מדונים, and מדין, pl. מדינים; *contention*,—which is the ſubject of judgment.

מדין, *Judgment*; מדינה, a *province*, or præfecture.

דנג in דונג, and rendered *wax*. Pſal. lxviii. 3. "as *wax* before the fire;" ſomething that will eaſily melt.

דעך, To *go*, or *burn*, *out*, as fire, a lamp, or candle, when the matter fails; and is applied to a ſtream, that dries up in hot weather, and differs from כבה, which is to *extinguiſh*, or *put out*, a light. Job xviii. 17. "when it is hot, נדעכו *they are con-* "*ſumed* out of their place." xviii. 5. "the "light of the wicked ידעך *ſhall be put [out]* "*out*." Pſal. cxviii. 12. "*they are ex-* "*tinct*

" *tinct*, as the fire of thorns;" which ſoon " *goes out*. Prov. xiii. 9. " the light of the " righteous rejoiceth: but the lamp of the " wicked *ſhall be put out*;" go out, as the fooliſh virgins, for want of oil. Iſai. xliii. 17. " *they are extinct* as tow, כבו they are " quenched."

דפי, Once, Pſal. l. 20. " and תתן דפי " *thou ſlandereſt* thine own mother's ſon:" a noun, from נדף a *ſtumbling-block*, *ſcandal*, *offence*. See Mr. Parkhurſt. Hence a *dupe*.

דפק, To *beat againſt*, and ſo drive along. Gen. xxxiii. 13. " if men " *ſhould over-drive them* one day, all the " flock will die;" literally, beat them along. Jud. xix. 22. מתדפקים, in hith. " *beating againſt* the door;" puſhing themſelves againſt it. And, Cant. v. 2. דופק " *beating*, or knocking, at the door."

דק, To *make*, or *be*, *thin* and *ſmall*, as duſt; any-way ſmall or minute. Gen. xli. 3. " *thin* of fleſh." 6. " *thin* ears " of corn." Deut. ix. 21. " *ground* it very " ſmall, even till it was דק *ſmall* as duſt." 2 Sam. xxii. 43. " I did ſtamp them as the " mire of the ſtreet, and אדיקם ארקעם " did ſpread them abroad;" as duſt. 2 K. xxiii. 6. ידק " *ſtampt it ſmall* to powder."

דק, A noun. Iſai. xl. 15. " he taketh up [ſcattereth about] " the iſles כדק *as a very* " *little thing*;" formed them as eaſily. 22. " that ſtretches out the heavens כדק *as a* " *curtain*;" as duſt. The duſt of the heavens, or its ſmall minute parts, ſtretch forth with immenſe ſtrength, and *expand* in all directions. God blew up this *expanding firmament* as eaſily, as if it had been the ſmall duſt of the ground, which the wind ſtretches out every way, or blows up in a cloud.

דק, Lev. xxi. 20. *crookt-backt*, or דק, a *dwarf*, marg. too *ſlender*; a ſmall or diminutive part.

די"ק. See Mr. Parkhurſt. A *battery*, or building for the battering rams to play from, 2 K. xxv. 1. *& alibi*.

דקר, To *ſtab*, or *pierce*, as with a ſword. Jud. ix. 54. " his young man *thruſt* " *him through*, and he died." Zech. xii. 10. " they ſhall look unto me, whom they " *have pierced*." It is Jehovah who ſpeaks: Jehovah, therefore, in man, was pierced.

מדקרות, Prov. xii. 18. " *the piercings* of " a ſword."

דר, To *go about freely*, here and there, or any-where. Pſal. lxxxiv. 11. " I " had rather be a door-keeper in the houſe " of my God, מדור [in the infinitive mood] " *than to dwell* [have my full range and ſwing] " in the tents of wickedneſs." It is oppoſed to the confinement of a door-keeper. Ezek. xxiv. 5. לקוח " *Take* the " choice of the flock, and דור *burn* alſo, " marg. *heap*, the bones under it, and make " it boil well, and let them ſeethe the " bones of it therein."

דר and דור, The time, ſpace, ſphere, and courſe, or round, of life; a generation, or people of one age. Gen. vi. 9. " Noah " was a juſt man, and perfect, in דרתיו *his* " *generations*." vii. 1. " in this דור *gene-* " *ration*;" age, *ſeculum*. It is plural, when ſpoke of the *years* of the life of any one; and ſingular, of one *age*, or one generation, *i. e.* the people of the ſame age or time. xv. 16. " the fourth דור *generation*, they ſhall " return hither." xvii. 12. " every man-" child לדרתיכם in your *generations*." This differs from תולדה *generation*, as *begetting* and *living* do. Exod. iii. 15. " this " my memorial לדר דר *to all generations*." xvii. 16. מדר דר " *from generation to gene-* " *ration*." Lev. xxiii. 43. " that your *ge-* " *nerations* may know." Deut. i. 35. " this " evil *generation*." xiv. 5. " God is in the " *generation* of the righteous;" with the people that is righteous." xxiv. 6. " this is " the *generation* of them that ſeek him;" the life, manner, or courſe of their life, *viz.* to be bleſſed. xlix. 20. " he ſhall go " עד דור *to* [*after* or *like*] *the generation* of " his fathers;" in like manner. Iſai. xxxviii. 12. דורי " *mine age* is departed, and " is removed from me, as a ſhepherd's " tent." Hezekiah compares his ſphere to move in, and his time or period of life, to a ſhepherd's

a ſhepherd's tent, which, by the ſentence of God, was now to be removed. The ſhepherd's tent is what he moves about with him, whilſt he attends his ſheep from place to place; and this was now to be taken quite away, his *courſe* to be ended, the ſphere he moved about in, to be taken away. liii. 8. "and who ſhall *conſider* his "*generation?*" courſe and manner of life. Perfectly innocent, and beneficent, and full of goodneſs, as had been the whole courſe of the life of Chriſt, yet no regard was had to it, at his death.

דור, A *ball*; or ſomething ſpherical, that moves eaſily any way. Iſai. xxii. 18. "I "will ſurely turn and toſs thee כדור *like a* "*ball.*"

הדור, Iſai. xlv. 2. "and make הדורים "the *crooked places* ſtrait." *Crooked, round-about roads.* Parkhurſt.

כדור, Iſai. xxix. 3. See under כדר.

דרור, *Liberty, freedom.* Lev. xxv. 10. "ye ſhall hallow the fiftieth year, and pro-"claim *liberty* throughout the land, unto "all the inhabitants thereof;" with a reſtoration to their own again, and to live as they pleaſed—to go, as we ſay, where they pleaſed. This was, after ſeven times ſeven years ſhould be elapſed, when every child of God ſhall have that given, *which ſhall be his own*, Luke xvi. 12. Iſai. lxi. 1. "to "proclaim *liberty* to the captives." Jer. xxxiv. 8. "to proclaim *liberty* unto them, "that every man ſhould let his man-ſer-"vant go free."

דרור, An adjective, rendered *free* and *pure*. Exod. xxx. 23. "thou ſhalt take "unto thee of principal ſpices, מר דרור of "*pure myrrh* five hundred ſhekels." The beſt myrrh is that which is *friable* and clear. And its crumbling and rolling under the fingers, as any thing round does, ſeems to be well expreſſed by this word; and to diſtinguiſh myrrh from *ſtacte*, which is *liquid gum*, and a voluntary exſudation of the ſame tree, and the נטף, ver. 34. uſed in the holy perfume.

דרור, Some bird. Pſal. lxxxiv. 4. "the "ſparrow has found an houſe, and דרור *the* "*ſwallow* a neſt for herſelf, where ſhe may "lay her young, even thine altars, O Lord "of Hoſts, my King and my God." Prov. xxvi. 2. "as a *ſwallow* by flying." Not the pigeon, wild or tame, as ſome ſay, but the *ſwallow*, which builds near fire-places, as in the pſalm; in chimneys with us, where flies are to be found;—and, in courſing after them in the air, will, for hours together, fetch round upon round, up and down, and in all directions; purſuing the ſame *crooked tortuous round-about ways* in the air, and in a manner that no other bird does, including the *martin*, which is a kind of *ſwallow*, and which neſts, in the moſt familiar manner, under our windows.

דרדר, The word doubled, a *thiſtle*. Gen. iii. 18. "thorns alſo and *thiſtles* ſhall it "bring forth to thee." Sin ſhall bring trouble with it, as naturally as the earth does ſuch prickly plants. Hoſ. x. 8. "the "thorn and the *thiſtle* ſhall come upon "their altars."—Named from its make, and its ſeed being incircled round with a ſphere of legs, which it rolls every way upon, till they break off, and it drops: but it is a long way the ſeed is conveyed, from the plant, by this means.

דר, Eſth. i. 6. "upon a pavement of "red and blue, and דר *white* and black "marble." *Bochart* ſays, a *pearl*, vol. iii. p. 708. Perhaps the *variegated* marble, irregularly marked.

מדרה and מדורה, Iſai. xxx. 33. and Ezek. xxiv. 9. a *round pile*, or *pyre*, Parkhurſt; and through which the fire acts in every direction. It is its compaſs, or ſphere of action; and the verb דור, Ezek. xxiv. 5. ſeems borrowed, as in ſome other inſtances, from the noun, to *pile up*.

דראון, Twice, as a noun. Iſai. lxvi. 24. "*an abhorring* to all fleſh." And, Dan. xii. 2. ſhall awake, ſome to everlaſting life, and "ſome to ſhame, and everlaſting *contempt*."

דרבן, A *goad*. 1 Sam. xiii. 21. "a file—"to ſharpen the *goad*." Eccleſ. xii. 11.

" The words of the wiſe are like *goads*;" to ſtir up and rouſe the lazy and indolent, and turn the wanderer into the way. Hence, to *drub*.

דרג, Twice, as a noun. Cant. ii. 14. " my dove is in the clefts of the rock: in " the ſecret places המדרגה of the *ſtairs*." Ezek. xxxviii. 20. " the mountains ſhall be " thrown down, and המדרגות *the ſteep pla-* " *ces*, marg. towers or ſtairs, ſhall fall." Why *ſtairs*, doth not appear.—Steep places, or *rocky grounds*, the context, in both places, juſtifies.

דרך, To *extend*, or *ſtretch forth*, *tendo*, *proceed*, *go along*; and is proper to a man in walking along, or any thing elſe that *goes along*. Num. xxiv. 17. " there " דרך *comes* a ſtar out of Jacob." Deut. i. 36. " to him will I give the land דרך בה *he* " *hath troden upon*, or walked in." xi. 24. " wherein the ſoles of your feet תדרך *ſhall* " *tread*." Jud. v. 21. " O my ſoul, תדרכי " *thou haſt troden down* ſtrength." ix. 27. " gathered their vineyards, and וידרכו *trode* " the grapes;" by walking upon them. This word deſcribes *walking*, and walking is *treading*. xx. 43. והדריכהו " *trode them* " *down* with eaſe." 1 Chron. v. 18. דרכי קשת " *to ſhoot with the bow*;" *that held forth the bow*. The larger ſort ſtood upright upon the ground, with the foot againſt the lower end, and one hand upon the upper end, the other hand drawing the arrow. The leſſer ſort was held out, as we do a fowling-piece. Pſal. vii. 13. " *he hath bent* " his bow;" the oppoſition of providence to wicked meaſures. lviii. 8. ידרך חצו " *he* " *will point his arrow* at them." lxiv. 4. " *they ſhoot forth* their arrows, even bitter " words." Iſai. v. 28. " whoſe arrows are " ſharp, and all their bows *bent*." The word is uſed both to the *bow* and the *arrow*. Jer. ix. 3. " *they bend* their tongue, " their bow, with falſhood;" their tongue they charge with falſhood, as a bow is with an arrow. li. 3. " *againſt him that ſhall* " *bend* [the relative pronoun being underſtood, as in other places] " הדרך ידרך *ſhall* " *the archer bend* his bow." Iſai. lxiii. 3. & *alibi*, " *I will tread them* in my wrath."

דרך, According to the context, *one that extends the bow*, *an archer*, *one that walks or treads*; and alſo, *pronus*, whoſe poſture is not erect, but extended along the ground. Job xl. 14. [19.] " Behemoth—is the chief " of all דרכי אל *the ways* of God:" rather, of *the brute-creatures* God has made. Pſal cii. 24. ענה בדרך כחי " he hath brought " down my ſtrength *in the way*;" to the ground, *in pronum*, as what is extended on the ground, is brought down and humbled.

דרך, A *way*, *road*, or *path*, as what is *extended* before you, or what you go *along* in; *method*, *cuſtom*, or *manner*. It is the way of God or man; or the way that God puts man, in a religious ſenſe, or he puts himſelf. And, by the like figure that Chriſt is called *the way*, in the New Teſtament, it is the object of worſhip in the Old Teſtament. Gen. iii. 24. " to keep the *way* of " the tree of life;" or the way to heaven. Chriſt is that way. vi. 12. " all fleſh had " corrupted his *way* on earth,"—Noah and a few excepted. Amos viii. 14. " and ſay, " Thy God, O Dan, liveth; and *the way* " of Beerſheba liveth." Hoſ. x. 13. " thou " didſt truſt in *thy way*, and in the mul- " titude of thy mighty men."

מדרך, The treading of the foot, Deut. ii. 5.

דרכמון and אדרכן, A *drachm* or *dram*. Ezra ii. 69. " they gave after their ability, " threeſcore and one thouſand דרכמונים " *drams* of gold." 1 Chron. xxix. 7. " they " gave, for the ſervice of the houſe of God, " of gold five thouſand talents, and ten " thouſand אדרכנים *drams*." Ezra viii. 27. " twenty baſons of gold, of a thouſand " אדרכנים *drams*."—Some piece of money, of what value doth not appear. Not a large piece, becauſe, *they gave of their ability* implies that ability was ſmall; as other circumſtances ſhew it was:—threeſcore and one thouſand guineas, ſuppoſe, had been a very large ſum; a baſon of a thouſand pounds value, too large for uſe. It is

ſuppoſed

ſuppoſed to be a Greek word; but, probably, named from being a *ſtampt* coin, of a particular weight, which it was uſed for, and formed, as other words, with or without the formative א.

דרם, whence דרום, The *South*. Deut. xxxiii. 23. "O Naphtali, poſſeſs thou the "Weſt and the *South*." Q. Job xxxvii. 17. "How thy garments are warm, when "he quieteth the earth מדרום from the "South;" perhaps *South-wind*, which is a warm wind—or, is it, when the earth turns from the ſouthern to the weſtern ſun, *i. e.* in the afternoon? Eccleſ. i. 6. "the wind "goeth toward the *South*, and turneth "about unto the North." The text doth not ſay, *the wind goeth*—it is the tranſlators addition. It is the ſolar light that *goeth towards the South, and turneth about unto the North*. See Mr. Hutchinſon under this word; and *The Inquiry*, &c. p. 138, & *ſeq.*

דרש, To *inquire after, conſult, aſk*, or *demand* an account of. בקש is to *ſeek*, or *ſearch after*. Gen. i. 5. "your blood of your "lives אדרש *will I require*. xxv. 22. "Rebekah went to *inquire* of the Lord." So there was an Oracle before Moſes. Exod. xviii. 15. "the people come unto me, to *in*"*quire* of God." Moſes's ark was not yet made; and, poſſibly, that they inquired at now, was what Rebekah had inquired at. 1 Chron. xiii. 3. "let us bring the ark of "God to us: for we *inquired* not at it, in "the days of Saul:" and yet Saul had an ark, which he inquired at. Job iii. 4. "let "the day be darkneſs; let not God *regard* "it from above:—as, Deut. xi. 12. "a "land which the Lord thy God *careth for*: "the eyes of the Lord thy God are always "upon it." To *regard* is to *look upon*, or look after, implied in *inquiring after*. Pſal. x. 13. "*thou wilt not take account of*," or judge. Iſai. lxv. 1. נדרשתי "*I am ſought*, "or diſcovered, by them that aſked not, or "deſired it not."

מדרש, 2 Chron. xiii. 22. "the *ſtory*, or "chronicle of the prophet Iddo;" a memorandum-book, *to be conſulted*.

דש, To *tear to pieces*, as the ear of corn by treading with cattle; by a wheel, or whatever other way they had. Jud. viii. 7. "and דשתי *I will tear* your "fleſh with thorns." 2 K. xiii. 7. "as "duſt לדש *by threſhing*," ſc. is made by tearing to pieces. 1 Chron. xxi. 20. דש "*was threſhing* wheat." Job xxxix. 15. "that the wild beaſt תדושה *may break* "them;" the eggs. Iſai. xxviii. 27. "the "fitches לא יודש *are not threſhed* with חרוץ "a threſhing-inſtrument; neither is a cart-"wheel יסב *turned about* upon the cum"min." 28. "bread-corn is bruiſed [or ground] "כי לא לנצח אדוש ידושנו *for the* "*tearing-inſtrument would not tear it to* "*pieces for ever*." xli. 15. "a new ſharp "threſhing-inſtrument having teeth: חרוש "thou ſhalt threſh, or tear, the mountains, "and תדק *beat them ſmall*." Jer. l. 11. "as the heifer דשה *that treadeth the corn*." Amos i. 3. "becauſe דושם *they have torn* "*to pieces* Gilead with *iron ſharps*;" an inſtrument, like an harrow, with ſharp points to it.

אדוש, Iſai. xxviii. 28. An inſtrument to tear, or ſtamp to pieces, the ears of corn; a noun with a formative א.

דיש, *Threſhing*. Deut. xxv. 4. "thou "ſhalt not muzzle the ox בדישו at his "treading out the corn;" or turning the wheel, perhaps.

מדשה, Iſai. xxi. 10. "O מדשתי *my* "*threſhing*, and the corn of my floor;" the object of divine vengeance.

דשא. There are three other words, חציר, ירק, and עשב, that are uſed to the ſame, or like purpoſe, and are nearly related in ſenſe. This is what we call *graſs*. חציר is rendered *graſs*, which it is, as *greens* conſiſt of *pipes* or *ſtalks*. ירק is the thin, *frothy*, fading part of the graſs or herb. עשב is a general term for all we call *herbs*. Theſe three are not uſed as verbs; but דשא is. Gen. i. 11. "Let the earth תדשא דשא "*graſs graſs* [produce graſs] עשב *the* "*herb* ſeeding ſeed; the fruit-tree bearing "fruit;" where *graſs* is every thing that ſprouts,

ſprouts, or becomes green, in its ſeaſon. 12. " the earth brought forth דשא עשב the " *green herb.*" Joel ii. 22. " the paſtures " of the wilderneſs דשאו do ſpring."

דשא, *Graſs*, the green of the herb. Deut. xxxii. 2. " as the ſmall rain upon " דשא *the tender herb.*" 2 K. xix. 16. " as " עשב *the herb* of the field, or ירק דשא *ten-* " *der graſs.*" Prov. xxvii. 25. " The hay " appeareth, and דשא *the graſs* is ſeen."

דשן, To *make fat.* Deut. xxxi. 20. " and they ſhall have eaten, and filled " themſelves, and דשן *waxen fat.*" Pſal. xxiii. 5. " *thou makeſt fat* my head with " oil." Prov. xi. 25. " The liberal ſoul " *ſhall be made fat.*" Iſai. xxxiv. 6. " The " ſword of the Lord is filled with blood, " הדשנה מחלב *it is made fat with fatneſs*;" the fat of animals.

דשן, *Fat*, or *fatneſs*. Jud. ix. 9. " the " olive-tree ſaid unto them, Shall I leave " my *fatneſs?*" Pſal. xxxvi. 9. " They " ſhall be ſatisfied with the *fatneſs* of thine " houſe." lxv. 12. " thy paths, or clouds, " drop *fatneſs.*" xxii. 30. " all דשני *that* " *be fat* upon earth."

דשן, *Aſhes*; or, as we have ſeen before, any fat nutritive matter. Leigh ſays, " *Con-* " *trario modo, qui omni pinguedine caret.*" Had he ſaid, *qui omni pinguedine abundat*, he had hit the truth; aſhes having a rich nutritive fatneſs in them. See alſo אשמנים in שמן. Lev. i. 6. " the place of *the aſhes.*" iv. 12. " the whole bullock ſhall he carry " forth, without the camp, unto a clean " place, where הדשן *the aſhes* are poured " forth." vi. 10. " ſhall put on his linen " garment, and his linen breeches ſhall he " put upon his fleſh [the emblematic dreſs of purity] " and take up the aſhes—and " put them beſides the altar—and put on " other garments, and carry forth the aſhes " without the camp." Chriſt was the ſacrifice which ſuffered the fire; and clean, dead or alive; as prieſt he offered himſelf; but was carried out without the camp by thoſe that were not clean—ſo, not by the prieſt in the linen garments. Jer. xxxi. 40. " the whole valley of the dead bodies, and " of the *aſhes*, and all the fields unto the " brook of Kidron, ſhall be holy unto the " Lord." Does this refer to Chriſt's agony in the garden, beyond that brook? And were the whole burnt-ſacrifices burnt here, and the aſhes laid here?—and ſo all ſanctified by the completion of the type here?

דשן is uſed as a verb, from the ſenſe of the noun, as many others are. Num. iv. 13. " and דשנו *they ſhall take away the aſhes* " from the altar;" literally, *ſhall aſh the altar*, as we ſay, *duſt any thing*, for doing away the duſt from it. Pſal. xx. 4. " re- " member all thy offerings, and thy burnt- " ſacrifice ידשנה *accept*, marg. *turn to aſhes*, " or *make it fat—and thy burnt-ſacrifice*, " which ידשנה *is reduced to aſhes*;" as שרש to *root*, may mean *up* or *down*. The bullock, on the great day of atonement, was burnt whole, and reduced to aſhes.

דישון, Some clean animal, Deut. xiv. 5. *pygarg*; ſome ſpecies of the deer-kind. If from דש, it ſpecifies their *ſtamping*—which ſeveral ſorts, and, particularly, the *antelope*, are very remarkable for. Mr. Parkhurſt, from the *aſhen* colour. Vid. Bochart, vol. ii. 902, 903.

דת, A *ſtatute*, *law*, or *appointment*—in *Ezra*, *Eſther*, and *Daniel*; and once, Deut. xxxiii. 2. conſtrued there *a law*. But if it is a *participle*, as the ſenſe and context require, it muſt be conſtrued, not *a fiery law*, or *a fire of law*, but, *at his right hand was the fire placed*, or *ſet*; meaning that great and terrible fire Jehovah made his appearance by, to Moſes and all Iſrael, at Sinai; and which is ſo often referred to in SS. as in this verſe alſo, *he ſhined forth from mount Paran*. He appeared in glory, when all the hoſt of heaven ſtood as ſervants attending upon him; as, Hab. iii. 3, 4, and 1 K. xxii. 19. " I " ſaw the Lord ſitting on his throne, and " all the hoſt of heaven ſtanding by him, " on his right hand, and on his left."

ה. *He,*

IN numerals denotes 5, and ſounds *e*. It is a *ſervile*; and is *prefixed*, or *poſtfixed*, never inſerted, as ו and י are. *Prefixed*, is *emphatical*, as our *the*; and ſometimes ſupplies the place of a radical נ. Gen. iv. 9. השמר "*the keeper* of my brother am "I?" And the *interrogation* is in the order of the words. Deut. xxxii. 1. "Give ear, "השמים *O ye heavens*, and אדברה I will "ſpeak:"—or, Let *the* heavens give ear; —and let *the* earth hear. Ver. 4. הצור "*the rock*." We call it *interrogative*, as uſed ver. 6. הלידוה—: and הלוא, "*Is not* "*he* thy father?" But it is as often, perhaps, wanting, where we ſhould think it equally neceſſary; as, ver. 30. איכה "*How* "ſhould one chaſe a thouſand?" and ſo where *the* ה *emphatical* is wanting.—Niceties which, perhaps, depended upon the ear, as *a*, *an*, and *the*, in a great meaſure, do with us. ה poſtfixed is *feminine*, and *to*, or *towards*. It is alſo a pronoun feminine of the third perſon: and ה feminine in reg. is changed into ת, but not ה maſculine. ה is alſo ſubjoined to the imperative mood, and future tenſe, as in אדברה above; and to the pronoun אתך *thou*, m. אתכה.

הא, Uſed as an exclamatory *particle*, *here*, as preparatory to ſpeaking, Gen. xlvii. 23. and Ezek. xvi. 43.

הב, or הבה with a mutable ה, to *give*, *bring to*, put one thing to, or upon another. Gen. xxix. 21. הבה "*give* me my "wife." xxx. 1. הבה "*give* me children, "or elſe I die." xlvii. 17. "Joſeph ſaid, "הבו *Give* your cattle." Ruth iii. 15. הבי "*give*, or reach hither, the vail that is on "thee." Prov. xxx. 15. "The leach has "two daughters, הב, הב, *Give*, *give*;" ſc. covetouſneſs is always craving. Hoſ. iv. 18. "they love, הבו, *Give ye*." Gen. xi. 3. "they ſaid one to another, הבה *Go to*, let "us make brick;" *detur*, *grant*—by way of preface, *if you allow it*, or ſomething of that kind.

יהב, A noun with a formative *jod*, and which has, without any apparent reaſon, been made the verbal root; a *burden*. Pſal. lv. 23. "Throw on Jehovah יהבך *thy bur-* "*den*;" what is laid or put upon thee. 1 Pet. v. 7.

הבהב, A double word, Hoſ. viii. 13. "the ſacrifices הבהבי *of my own appoint-* "*ment* [or demand] they offer: and the "fleſh they may eat; the Lord does not "accept them;" or, if they offer me ſacrifices, I will not accept them. Mr. Parkhurſt, "*my continually-repeated offerings*."

הבל, To fruſtrate, deceive the hopes, to be unſatisfactory; or, to be vain, vile, and of no ſervice. 2 K. xvii. 15. "they "followed ההבל *vanity* [or, *the vain thing*] "and יהבלו *became vain*;" or worthleſs. Job xxvii. 12. "Why then הבל תהבלו *are* "*ye altogether vain?*" Jer. xxiii. 16. "Hearken not unto the words of the pro- "phets that propheſy unto you; they "מהבלים *make you vain*." Theſe places ſhew, that the ה is radical, and this a different root from בל, בלה, יבל, and נבל.

הבל, *Vanity*, as a noun, is a common name for the heathen deities. Deut. xxxii. 21. "they have provoked me to anger "with their *vanities*." Job vii. 16. "let "me alone, for my days are *vanity*." Pſal. xxxix. 6. "every man is altogether *va-* "*nity*. Surely every man walketh in a vain "ſhadow." lxii. 10. "they are altogether "lighter than *vanity*." xciv. 11. "the "Lord knows the thoughts of man, that "they are *vanity*." Your natural-religion-men, and other free-thinkers, will not allow this; but call their thoughts *wiſdom*—and it is ſuch as the Devil taught Eve. Iſai. xxx. 7. "ſhall help הבל *in vain*, and ריק "to no purpoſe." xlix. 4. "I have labour- "ed לריק *in vain*; I have ſpent my ſtrength "לתהו *for nought*, והבל and *in vain*." Jer. xvi. 19. "lies, *vanity*, and things wherein "there is no profit."

הברו, Iſai. xlvii. 13. which is altered into הברי, and conſtrued *viewers*. See בר.

הגד [for there appears no reaſon o make נגד the root] with a mutable ה, to *ſet before*, ſo to *declare*, or *ſhew*. Gen. xii. 18. " Why לא הגדת *didſt thou not tell* me?" xliii. 6. " and נגד *we told* him."

מגד and מגדן, in a general ſenſe, *precious* nd *valuable things*, that deſerve the pre- ference, *things to be preferred*. Gen. xxiv. 53. " the ſervant brought forth jewels—he " gave alſo to her brother, and to her mo- " ther, מגדנת *precious things*." Deut. xxxiii. 13. " Bleſſed of the Lord be his land ממגד " *for the precious things* of heaven—*for the* " *precious things* brought forth by the ſun." Cant. iv. 13. " thy plants are an orchard of " pomegranates, with פרי מגדים *pleaſant* " *fruits*, camphire with ſpikenard." 16. " let my beloved come into his garden, " and eat פרי מגדיו *his pleaſant* fruits;" the fruit of his choiceſt plants.

מגיד, A meſſenger; *i. e.* one who gives n account, or is ſent to declare any thing. Jud. xiv. 19. מגידי " *them that expounded* the " riddle."

נגד is uſed as a *prepoſition*, *before*, or *in he preſence of*. So the reflection from a glaſs, or water, is נגד *preſented to*, or *ſet before* us. In this ſenſe, Gen. ii. 18. " I " will make an help כנגדו *ſuch as his coun-* " *terpart*;" what ſhall ſet himſelf before him, by a repreſentation—*another ſelf*. xxi. 16. " ſhe went and ſat down מנגד *over-* " *againſt* him." xxxi. 32. " *before* our bre- " thren diſcern thou what is thine with " me." Num. xxv. 4. " *before* the ſun;" in the ſight of the ſun. Deut. xxviii. 66. " thy life ſhall hang in doubt מנגד *before* " *thee*." xxxii. 52. " thou ſhalt ſee the " land מנגד *before*;" in proſpect. Joſh. v. 13. " there ſtood a man לנגדו *over-againſt* " *him*;" before him. vi. 5. " the people " ſhall aſcend every man נגדו *ſtrait before* " *him*." Jud. ix. 17. " threw his life מנגד " *far*;" from before him, as a thing he did not regard. Pſal. xxxviii. 12. " my lovers " and my friends ſtood מנגד *aloof* from my " ſore;" from being before. Prov. xxi. 30. " There is no wiſdom, nor underſtanding, " nor counſel נגד *againſt* the Lord;" or *be- fore*, that can ſtand before the Lord.

נגד and נגיד, *One ſet before*, or at the head of, others; a *captain*, or *chief*. 1 Sam. ix. 16. " thou ſhalt anoint him to be *cap-* " *tain* over my people Iſrael." 1 Chron. v. 2. " Judah prevailed above his brethren, " that *the chief ruler* ſhould be of him;" the Meſſiah. ix. 11. נגד " *the ruler* of the " houſe of God." Job xxix. 12. נגידים " *the nobles* held their peace." Prov. viii. 6. " I will ſpeak of נגידים *excellent things*;" " things worthy to be ſet before us.

הגה, To *mutter to one's ſelf*; to *murmur*, *moan*: and is uſed for the growl- ing of the lion, as well as moaning of the dove; and aſcribed to the tongue of man, and to his heart, or inward muttering and meditation. We cannot think without words. Mr. Parkhurſt—*Such a ſtudy and intention of mind, as often burſteth out into voice*. Joſh. i. 8. תהגה " *thou ſhalt meditate* " therein." 2 Sam. xx. 13. " every one " that came to him, ſtood ſtill. When הגה " *they had moaned*, or lamented, from the " high way, all the people paſſed on after " Joab." Amaſa lay at firſt wallowing in his blood, in the high way; and the peo- ple gathered about him, upon which, he was removed, into the adjacent field—and the people, having moaned, or lamented over him, paſſed on. So it need not have been rendered *removed*, in this place; which is expreſſed by סב, ver. 12. where his *removal* is ſpoke of. Job xxvii. 4. " nor " my tongue יהגה *utter*, or *mutter*, deceit." Pſal. ii. 1. " and the people יהגו *imagine* a " vain thing?" So, both the *initial* and *final* ה are mutable. Prov. xxv. 4. סיגים מכסף " *droſs mixed with ſilver* הגו *ſplutters*, " *huzzes*, makes a muttering noiſe." 5. " the " wicked הגו make a ſplutter, or breed confu- ſion, before the King;"—or, הגו רשע " men " lament, and moan at wickedneſs, before " the King." But the compariſon from the ebullition impure mixtures make in fuſion, ſeems to lead to the firſt conſtruction. Iſai. xxvii. 8. הגה " *he ſhall roar* with his rough " wind,

" wind, in a day it is eaſt;" the ſtorm and tempeſt of God againſt the wicked, and emphatically called an *eaſt-wind*, as the *right hand* is uſed for *power*. xxxi. 4. " as " the lion, and young lion, *ſhall roar*, or " *growl*, over his prey." xxxviii. 14. " I " *did mourn* as a dove." Lam. i. 5. " for " the Lord הוגה *hath afflicted her*:"—from יגה.

הגה, Any *murmuring*, *moaning*, or *meditation*. Job. xxxvii. 2. " and the *ſound* " that goeth out of his mouth;" *murmur cæli*. Pſal. xlix. 4. הגות " *the meditation*, " or thoughts of my heart." xc. 9. " our " years waſte away, as it were הגה *a thought*, " or meditation." Ezek. ii. 10. " *mourn-* " *ing*, or moaning."

הגיג, A double word, Pſal. v. 2. *meditation*.

הגיון, Pſal. ix. 17. xix. 15. " the *medi-* " *tation* of my heart;" which I would underſtand of *premeditated* words, or *precompoſed* pſalm, as Mr. Parkhurſt explains the word. Pſal. xcii. 4. " for הגיון *a pſalm* upon " the harp." So, Pſal. ix. 17. " the wicked " ſhall be ſnared in the work of his own " hands. הגיון סלה;" a *ſentence* worthy of memory, or repetition.

הגינה, from גן to *protect*, or *fence*, Ezek. xlii. 12. the *fence*, or out-ſide wall. Qu.

הד or הדה occurs as a verb. Pſal. xxviii. 7. " with my ſong אהודנו *will I praiſe* " *him*." xlv. 18. " the people יהודוך *ſhall* " *praiſe thee* for ever:"—which comes ſo near to ידה to confeſs, or make acknowledgements to [as, Gen. xxix. 35. *& alibi*, " ſhe ſaid, Now אודה *will I praiſe* the " Lord."] that the root ſeems to be the ſame, as הלך and ילך are. See in יד to *project*, *caſt*, *confeſs*.

הדם, A *foot-ſtool*, or *reſting-place* of the feet; from דם. 1 Chron. xxviii. 2. " I " had in mine heart to build a houſe of reſt " for the ark of the covenant of the Lord, " and for הדם *the ſtool* of the feet of our " God." Iſai. lxvi. 1. " The heaven is " my throne, and the earth is my *foot-* " *ſtool*."

הדם, The *myrtle*; one of the trees, whoſe boughs were uſed at the Feaſt of Tabernacles. Neh. viii. 15. " olive and " pine branches, and *myrtle* branches, and palm branches, and branches of the thick " tree, to make booths." Iſai. xli. 19. and lv. 13. it is reckoned among the trees of uſe and value, that, in the day of the Goſpel, ſhould come up, inſtead of the uſeleſs and barren ſhrubs.

הדף or נדף, To *beat*, *puſh*, or *thruſt away*. Deut. vi. 19. " to *caſt*, or drive, " *out* all thine enemies from before thee." 2 K. iv. 27. " Gehazi came near להדפה *to* " *thruſt her away*." Ezek. xxxiv. 21. תהדפו " *ye have thruſt* with ſide and with ſhoul- " der." Pſal. i. 4. " like the chaff, which " the wind תדפנו *driveth away*." lxviii. 3. כהנדף עשן תנדף " *as ſmoak is driven away*, " *drive them away*."

נדף, *Driven*. Lev. xxvi. 36. " a leaf " *driven*," ſc. before the wind. Iſai. xli. 2. " *driven* ſtubble," or ſtraw.

דפי, Pſal. l. 20. Slander, or ſcandal; a *thruſt*, or *blow* at.

הדר, To *do honour to*. Exod. xxiii. 3. " neither תהדר *ſhalt thou counte-* " *nance* a poor man in his cauſe." Lev. xix. 15. " nor *honour* the perſon of the " mighty;" in judgment, partially. Prov. xxv. 6. אל תתהדר " *put not forth thyſelf* [take not honour upon thyſelf] " in the " preſence of the King." Iſai. lxiii. 1. " this that is הדור *glorious* in his apparel."

הדר and הדרה, *Honour*; and applied to the dreſs, which adorns, and attracts honour and deference: but is a general term for any thing, which is *an honour*, or *credit*, to a perſon. Lev. xxiii. 40. " ye ſhall take " unto you, the firſt day, פרי עץ הדר *the* " *fruit of goodly trees*; branches of palm- " trees, and the boughs of thick trees, and " willows of the brook." The *Targum* explains הדר of the *citron*-tree: but here are no olive, or pine-trees, *i. e.* oil-trees, which, we know from Nehemiah, were uſed on this occaſion [nor myrtle] if הדר be the *citron*—nor does *Nehemiah* mention

the *citron* at all. And עץ הדר is, literally, *the moſt valued, eſteemed,* and *uſeful trees.* The citron might be one:—but, certainly, the olive, cedar, pine, and myrtle [*whoſe berries, on account of their perfume, were ſacred to Venus*] were among *the goodly trees* ordered to be made uſe of, at the feaſt of the in-gathering, at the end of the year, or revolution of the world; as figures of the *glory, honour,* and *immortality,* the true Chriſtian is then to be cloathed with, and dwell in for ever. The olive is *peace.* The cedar, pine, and all under that claſs, are *immortality*; the palm, *victory*; the oak, *protection*; the willow, *thriving,* growing, or health. The boughs of theſe trees, *reſpectable,* either in a religious view, or common uſe and advantage, were to have their *fruit* upon them—a particular, that needs no explaining. Deut. xxxiii. 17. הדר לו "he is beautiful." 1 Chron. xvi. 27. "glory and *honour* are in his preſence." 29. "worſhip the Lord in הדרת קדש *the beauty* "*of holineſs*;"—referring to the grandeur of the temple, and ſplendour of the ornaments, dreſs, and appearance of the perſons and things concerned in the divine ſervice—all which were typical, or emblematical. Job xl. 5. "array thyſelf with "glory and *beauty.*" Pſal. viii. 6. "haſt "crowned him with glory and *honour*;" ſc. the man Chriſt, and, in him, all his faithful followers. xxix. 4. "the voice of "the Lord is in הדר *majeſty.*" civ. 1. "cloathed with honour and *majeſty*; who "covereſt thyſelf with light." Prov. xiv. 28. "in the multitude of people is the "King's *honour.*"

הוא, A *pronoun,* of the third perſon maſculine and feminine ſingular. היא is always feminine.

יהוא, Eccleſ. xi. 3. "in the place where "the tree falleth, there יהוא *it ſhall be.*" Is it a noun with a formative *jod*; or the third perſon future, and הוא declined as a verb?

הובן, Ezek. xxvii. 15. "horns, i-"vory and הובנים *ebony*;"—ſuppoſed, from the ſound, to be the wood we call *ebony.*

הוד, *Honour, glory*; any thing to be commended and celebrated. It is frequently joined with הדר, above, and כבוד *weight.* Num. xxvii. 20. "thou ſhalt put "ſome of *thine honour* upon him." Job xxxvii. 22. "with God is terrible הוד *ma-*"*jeſty.*" xxxix. 20. "*the glory* of his noſtrils "is terrible." The war-horſe, when his courage is raiſed, will ſnort, till he ſtrikes fire again. Pſal. viii. 2. "who haſt ſet הודך *thy* "*glory* above the heavens." Iſai. xxx. 30. "the Lord ſhall cauſe הוד *the glory* of his "voice to beheard." Hoſ. xiv. 7. "*his beau-*"*ty* ſhall be as the olive-tree's." Hab. iii. 3. "*his glory* covered, or eclipſed, the heavens." This is *vis vivida cæli,* in which the power and glory of the heavens, or ætherial fluid, conſiſts. We have a glimpſe of its glory and power in the electrical experiments; as well as in thunder, lightning, and earthquakes. Here we ſee the agent itſelf, and the glory of it. We ſee only the effects of its power, in the motion of the earth, and its animal and vegetative operations. See it in ירה.

הוה, To *happen,* or *come to paſs,* and ſo, *certainly exiſt*—the noun, *accident,* and *event.* As *accident* means what is bad by implication, it is ſuch *pravity* or *depravity*; and that, *morally* or *naturally:* and may be underſtood of any thing, which comes to paſs, or is, we don't know how, or accidentally. Gen. xxvii. 29. הוה "*thou* "*ſhalt be* [eventually, as we ſay] lord over "thy brethren." Neh. vi. 6. "and thou "הוה *to be* King over them." Eccleſ. ii. 22. "for what הוה *is there* to a man of all "his labours?" What, in the event, has he to himſelf?—all goeth away. Iſai. xvi. 4. הוי "*be thou* a covert to them."

הוה, *Accident, misfortune, depravity.* Job vi. 2. "and הותי *my calamity* laid in the ba-"lances together." vi. 30. "Cannot my "taſte diſcern הוות *perverſe things?*" or accidents; here ſpoke of wicked things, which are the oppoſite of knowledge and diſcretion

discretion, judgment and consideration. xxx. 14. " they set forward, or make an " advantage, להותי *of my misfortune*;" what has happened to me. Psal. v. 10. " their " inward parts [sc. heart, reins, &c. or thoughts and desires] " are הוות *depravi-* " *ties*." And so, in other places, it is the irregularity, or want of regular and just dealing, in wickedness, which is *evil*, morally; and, physically, is *misfortune*, *infortunium quod forte venit*. *Accident* is by us understood to mean something bad. Isai. xlvii. 11. " and הוה *mischief* shall fall upon " thee." Ezek. vii. 26. הוה " *mischief* " shall come upon הוה *mischief*." Mic. vii. 3. " the great man he uttereth הות נפשו *the* " mischief of his soul."

הוי, An exclamatory particle. We meet with הה, הו, and הי, as well as אהה, exclamatory particles in *grieving*, threatening, and calling—where the tone of the speaker determined the meaning; as the context doth in writing.

הון, *Substance*; what we have got, or is come to us. Prov. i. 13. " we shall find all " precious *substance*." iii. 9. " Honour the " Lord with thy *substance*." And it is, not improperly, rendered wealth or riches; as riches are our *substance*—" *quasi existentiam* " *dicas, ut Græci* ουσιαν *vocant*."

יהוה, The incommunicable name of God, as all agree, which, in SS. is given to none but the Three Persons of the Godhead, or *the Lord in Trinity*. We write it, according to the points, *Jehovah*, from הוה, with a formative *jod* [as such a number of other nouns are formed likewise] *he that is*. Some compound it of יה, another verb, *to be*, and הוה. The sense comes to the same; but the first seems to me most natural, and most agreeable to the custom of the language. See the word in Mr. Hutchinson, and Mr. Parkhurst. By Gen. iv. 26. it appears, that this name has been, from the very first, or as soon as there was any difference in sentiment about the object of worship, *a name of distinction*, used by the true believers, for the True God: and by it, to this day we mean *real and essential God*; *He who is*; who hath existence in and of himself. Gen. iv. 26. " then began men to " call בשם יהוה in the name of *Jehovah*;" or use that name for God, as a name of distinction from the false god, the heavens, the worship of which then began to prevail. And it hath continued ever since, as a name of distinction, which *Aleim* was not, against the Aerlaters; nor is *God* now, against the Arians. And this name, being so often given to Christ in SS. the Old and New, shews, that *He is*, hath existence in and of himself—being, as to one nature in him, *independent*, *underived*, *essential*. See a very satisfactory treatise on this subject, by the Reverend Mr. William Jones, called, *The Catholic Doctrine of the Trinity*; which, with his *Full Answer to the Essay on Spirit*, may justly be reckoned among the *unanswerables*. The objection against the derivation of יהוה from הוה, that הוה is *mischief* or *misfortune*, I presume, arose from not attending closely to the idea of the word, or not observing, that *happening*, or *coming to pass*, gives us the idea of existence; and that an *accident* is, in all languages, a *misfortune* or *mischief*.

תהותתו, Psal. lxii. 4. I take to be another instance of forming a verb from the noun, as עשן, לשן, and others:—" *How will* " *ye imagine mischief against a man?*"

הזה, To *sprinkle*, with both ה's mutable. Exod. xxix. 21. " and והזית " *sprinkle* it upon Aaron." Lev. vi. 27. " what יזה *shall be sprinkled*." viii. 11. " and יז *he sprinkled* of it upon the altar " seven times." *Sprinkling* was *covering* in epitome; and *covering* was atoning. Num. xix. 21. " and מזה *he that sprinkleth*." Isai. lii. 15. " so *shall he sprinkle* many nations [or scatter them] " the Kings shall shut " their mouths at him." lvi. 10. " they " are all dumb dogs, that cannot bark, " הזים *slavering*, or *driveling*, lying down, " loving to slumber." I see no reason for making נזה the root, the *nun* not occurring once, and הזה so often. And this is another

instance

inſtance of an initial radical ה being dropt. If *ſprinkling*, which is *ſcattering about*, will not juſtify me, Iſai. lii. 15. yet *ſlavering* is certainly the ſenſe, ch. lvi. 10. and proper to *dogs*.

הזנות, 1 K. xxii. 38. "and one waſhed "the chariot in the pool of Samaria, and "the dogs licked up his blood; and they "waſhed הזנות *the things ſprinkled*," or *ſpattered*, ſc. with his blood. So the verb is uſed of Jezebel's blood, 2 K. ix. 33. We render it *armour*. The armour, no doubt, was ſtained with his blood;—and ſo might other things.

הי, *Hei*, a breathing as in grief; *wo*.

היה, The verb ſubſtantive, *to be*; whoſe final ה is dropt before another letter, or changed into ת, as it is in other words. היתה is the ſecond perſon maſculine, and third feminine; יהי the imperative mood, or third perſon future: in the paſſive voice, to *become*, *be done*. This word and הוה differ, as ſubſtantial, real being, differs from a grammatical reference to a being, as the *verb ſubſtantive* is uſed. Gen. i. 2. "the "earth היתה *was* without form." 3. "and "God ſaid יהי *Let there be* light: and יהי "*there was* light." This verb is generally, or very often, underſtood. Deut. i. 41. תהינו "*ye were* לעלת *for going up* to the "mountain."

יה, A name of God; *he who is*, or, rather, *he is*; formed, as מה, from חמה, by dropping the firſt ה, as other verbs beginning with ה do, in their derivatives. God is the author of all that is; and he ſtill ſupports what he created and formed: but as the verb היה relates to *form*, rather than *creation*; to the *manner* of exiſtence, rather than to that exiſtence itſelf [for God created the ſubſtances, and then ſaid, *Let them be* ſo and ſo] ſo יה ſhould be the *preſerver*, rather than the *origin*, of beings, as יהוה implies him to be, the only eſſence that exiſted in a manner we can form no conception of. The atoms, or ſubſtances of matter, are, though not ſingly, the object of the ſenſes; and creation we form a diſtant notion of, by *the growing* of things: —but of God's exiſtence we can form no notion. *He is*, is all we can ſay. What began to be, can form no conception of *never beginning*. And man, without revelation, could never have known, there was ſuch a *being*. The relation between יה and the verb היה, is intimated to us, the firſt time, I believe, יה is uſed in SS. Exod. xv. 2. "My ſtrength and my ſong is יה *Jah*; "ויהי and he is become to me ſalvation." Parkhurſt.—Whom ſee further; and Mr. Hutchinſon.

אהיה, A noun, with a formative א; of which many inſtances occur. God takes this name, Exod. iii. 13, 14. "Moſes ſaid "unto God, Behold, when I come unto "the children of Iſrael, and ſhall ſay unto "them, The God of your fathers hath ſent "me unto you; and they ſhall ſay unto "me, What is his name? What ſhall I "ſay unto them?" *i. e.* if they aſk, what thou intendeſt to do with them, by *what name they ſhall* call you, or, in what character they are to conſider you, what ſhall I ſay unto them? It being cuſtomary to aſſume a new name, on a new office, and one ſuitable to what was or ſhould be done, God anſwers אהיה אשר אהיה *I will be what I have been*. God had, ſeemingly, deſerted them; but now aſſures them, *he would be what he was*, ſc. a deliverer of that people in their anceſtors, Terah, Abraham, Iſaac, Jacob, and Joſeph. And I conſtrue what we call the firſt perſon repeated, as the third perſon future is, Gen. i. 3. "God ſaid, יהי "*Let there be*, and יהי *there was*. So here, "*I will be* אשר *what* אהיה *I was*." The ſimple plain conſtruction of the words clears their meaning, and ſhews the propriety of the anſwer to Moſes's queſtion, *What name* wilt thou now be called by? What relation wilt thou ſtand in to this people? "*I will be what I have been. And* "*he ſaid, Thus ſhalt thou ſay unto the* "*children of Iſrael, I-will-be hath ſent me* "*unto thee.*

היך, *How?* 1 Chron. xiii. 12. and Dan. x. 17. The particle איך is uſed, 2 Sam. vi. 9. in the ſame ſenſe.

הין, Some liquid meaſure. Qu. how much?

היכל, A *palace*, or *houſe of God*, or any great man. Its plural is in ים and ות both. 1 Sam. i. 9. "Eli the prieſt ſat up-"on a ſeat, by a poſt היכל of the temple of "the Lord;" this was, of the tabernacle. 1 K. vi. 3. "and the porch before היכל *the* "*temple* of the houſe." The whole building, as ver. 2. was called *the houſe*, ſixty cubits in length. The Holy of Holies was twenty cubits, the היכל *temple* forty, betwixt the Holy of Holies and the porch. Ver. 17. "and the houſe, *i. e. the temple*, "before it." xxi. 1. "*the palace* of Ahab." It is often uſed for the higheſt heavens, the *holy* and *ſeparate* reſidence of Jehovah, from whence his power irradiates, and his eyes behold all things. Pſal. xi. 4. "Jehovah is "in his *holy palace*: Jehovah his throne is "in the heavens; his eyes behold, his "eye-lids try the children of men." Jonah ii. 5, 8. "my prayer came in unto thee, "into thine *holy temple*:—which, with many others, are a deſcription of God, the direct reverſe of that heatheniſh and blaſphemous account given us of God, by Sir Iſaac Newton, and Dr. Samuel Clarke, and many other moderns, who make the Divine Eſſence an imaginary extenſion and ſpace, in which matter exiſts. Zech. vi. 13. "he "ſhall build *the temple* of the Lord, and he "ſhall bear the glory;" ſpoke of Chriſt, who was to build up the church of God. Pſal. xlv. 9. "myrrh, aloes, and caſſia, out "of היכלי שן *the ivory palaces*, whereby "they have made thee glad." Doth it not mean here *boxes*, which they kept ſuch ſpices in? The wiſe men from the Eaſt, at the birth of Chriſt, could not bring *palaces* with them, though they might bring ſpices from their palaces, or *temples*. Ahab built an ivory houſe, 1 K. xxii. 39. And this pſalm predicts the ſubmiſſion of the Heathen kingdoms to Chriſt, as well as the offerings made by the Arabian Princes, who were the firſt fruits to the Heathen world.

The root of this word ſhould be הכל, becauſe it occurs often with another ה, as, 1 K. vi. 17. ההיכל. So the *jod* is in the ſecond order, as in many other participial nouns. Some make יכל, others כלה, the root. And it muſt be obſerved, that ה and י, though they have their uſes as ſerviles, yet are often prefixed, for euphony, or ſome other reaſon that doth not appear. And ſome words are of the ſame meaning, with or without them; as הלך, לך, and ילך. And ſo כל and הכל may be the ſame root. And ſo כל *all*, which is to *contain*, *ſuſtain*, make perfect, and conſummate, bids fair to be the root of this word for *palace*; —whether we conſider it, as to its capacious large contents,; or as it belongs to thoſe who are great; or as it is a perfect, finiſhed building. The noun is formed as הילל.

הכר, With a mutable ה, to *own*, *acknowledge*. Gen. xxvii. 23. ולא הכירו [in hiphil] "*and he diſcerned him not*." xxxvii. 32. הכר "*know* now, whether it be thy "ſon's coat or no." xxxviii. 26. הכר "*diſ-*"*cern*, I pray thee, whoſe are theſe—and "Judah יכר *acknowledged* them." Pſal. cxlii. 5. "there was none מכיר *that would* "*know*, acknowledge, or take notice of "me." Job xix. 3. "Are ye not aſhamed "of being ſo openly againſt me?" תהכרו לי of diſcovering your perfidiouſneſs, and pretended friendſhip.

הכרת, Iſai. iii. 9. הכרת "*the ſhew* of "their countenances doth witneſs againſt "them."—*Crimina vultu produnt.*

מכר, Pl. מכרים, *Acquaintance*, 2 K. xii. 5, 7.

הל and הלל, To *irradiate*, *ſhine*, or jump and dance about, as light, and people in high mirth and madneſs do. The playing and dancing of light upon any object, is certainly, though beautiful and glorious to the ſight, a very quick, vibrating, irregular motion. To throw light upon

ny thing, is to glorify it. Then הל is to *praiſe*, taking the idea from what is moſt beautiful in nature, as, Iſai. lxi. 3. "*a* "*cloathing of light.*" Praiſing is, ſetting any thing in the light. Neither a *vau* or double *lamed* diſtinguiſh this word into two roots, were any roots ſo diſtinguiſhed. Gen. xii. 15. "the Princes of Pharaoh ſaw her, "and יהללו *commended her* before Pha- "raoh." Jud. xvi. 24. "*they praiſed* their "Gods." 1 Sam. xxi. 14. "and יתהלל "*feigned himſelf mad* in their hands. 1 K. xx. 11. "let not him that girdeth on ar- "mour יתהלל *boaſt himſelf*, as he that put- teth it off." Job xxix. 3. בהלו נרו "*when* "*he made his lamp to ſhine* upon my head." xxxi. 26. "if I beheld the light, *when it* "*ſhined.*" Pſal. lxxv. 5. "I ſaid, להוללים "*unto the fools*, אל תהלו *deal not fooliſhly.*" cii. 9. מהוללי בי "*they that are mad againſt* "*me*, are ſworn together." ם in מהוללי is dropt, as in reg. though ב is prefixed to the *jod*, me Eccleſ. vii. 8. "oppreſſion יהולל "חכם *maketh a wiſe man mad.*" Iſai. xiii. 20. See in נהל. It is the context muſt determine, for no rules of grammar can, whether it is the *action of light*, natural or metaphorical, [*i. e.* to ſhine, or glorify and praiſe] that is ſpoke of; or that unnatural, but ſimilar, motion of the body, blood, and mind, in mirth and madneſs.

הלול, *Praiſe*. Lev. xix. 24. "in the "fourth year, all the fruit thereof ſhall "קדש הלולים *be holy, to praiſe the Lord*;" ſhall be ſet apart for praiſes of thanks to God. Jud. ix. 27. "and trode the grapes, "and made הלולים *merry*;" marg. *ſongs*, or rejoicings, frolics.

הוללות, Rendered *madneſs*; but ſhould mean only *mad* pranks, mad doings, ſc. extravagances, mirth and *jollity*—which laſt word ſeems derived from it, with a *jod* prefixed. Eccleſ. i. 17. "I gave my heart to "know wiſdom, and to know *madneſs*." vii. 26. "and the inſipidneſs of *madneſs*;" or frolics, jolity.

הילל, *Lucifer*, or morning-ſtar. Iſai. xiv. 12. "How art thou fallen from hea- "ven, הילל *O Lucifer*, ſon of the morn- "ing!" by which it appears, the King of Babylon had called himſelf, as well as Daniel, after the name of hisGod. היכל and this word are formed alike.

מהלל, *One that praiſeth*, or glorifies another. Prov. xxvii. 20. "As is the refining- "pot to ſilver—ſo is a man לפי מהללו *to the* "*mouth of him that praiſeth him*;" he is tried by the praiſe. A man that can deſpiſe flattery, and receive juſt praiſes without vanity, is ſterling.

נהלל, A *buſh*. Iſai. vii. 19. "upon all "thorns, and upon all הנהללים *buſhes*." The context directs us to underſtand it of ſuch buſhes or ſhrubs, as poiſonous flying inſects reſt upon; thick hedge-rows, and buſhy ſpots, which they will cover with their webs and niduſes.

תהלה, *Praiſe, glorious-doing*, irradiation. Exod. xv. 11. נורא תהלת "*fearful in prai-* "*ſes*, doing wonders;" to be feared for glorious actions. Deut. x. 21. "he is *thy* "*praiſe*, and thy God." xxvi. 19. "in "*praiſe*, or in glory, and in name, and in "honour." Pſal. xxii. 4. "thou art holy, "O thou that inhabiteſt תהלות *the praiſes* "of Iſrael." But *praiſes* cannot be dwelt in—the *Cherubs of glory* might, and were dwelt in, by Jehovah. Job iv. 18. "or "hath placed תהלה *the irradiation* in his "agents;" ſc. as their own, or independent of him—it is his glory, not theirs. Iſai. lxi. 3. "the garment of *praiſe*," or cloathing of light. Hab. iii. 3. "his glory "covered the heavens, and the earth was "full of תהלתו *his praiſe*;" ſplendour, brightneſs, irradiation. "הלל ſignifies, to "lift up with praiſe and glory; and alſo, "inglorioufly to vaunt, rage, or be mad." Leigh.

הלאה, *Beyond, yonder*. If נהלאה be rightly conſtrued, Mic. iv. 6. "I will make "—her הנהלאה *that was caſt far off*, a "ſtrong nation;" the verb, though not uſed only in this participle paſſive, muſt have ſignified to *puſh further and further off*, or *drive from you*; or to that purpoſe,

which the ſenſe of הלאה juſtifies. Gen. xix. 9. "and they ſaid, Stand הלאה *back*;" or further off, as puſhing him from them. xxxv. 21. "he pitched the tent מהלאה *be-* "*yond* the tower of Edar."

הלך, To *go*; a general word, as well as of frequent uſe, and applied to the going of any creature, animate or inanimate; man or beaſt; fire, air, or water. It often drops the ה, and often takes a *jod* inſtead of it. Gen. iii. 8. "they heard the "voice of the Lord God מתהלך *walking* in "the garden;" the noiſe of his walking, or *moving himſelf along*. What noiſe or ſound was this? See Pſal. l. 3. "Our God "ſhall come, and ſhall not keep ſilence; a "fire ſhall devour before him." God came in fire, or glory. Gen. iii. 14. "upon thy "belly תלך *ſhalt thou go*;" groveling in the dirt, in a low abject condition. v. 22. "Enoch *walked* with God." Then there was a *way* appointed by God for him to walk in. viii. 5. "and the waters היו הלוך "והסור *decreaſed continually*;" were gone and decreaſed. xvi. 8. "whence באת *ca-* "*meſt thou?* and whither תלכי *wilt thou* "*go?*" xxxvi. 6. "and ולך *went* into *the* "*country* [*i. e. a country*, or another country] "from the face of his brother Jacob." Exod. ix. 23. "the fire *ran along* upon the "ground." Job xiv. 20. "thou prevaileſt "for ever againſt him, ויהלך *and he paſs-* "*eth*;" and he is gone. Pſal. civ. 3. "*who walketh* upon the wings of the "wind;" in the whirlwind:—and hence Jupiter Olympius riding upon an eagle, the emblem of the wind. cix. 23. נהלכתי "*I am gone*, like the ſhadow when it de- "clineth." Eccleſ. i. 4. "One generation "הלך *paſſeth away*, or goeth, and another "generation cometh;"—as it is uſed, in ſo many other places, for going away. iii. 20. "all *go* unto one place [but he ſpeaketh only of what is duſt] "all are of the "duſt." Hab. iii. 11. "The ſun and "moon ſtood ſtill in their habitation: at "the light of thine arrows *they went*." The light of the ſun and moon were God's rivals, with the Heathens:—but, at the ſight of God, when he came forth in armour, they ſtood abaſhed, and then fled, leaving their votaries to his mercy.

הליכות, Job vi. 19. *travelling companies*. Pſal. lxviii. 25. "they have ſeen *thy* go- "*ings*, O God;" doings, or conduct. Hab. iii. 6. הליכות עולם לו "*his ways are ever-* "*laſting*;" *the proceedings of old*. God was going to ſend his judgments on the enemies of his people, as he did of old—and ſo calls it, his *proceedings* of old. The word is alſo a path, or road, to go in.

מהלך, A *walk*. Zech. iii. 7. "I will "give thee מהלכים *the walks* between theſe "העמדים *pillars*," in the houſe of God; *i. e.* the command of them, and over what was done there.

הלם, To *beat*, *ſtrike upon*, and ſo demoliſh, as with a hammer. Jud. v. 22. "then *were* the horſe-hoofs הלמו *bro-* "*ken*." Pſal. cxli. 5. "let the righteous "*ſmite me*." Iſai. xli. 7. את הולם פעם "*he* "*that beateth the anvil*."

הלם, A *hammer*, Jud. v. 26.

הלם and מהלם, A *blow*. Pſal. lxxiii. 10. "therefore ישב עמו הלם *he ſhall return* "*blows upon them*;" or, *deal blows with* "*them*.

הלם, An adverb of place, *here*, *hither*; as pointing, or beating down with the finger or foot, to the place.

יהלם, Some precious ſtone; conſtrued, a *diamond*, from its hardneſs.

הם, or המה with a mutable ה, and המם, the radical מ being doubled, is a *multitude*, *tumult* and *confuſion*. It expreſſes an idea taken from a multitude—the hurly-burly, and reſtleſs, *turbulent* motion of a multitude of people, water, or, &c. Exod. xiv. 2. ויהם "*and troubled* the "hoſt of the Egyptians." xxiii. 27. "and "המתי *deſtroy* all the people to whom thou "ſhalt come." Deut. ii. 15. להמם "*to* "*deſtroy* them;" ſc. *with trouble and tu-* *mult*. Lev. vii. 23. "and המם *deſtroy* "*them* with a mighty מהומה *deſtruction*. Pſal. xlvi. 4. "the waters thereof *roar*, and

" *be troubled.*" 7. " the Heathen המו
" *rage*;" or beſtir themſelves. lv. 18. " I
" will pray, and אהמה *tumultuabor*, be
" troubled;" or, *when I am troubled.* lxxvii.
. " I remembered God, and אהמיה *was*
" *troubled.*" Prov. xx. 1. " ſtrong drink
" המה *is raging*;" *tumultuans, tumultuantem efficit.* Iſai. xvii. 12. " Wo to המון
" *the multitude* of many people כהמות ימים
" המין that are tumultuous as the ſeas are
" tumultuous, or, rage according to the
" raging of the ſeas." Theſe texts are ſufficient to ſhew the identity of the ſeveral ſuppoſed roots, and the diſtinct idea.

המיה, *Noun* and *adjective.* Prov. i. 21. " She crieth at the head המיות *of the places*
" *of concourſe.*" vii. 11. " She is המיה *tu-*
" *multuoſa*, turbulent, reſtleſs." Iſai. xiv. 11. המית [in regimine] " *the noiſe* of thy
" viols."

המון, *Multitude, tumult.* Gen. xvii. 4. " thou ſhalt be a father המון *of a multitude*
" of nations. Neither ſhall thy name any
" more be called אברם *Abram*, but thy
" name ſhall be אברהם *Abraham*; for a fa-
" ther המון *of a multitude* of nations have I
" made thee;"—אבר *Lord* of הם *many*, or a *multitude.* 1 Sam. iv. 14. " What
" meaneth the noiſe of this *tumult?*" Iſai. xiii. 15. " Where is המון *the ſounding* of
" thy bowels?" the inward commotion of the bowels, which proceeds from compaſſion and tenderneſs.

מהומה, *A putting into diſorder* and *confuſion*; *vexation.* 1 Sam. v. 11. מהומה מות
" *a deadly deſtruction.*" Prov. xv. 11. " great
" treaſure, and *trouble* therewith."

הם and המה, *Them*; a plural pronoun, and *mem* ſuffixed, the ſign of the plural, as well as ים.

מה and מי, *What? who? how?* and the double word

מהמה, To *linger, loiter*, as in diſorder, crying, What! what! Gen. xix. 16. " and
" יתמהמה [in hithp.] *he lingered.*" Jud. iii. 26. " And Ehud eſcaped, while *they tar-*
" *ried.*" Iſai. xxix. 9. התמהמהו ותמהו
" *ſtay yourſelves, and wonder.*" Both verbs are, evidently, from the ſame root, *loiter ye* and *be troubled*, diſordered, confounded, amazed. Pſal. xlviii. 6. כן תמהו " *it ſo*
" *troubled them.*" Eccleſ. v. 7. אל תתמה
" *be not toubled*, or amazed, at the matter."

תמיון, *Stupor, confuſion.* Deut. xxviii. 28. *aſtoniſhment.*

המים, *Waters*; and, without the ה, מים; and, with a formative י, ים and ימים *waters*, or *ſeas*, belong to this root. " Seas [in Hebrew ימים] are named of
" המים *waters*, and of the tumultuous
" noiſe which they make." Ainſworth in Leigh. It is a very proper derivation, if we conſider how eaſily any fluid is put into a turbulent motion, and that the ſea is always in ſuch a motion. Gen. i. 10. " the ga-
" thering together of *the waters* he called
" ימים *ſeas.*" Exod. x. 19. " a mighty
" ſtrong רוח ים *ſea-wind*;" ſc. from the Mediterranean. And the *ſea-wind*, or *ſea-ward*, means either Weſt or South, as the ſea ſpoken of lay. Exod. xxvi. 22. " for
" the ſide of the tabernacle ימה *weſtward*;" becauſe Canaan lies to the Eaſt of the great ſea. Num. xi. 31. " there went forth a
" wind from the Lord, and brought quails
" from הים *the ſea*;" from the South-eaſt, and ſo from the Red Sea:—as, Pſal. lxxviii. 26. " he cauſed an Eaſt-wind to blow in
" the heaven, and by his power he brought
" in the South-wind; he rained fleſh." Num. xxxiv. 6. " the *weſtern* border, you
" ſhall have the great *ſea* for a border: this
" ſhall be your ים גבול *weſtern border.*" Deut. xxxiii. 23. " Naphtali—poſſeſs thou
" *the ſea*, and the South." He lay at the North of Canaan, to the ſea of Galilee. So that muſt be the ſea meant. Job ix. 8. " and
" walketh upon the heighths ים of *the*
" *ſea*," or ſwelling ſurges of it; confining them by the expanſion, or ſpreading-out, of the heavens, mentioned juſt before. xxvi. 12. " by his ſtrength הים רגע *the ſea is*
" *calm.*" Old Tranſ. is kept from paſſing its bounds, as at the flood. Pſal. lxv. 8. " the noiſe ימים *of the ſeas*—and the tu-
" mult of nations." The ſea is often put

for mankind in general—the world, or nations, in prophetic deſcriptions, in the Old and New Teſtament. Iſai. lx. 5. "the "abundance *of the ſea* ſhall be converted "unto thee, the forces of the Gentiles ſhall "come unto thee;" to Chriſt: as, Exod. xxiii. 31. "I will ſet thy bounds, from the "Red Sea even unto the ſea of the Phi-"liſtines, and from the deſert unto the "river." Zech. ix. 10. "and, Pſal. lxxii. 8. "he ſhall have dominion from ſea to "ſea, and from the river unto the ends of "the earth. They that dwell in the wil-"derneſs, ſhall bow before him." Canaan was the *new earth*; and dominion over that, from one end to the other, is the extent of Chriſt's kingdom over the whole earth—the new heavens and new earth, in which righteouſneſs began with Chriſt's kingdom. Pſal. lxviii. 23. "I will bring "my people again from the depths of *the* "*ſea*;" ſave them from the troubles of the world. lxxvii. 20. "thy way is in *the ſea*." God's providence, and government of the world, is not to be traced out—any more than the power, and the operation of his agents in the great deep, are viſible to our eyes. lxxxix. 25. "I will ſet his hand *in* "*the ſea*;" give him the power over the ſea, or nations. xciii. 4, 5. "The floods "have lifted up, O Lord, the floods have "lifted up their voice: the floods lift up "their waves: the Lord on high is mightier "than the noiſe of many *waters*; than the "mighty waves of *the ſea*." Iſai. xxvii. 1. "even Leviathan, that crooked ſerpent; "and he ſhall ſlay the dragon that is in *the* "*ſea*;" he that ruled over the nations—meaning, I apprehend, the kingdom of Babylon, and, under that, the idolatry of Babylon and all its votaries. See Jer. li. 36, *& ſeq.*

ימם, Gen. xxxvi. 24. "Anah who מצא "הימם במדבר—as he fed the aſſes of Zi-"beon his father." The mention of *aſſes* here ſeems to be what led ſome people into the notion of *mules* being meant by ימם, without any authority for it. Nor can it mean any body of people, who could neither ſubſiſt, or be concealed, without a miracle, in ſuch a wilderneſs. The word may be plural, as תנינם and others, without the *jod*. And מצא is, to *bring a thing* to a perſon or place, as well as to *find*. So, *who brought waters into the wilderneſs* [where there was ſcarcity enough of it, we know, and this a matter of great conſequence, to get water for their cattle in ſuch a wilderneſs] was worth recording. Whatever method he took for this purpoſe, all his contrivances ſeem to have been deſtroyed, when Iſrael came here after the *exodus*.

יום and יומם, The *day*, pl. ימים and ימות, and, as a noun of number, ימת. יומים is, *two*, or *a few days*, according to the context. And the ו is always dropt, when any great number of days is meant: which being neceſſarily paſt, or not in being, as a day or two may be conceived to be, as well as the preſent day;—the participial *vau* of the preſent tenſe would not be proper, in the plural word for diſtant days. *The day* is the body of fluid matter we breathe, and which, in the *day-time*, is in a conſtant internal motion; but, in the night, is *dark*, *i. e.* חשך *ſtagnate*, comparatively ſpeaking. The ferment the fluid matter of the air is in, in the day-time, ceaſes, in a great meaſure, in the night. So that the word, nicely and ſtrictly, means what was firſt named, —*the day*, or time of day-light. Gen. i. 5. "God called the light *day*, and the dark-"neſs he called night. And the evening "was and the morning was, one *day*." The hemiſphere of air, betwixt where it is evening, and that where it is morning, and ſo, of courſe, the time the earth is turning from this illumined hemiſphere, is *day*, or *a day*. When the light firſt ſhone upon the earth, the ſun was not formed. But the air, that inlightened one half of the earth, is called *day*: and the dark or ſtagnate air, on the other half of it, is called *night*; the day being moſtly *light*; the night, moſtly *darkneſs*. Then it follows, *there was an evening, and there was a morning, one day*.

So that *a day* is the time betwixt morning and evening. And Moſes mentions the evening firſt, becauſe there the motion begins, or there the impulſe, that moves the earth, chiefly acts. The ſun ſeems to move from the Eaſt to Weſt; but the real motion of the earth is from Weſt to Eaſt: or, the ſun moves from the *morning* to the *evening*; the earth, in reality, turns from the evening to the morning—its motion being in a contrary direction to the apparent one of the ſun. We ſhould ſay, *morning*, *noon*, and *night*: but Moſes ſays, *evening*, *noon*, and *morning*; and calls the time backward [to our ſenſes] from evening to morning, the *day*: and a *day* was paſt, when the evening came to that ſpot where it had been morning. And ſo *day* is ſtill no more than what was at firſt called ſo, and is only ſtrictly ſo, *viz. day-light*. The evening and morning include a day, but not a night, between them. The night is a time of inactivity, a comparative nothing, and ſo included in the word, in common diſcourſe; but ſtill, *day* is only *day-light*, as God at firſt defined it. Pſal. i. 2. "in his law does he meditate "יומם *day* and night." Jer. xxx. 20. "if "you can break my covenant יום *of the day*, "and my covenant of the night; and that "there ſhould not be יומם *day* and night in "their ſeaſon;" diſtinguiſhing the day from the night, as nature does. The civil day begun in the morning, *i. e.* the night following was reckoned to the preceding day: but the ſacred, or eccleſiaſtical, began in the evening. Gen. ii. 2. "on the "ſeventh *day* God ended his work;" *by* the ſeventh day—for all was finiſhed in ſix. 3. "God bleſſed the ſeventh *day*, and ſanc-"tified it;" ſet it apart to a contemplation of thoſe works, and thankſgiving for them, in return for which, man ſhould be intitled to an eternal reſt. God inſtituted the Sabbath—and he muſt want ſomething beſides common ſenſe, who thinks God was not underſtood in what he ſaid to our firſt parents. Gen. iv. 3. "And it came to "paſs, that מקץ ימים *at the end of the days*, "Cain brought, of the fruit of the ground, "an offering unto the Lord. And Abel he "alſo brought מבכרת צאנו *of the firſtlings* "of his flock, and of the fat thereof." Hence appears an inſtitution of ſacrifice, and of offering the *firſt fruits* of the ground, as well as of the firſt-born of animals. Exod. xxiii. 19. "the firſt of the firſt-fruits "thou ſhalt bring unto the houſe of the "Lord thy God." 18. "Thou ſhalt not "offer the blood of my ſacrifice with lea-"vened bread, neither ſhall the fat of my "ſacrifice remain until the morning." This is ſpoke of the paſchal lamb, ch. xxxiv. 25. called *the paſſover*, and connected, as before, with the offering of the firſt-fruits, Lev. ii. 14. "a ſheaf of green corn, which the prieſt was to wave before the Lord. See alſo ch. xxiii. 11. "on the "morrow after the Sabbath, the prieſt ſhall "wave it. And ye ſhall offer that *day*, "when ye wave the ſheaf, an he-lamb." This was at the Paſſover. The fourteenth day, at evening, they eat the lamb. The next day was always a Sabbath, no work being to be done on it. The day after this Sabbath, which was the third day from the death of the lamb, the ſheaf was waved, and the he-lamb made a burnt-offering. This feaſt regulated the next: and this is what Gen. iv. 3. ſpeaks of; the time being ſettled for it, ſc. *the firſt month, and fourteenth day of the month.* Abel brought the lambs, and of their fat. The fat of the paſchal lamb was not to remain till the morning; and that of the he-lamb on the third day, or morrow after the Sabbath, which the feaſt of unleavened bread began with, was burnt.—And now was *the fruit of the ground* offered to God. This, therefore, was *the end of the days* ſpoke of. *The days*, or *days*, is ſometimes a few days, ſometimes a year. Gen. xxiv. 55. "Let "the damſel abide with us ימים או עשור "*days*, or ten." Num. ix. 22. או ימים או חדש או ימים "whether it were *a few days*, "or *a month*, or *a year*, that the cloud "tarried." Jud. xxi. 19. "there is a feaſt

"of

" of the Lord in Shiloh מימים ימימה *year-*
" *ly.*" 1 Sam. i. 3. " the man went up
" *yearly* to worſhip, and to ſacrifice unto
" the Lord of Hoſts." 21. " went up to
" offer unto the Lord את זבח הימים the
" *yearly ſacrifice*, and his vow." Abel's and Cain's were this ſacrifice, at the end of ימים *the days*. Gen. vi. 5. " only evil
" כל יום *all the day*;" or continually, *omni tempore*. xix. 37. " the ſame is the father
" of the Moabites עד היום unto this day." Upon this, and the ſame phraſe in other places, ſome have argued, that the books they occur in, were not wrote by the authors whoſe name they bear, but long after. But, taking the phraſe ſtrictly, as the objectors do, it would follow that *Moab* himſelf was then living. It could not be true, that Moab was father of the Moabites *unto that day*—if not living at that day. But the phraſe doth not imply a *diſtance of time* from the tranſaction mentioned with it. See Deut. xi. 4. " the Lord
" hath deſtroyed the Egyptians *unto this*
" *day*." *The day* is uſed for *time*, as it is time. Pſal. ii. 7. " this *day* have I begot-
" ten thee;" which refers to the reſurrection of Chriſt. Acts xiii. 33. Heb. i. 5.
" when the man Chriſt Jeſus was declared
" to be the Son of God with power, by the
" reſurrection from the dead." So this has no relation to the divinity of Chriſt; or reference to an eternal generation of God, which ſome have puzzled and confounded themſelves and others with. יום is uſed for *the preſent part of the day—now*. 1 Sam. xiv. 33. " roll unto me a great ſtone היום
" *now, preſently*." 37. " he anſwered him
" not ביום ההוא *at that time*." Prov. xvi. 4. " the wicked for *the day* of evil;" to bring that *day*, or ſcourge, upon others. Eccleſ. viii. 13. " it ſhall not be well with
" the wicked, neither ſhall he prolong
" ימים *the days*, which are as a ſhadow." Wickedneſs, however proſperous for a time, can never proſper long. The days of man are but as a ſhadow—he cannot prolong his days on earth, or ſtretch them beyond the deſtined length. Jer. vi. 4. " Wo unto us,
" for פנה היום *the day turneth away*." Mal. iii. 2. " Who may abide *the day* of his
" coming?" what he will do in that day. *The day* of Chriſt is not one particular tranſaction, but his coming or appearance, including his whole hiſtory. Abraham ſaw Chriſt's day, and rejoiced at the proſpect. Many prophets and kings deſired to ſee thoſe things, which the apoſtles ſaw, but did not ſee them. Not even Abraham ſaw them, in that ſenſe.

תהם and תהום, Any fluid maſs, or body of water. Gen. i. 2. " and darkneſs was
" upon the face תהום *of the deep*;" the terraqueous globe in a fluid ſtate. vii. 11.
" in the ſame day were all the fountains of
" the great *deep* broken up;" the hollow, cavity, or womb of the earth, full of water. The ſupply of fountains is from thence, or fountains are from the great deep. Gen. xlix. 25. " bleſſings of *the deep* that lieth
" under," the earth. To this the earth owes its fruitfulneſs; and heaven an arm, to ſhake the wicked out of it. It is the tempeſt within that ſhakes the earth, and overturns the wicked: and the ſame ferment, in its milder efforts, continually ſends up vapours, to water the earth, and ſupply it with ſprings and ſtreams, as well as rain. The word is not confined to the waters within the earth. Exod. xv. 5.
" drowned in the Red Sea; תהמת the
" depths, *i. e.* the water, covered them;
" they ſank to the bottom." Deut. viii. 7. *& alibi*, " a good land, a land of brooks of
" water, of fountains, and תהמת *depths*;" lakes and cataracts from mountains, after rain. Pſal. civ. 6. " thou coveredſt the
" earth with *the deep*, as with a garment." The flood was univerſal. Amos vii. 4. Qu. Hab. iii. 10. " *the deep* uttered his voice;" cried out, as terrified, at the ſight of God.

המל and המולה, Jer. xi. 6. and Ezek. i. 24. belong to מל to cut, chop, ſpeak. They are *nouns*, *talking*, or noiſe.

המן. See in המה; and המם, in מם to *melt*.

המר, in מהמרות. Pſal. cxl. 11. "Let "them be caſt into the fire, במהמרות *into* "*deep pits*, that they riſe not up again."—Suppoſed to be the only place the word occurs in. But Qu. Job xvii. 2. "Are not "mockers with me; and doth not mine "eye continue בהמרותם in their provo-"cation?"

הן and הנה, A domonſtrative pronoun, and adverb; *en*.

הם, To *be ſilent*, *ſtill*. The word is formed from the ſound of the lips, *es* or *eſs*, and gives the ſound of *e* and ם; not *buſh* or חש, but from the teeth only. Num. xiii. 31. "Caleb יהם *ſtilled* the people." Jud. iii. 19. "and he ſaid, הם *keep ſilence*."

הם, As a noun. Amos viii. 3. "there "ſhall be many dead bodies in all places; "they ſhall caſt them forth with הם *ſi-"lence*;" with that noiſe, or ſound of the lips, at the caſting any thing heavy out of the hands. Such a ſound comes involuntarily.

הפך, To *turn*, *change*, in a general ſenſe; *up*, *down*, *back*, *over*, and ſo on—all which indeed are implied in *turning* or *changing*. I don't find it ever drops or changes its ה. Gen. iii. 24. "at the Eaſt "of the garden of Eden, Cherubim and "flaming fire חמתהפכת [the participle in hithp. "*turning over upon itſelf*;" as fire does, its flame rolling over and over. And the *fire* here was the *Divine Glory*, or chariot of the cherubical ſtatue, which that hieroglyphical imagery was placed in; as being in *the then* way of writing, and the only one men had till Moſes—a revealed deſcription of the Lord in Trinity, and their Chriſt. See Ezek. i. 4. מתלקחת, which is equivalent to this, in the deſcription of the ſame great fire, glory, or chariot of God, taking in the cloud, which the fire burnt in, and the thick darkneſs round the cloud. Gen. xix. 25. "and "יהפך *overturned* thoſe cities." Exod. vii. 15. "the rod which was *turned to* a ſerpent." Deut. xxiii. 5. "the Lord thy "God *turned* the curſe into a bleſſing." Joſh. vii. 8. "when Iſrael *turneth* their "neck before their enemies." Jud. vii. 13. "a cake of barley-bread מתהפך *tum-"bled into* the camp;" tumbled, by rolling over and over. xx. 39. "the men of Iſ-"rael *retired*, or *turned*, in the battle;" not *retired*, for, ver. 41. "and when the men "of Iſrael הפך *turned again*." Job xxviii. 5. "the earth, out of it cometh bread: and "under it is *turned up* as it were fire;" and beneath it is changed, as it were, by fire. Amos v. 8. "*turneth* the ſhadow of death "into the morning;" *i. e. turneth* the dark part of the earth *up* into the light. Is not this *a rotation?*

הפך, Ezek. xvi. 34. The *contrary*, or oppoſite; *diverſum*; and *overthrow*, or change of condition. Iſai. xxix. 16. הפככם "*your overthrow* ſhall ſurely be eſteemed "like that of the potter's clay;" ye ſhall be broken like a potter's veſſel, which is made of clay; as much changed and deſtroyed.

הפכה, An *overthrow*, *ſubverſion*, overturning.

הפכפך, A double word, *perverſe*; or, elſe, *often changed*. Prov. xxi. 8. הפכפך דרך איש וזר "*there is a man very perverſe in his "way, and ſtrange*;"—as we ſay, *ſtrange perverſe* people.

מהפכת, An *overthrow*; alſo, a *priſon*. Jer. xx. 2. "and put Jeremiah into *priſon*;" rendered *ſtocks*:—but, xxix. 26. "into *the "priſon*, and הצניק *the ſtocks*;" the *turn-key*-houſe, named from הפך to *turn*—for the ſame reaſon we call the jailor the *turn-key*.

תהפכה, *What is turned*, or *perverted*.

Some words, as this, always keep their ה: others, as the next, often drop it; eſpecially with affixes.

הפר, With a mutable ה, to *diſannul*, *diſallow*, *defeat*, *render of no effect*. Gen. xvii. 14. הפר "*he hath broken* my "covenant." Num. xv. 31. הפר "*he hath "broken* his commandment." xxx. 13. "if "her huſband יפר הפר *hath utterly made "them void*, on the day he heard them;" ſc. her vows. To *diſannul*, *declare void*, or treat

treat a covenant or commandment as of no force, ſeems very well rendered by *breaking* them: but, ſtill, it is a different ſort of breaking from that of פר to *break*, *cruſh*, or *ſhatter*, though there ſeem ſome connexion between them. Jud. ii. 1. "I ſaid, I will "never אפר break my covenant with you." Job v. 12. מפר "*he diſappointeth* [a *participle.*] "the devices of the crafty."—To *break* will not do here. xv. 4. "yea, thou "תפר *caſteſt off* fear, and reſtraineſt prayer "before God;" *diſregardeſt* fear. xl. 8. "תפר *Wilt thou diſannul* my judgment?" Pſal. lxxxv. 5. "and הפר *cauſe* thine anger "towards us to *ceaſe*." Iſai. xiv. 27. "the "Lord of Hoſts hath purpoſed, and who "יפר *ſhall diſannul it?*" Zech. xi. 14. להפר "*to break* [or diſannul] the brotherhood "between Judah and Iſrael. The ה is as much radical here, as in הל or המה.

הצב, from נצב, To *ſtand up*. Ruth ii. 16. "let fall alſo ſome of הצבתים *the* "*handfuls*, of purpoſe, for her;" *ſtanding* corn. It is very proper to a ſtalk of ſtanding corn. Nah. ii. 8. הצב "*the ſtanding guard.*"

הר or הרה, To *be big*, or *grow big*. Gen. iv. 3. "and תהר *ſhe conceived* [or *bigged with*] "and brought forth Cain." It is the conſequence of conceiving. Num. xi. 12. הריתי *did I conceive* all this people;" bear them in the womb. Job iii. 2. "the "night of which it was ſaid, הרה *ſhe hath* "*conceived*, or, *let her conceive*, a man-"child." xv. 35. הרה *it*, ſc. their belly, "*conceiveth* miſchief, and bringeth forth "vanity; yea, their belly prepareth de-"ceit." This is our phraſe of *being big with miſchief*, or any project. Prov. xxi. 24. זד יהיר "proud *and haughty.*" Hab. ii. 5. גבר יהיר "*he is a proud man*;" in *hiphil*, one who ſwells, and lifts up himſelf—*looks big*. So that to *big*, or *be big*, is the meaning of the word; which is as applicable to the mind, or looks, as the belly.

הר and הור, as well as הרר, A *mountain*. "Intumeſcit uterus inſtar monticuli." Leigh. A mountain, however, is a ſimilar bunch, or ſwelling, upon the earth. Exod. iii. 1. "*the mountain* of God, even Horeb;" ſo called from the manifeſtation of God there, in חרב *fire:* not from its heighth. Num. xxiii. 7. "hath brought me from "Aram, from the *mountains* of the Eaſt." The mountains of Armenia run to the Eaſt. Deut. xxxiii. 15. "and for the chief things "הררי קדם *of the ancient mountains*; and "for the precious things of the laſting "hills;" hills of old time. So, Gen. xlix. 26. "the bleſſings of thy father have pre-"vailed above the bleſſings הורי עד *of the* "*old mountains*;" or former church. The glory of Joſeph, in church or ſtate, ſhould exceed that of former times. The church had been hitherto, literally, עברים *pilgrims*, wanderers, without proper homes; but, at the exodus, were to be ſettled in the land of their own, and be a kingdom of prieſts unto God: the final completion of which ſhould turn on him who was the true Nazarite—*ſeparate from his brethren.* Jud. v. 5. "*the mountains* melted before the "Lord, even that Sinai, before the Lord "God of Iſrael;" when God came down in fire upon it, and the mountain burnt with the fire. And it was a double mountain, or had two tops—and ſo it is called *mountains*. Pſal. xcvii. 5. "*the mountains* melted, like wax, at the preſence of the Lord." 2 Chron. xxi. 11. "made high places on "*the mountains* of Judah." The mountains were, in general, fortified, as reſources againſt a ſudden invaſion from their inland neighbours. And, though it was forbidden, they had altars to Jehovah on them, which were ſnares to them, and became, in time, places of idolatry; where they ſet their gods, as defenders of their barriers and ſtrong-holds. Pſal. ii. 6. "I have ſet my "King upon my holy *hill* of Sion;" as an earneſt, in proof that the Great King ſhould be exalted to the mountain of God, or to his right-hand in glory; and, from thence reign over the church, or kingdom of God. xi. 1. "How ſay ye to my ſoul נודו Let "fly to your *mountain?*" *i. e.* let it put its truſt in your help. xxxvi. 7. "thy right-"ouſne

" eouſneſs is like the *mountains* of God;" where God was worſhipped; as we ſay, he houſe of God, not from its ſize, but ıſe. Or, may it mean only *the mountains* which God hath made? *i. e.* mountains in eneral. His righteouſneſs is great and onſpicuous. l. 10. הררי אלף *paſture-hills*, r hills for cattle. lxviii. 16. " a *mountain* " of God is *mount* Baſan; a *mount* גבנים " of ſeveral high tops is *mount* Baſan. Why " leap ye, ye high *hills*, *the mountain* which " God deſireth to dwell in?" Sinai has two rincipal tops, and, likely, ſeveral other eſſer ones, ſo, *high hills* with reſpect to hoſe tops; and *mountain*, conſidered as ne. lxxii. 3. " *the mountains* ſhall bring " peace to the people;" as on them ſhould he Goſpel of peace be proclaimed. 16. " a bit, or ſtalk of corn, ſhall be on the " earth, upon the top of the *mountains* " ſhall it ſhake;" the ſeed of God ſhall louriſh, as head over all. lxxvi. 6. " more " excellent than הררי טרף *the mountains* of " prey;" or ſpoilers, enemies of the church f God. lxxxvii. 1. " a ſong, יסודתו when " he laid, or prepared for, the foundation, ſc. " of the temple, on הררי קדש *the mountains* " of holineſs;" ſc. Sion, called *mountains*, rom its two tops. Iſai. ii. 2. " in the laſt " days, *the mountain* of the Lord's houſe " ſhall be eſtabliſhed בראש הרים *for the* " *head*, or *chief*, *of the mountains*;"—*ſalva-ion* is of the Jews. Jer. xiii. 16. " before " your feet ſtumble upon הרי נשף *the moun-* " *tains of darkneſs*;" before you go into captivity, and be ſubject to the gods of he Heathens, and their darkneſs, igno-ance, and vanities. Hoſ. iv. 13. " they " ſacrifice upon the tops of the *mountains*, " and burn incenſe upon the hills." Joel ii. 23. " *the mountains* ſhall drop down " new wine, and the hills flow with milk." Nah. ii. 1. " behold upon the *mountains* " the feet of him that bringeth good ti-" dings; that publiſhes peace;" and, of courſe, plenty of milk, wine, corn, and all he comforts of life, which are the produce f peace; here meant in a ſpiritual ſenſe.

Hab. iii. 6. הררי עד " *the mountains of for-* " *mer times* were ſcattered: and the hills " עולם *of old time* did bow."—Not *ever-laſting mountains*, or *perpetual hills*; but only, which had been of old, or long-ſtanding places of worſhip and defence to the Heathens, ſhould now, under Nebuchadnezzar, be deſtroyed; ſhould be ſcattered as a defeated army, and ſtoop to the conqueror. And thoſe, or ſuch as thoſe, are הורי עד, Gen. xlix. 26. ancient mountains.

הרה and הורה, *One pregnant*; pl. הרות and הריות.

הרן and הרון, *Pregnancy*. Gen. iii. 16. " unto the woman he ſaid, I will greatly " multiply thy ſorrow and הרנך *thy con-* " *ception*;"—ſpoke to the mother of all that live to God; of the pains of the New Birth, and bringing to life the child of God. This world is the time of pregnancy: and the church travaileth in pain, till the earth gives up its dead.

הרג, To *kill*; a general word, uſed to man, beaſt, or plant. Gen. iv. 8. " and יהרגהו *ſlew him*." Iſai. x. 4. " and " תחת הרוגים *for*, or *inſtead of*, *i. e. like*, " thoſe that are ſlain, ſhall they fall." Hoſ. vi. 5. " I have ſlain them by the words of " my mouth;" *i. e.* pronounced, or determined, their death by the prophets.

הרס, To *throw*, or *break down*; a general word. Exod. xix. 21. " leſt יהרסו " *they break through*;" which implies throwing down what ſtands in the way. Jud. vi. 25. הרסת " *throw down* the altar " of Baal." 1 K. xviii. 30. " he repaired " the altar of the Lord, ההרום *which was* " *thrown down*." Pſal. lviii. 7. " *break* their " teeth, O God;" of the Serpent, and his ſeed.

הרסה and הריסה, *Deſtruction*, *ruin*, or fallen building. Amos ix. 11. " will raiſe " up הרסתיו *his ruins*;" the ruins of the church of God, occaſioned by the defection of the Heathen world.

התל, To *mock*, *make ſport with*, *play upon*, or *banter*. Gen. xxxi. 7. " your " father התל בי *hath deceived me*;" or played

upon me. 1 K. xviii. 27. "Elijah יהתל בהם "*mocked them*, and ſaid, Cry aloud; for he "is a god."

התת is the ſuppoſed root of תהוותתו, Pſal. lxii. 4. But the word comes from הוה, changing the final ה into ת, before an affix, as is common. *Will ye imagine miſchief?*"

ו. *Vau*,

IN numerals denotes the number 6. It is a *ſervile*, and of different import in different poſitions. There are inſtances, though but few, where it is *radical*. As a prefix, it is a *connective* particle, and carries in it the ſenſe of the noun, וו *a hook*, which its own form is the form of. *And* will generally conſtrue as a prefix, though *ſo*, *alſo*, *or*, *yet*, and other particles, may make the more familiar Engliſh. *Et*, in Latin, is uſed in almoſt as great a latitude as ו; and greater, if ו be conſidered, as it often is uſed, as a *copulative*, not of the *ſenſe* of the words, but only of the words—as a *tranſitive* to another paragraph, or ſentence. Gen. iii. 22. "now leſt he put forth his "hand, and take alſo of the tree of life, "ואכל וחי *and eat, and live* for ever,"—is, *that* he may live, eat with that deſign, eat, *and* live in his own imagination. xviii. 27. "I have taken upon me to ſpeak unto my "Lord, ואנכי *and I am* but duſt and aſhes." The *and* here acknowledges his meanneſs, and makes the apology full as ſtrong as our tranſlation, *which am but*, or any other particle, can. xx. 3. והוא "*for* ſhe is a man's "wife." *For*, *becauſe*, or *ſince*, runs better than, *and*—"thou art a dead man, becauſe "of the woman thou haſt taken; *and* ſhe "is a man's wife." The ſenſe comes to the ſame. xxii. 12. "now I know, that "thou feareſt God; *and* haſt not with-"held thy ſon, thine only ſon, from me;" *i. e. and hath loved* God more than him. xxix. 15. "Laban ſaid to Jacob, Becauſe "thou art my brother, ſhouldeſt thou "*therefore* [or, הכי אחי אתה art thou "brother, *and*] "ſhalt thou ſerve me for "nought?" xlix. 30. "deal kindly and "truly with me; bury me not in Egypt, "ושכבתי *and let me lie* with my fathers, "ונשאתני *and carry* me out of Egypt." Exod. vii. 16. "Let my people go, ויעבדני "*and ſerve me* in the wilderneſs," is a good ſenſe, as *that* they may ſerve me. Num. xxiii. 19. "God is not a man, *and* "will lie; *and* [*is not*, which is underſtood] "a ſon of man, *and* will repent." And ſo, Exod. xxi. 17. "He that curſeth "his father, ואמו *and* [*he that curſeth*, for that is what the *and* refers to, and is underſtood] "his mother, ſhall ſurely be put to "death." Heaven *and* earth, Deut. iii. 24. is as well as the *or*.—"What God is there "in heaven *and* earth?" Jud. xi. 31. "Jephthah vowed a vow unto the Lord, "and ſaid, If—והיה *then* it ſhall be, that "whatſoever ſhall come forth of the doors "of my houſe to meet me, when I return "in peace from the children of Ammon, "והיה ליהוה והעלתיהו *ſhall ſurely be the "Lord's, and* I will offer him a burnt-"ſacrifice [marg. *or I will* offer it]—his "daughter met him, and he did unto her "according to his vow." He knew, God would accept neither a human ſacrifice, nor unclean creature. It was not in his power to vow, or bind himſelf to offer theſe. God had annulled all ſuch vows, Lev. v. 5. nor could he vow *in faith*, or find acceptance as he did, had he meant to include ſuch ſacrifices.—"Whoſoever ſhall come forth of "the doors of my houſe to meet me, ſhall "ſurely be the Lord's, *and I will offer up* "to him a burnt-ſacrifice." עלתיהו is equivalent to עלתי לו. What could Jephthah expect to come to meet him, but ſome human perſon? His bullock, or ſheep, could hardly be ſpoke of, as *coming out of the doors of his houſe to meet him*. He vowed then to dedicate to God the firſt perſon of his family that ſhould meet him, *and to* offer up to him a burnt-ſacrifice: which was vowing to *reſtore* the worſhip of God

nd eſtabliſh it—the neglect of which had rought the Ammonites upon them, and hich Jephthah could never have done, ny more than Gideon, if God had not een with him. Samuel was given by vow o God: and ſo might Jephthah give a erſon to God; but he muſt firſt eſtabliſh he worſhip of God. And here lay the me- it of his vow—it obliging him, againſt all ppoſition, to do ſo. Gideon had like to ave been ſtoned for offering a ſacrifice to God; and Jephthah was not in a much etter ſituation, till his victory. And, per- aps, religion was at the bottom of the uarrel of Ephraim againſt him. This ex- lains the reaſon of Jephthah's vow, and he great merit aſcribed to it, and the leſſing it obtained. And the *and* in the ext, is preferable to the *or* in the margin, r Mr. Romaine's ſermon.

1 Sam. xiv. 18. "for there was an ark of God at that time ובני *with the children* of Iſrael." If it means ſo, it is the only lace, that I recollect, where it does mean *with*. And if there were two arks, and that nade by Moſes was taken, and was called, y eminence, the ark of God, *as it was*— here will be no authority for conſtruing it ſo ere. That ark, which they had in Egypt, s called their ark; as that made by imme- iate appointment, is, all along, called the rk of God, and was taken by the Philiſ- ines. They had two arks, it is plain, by his text.

The ו, when inſerted in the ſecond order, s the participle *active:* when in the third rder, *paſſive:*—as הולך *going*, and הלוך *one:* when poſtfixed to a verb, is *plural*, s, 2 Sam. vii. 22. "whom God הלכו *they* *went* to redeem." As a pronoun, in which capacity it is always poſtfixed, it is he *third perſon ſingular* and *plural maſcu- ine*, and ſometimes *feminine*.

ו, A *hook*, pl. ווים, is the only word nder this letter. Exod. xxvi. 32. ווידם *their hooks* of gold upon the four ſockets of ſilver."

ז. *Zain*,

IS always radical, and, in numerals, de- notes the number 7. And the figure ſeems borrowed from it; as does our letter Z.

זאב occurs only as a noun, a *wolf*. Iſai. xi. 6. "The *wolf* ſhall dwell with the "lamb;"—the peace of the Meſſiah's reign, and mark of the faith in him, when the evil diſpoſitions of the natural man are ſo changed.

זאת, *This*, *that*; of את and זה.

זב, To *flow*, *guſh*, or *bubble out*, as water, blood, or matter from a wound or ſore. Exod. iii. 17. "and land *flowing* "with milk and honey." Iſai. xlviii. 21. "he clave the rock alſo, and the water יזבו "*guſhed out*." Pſal. lxxviii. 20. "he ſmote "the rock, and the waters יזובו *guſhed out*." This rock was Chriſt, from whom, by means of his death, flow the only ſtreams of living water. And the Jews in the wil- derneſs underſtood it as a figure, and pro- miſe, of the opening of the fountain of grace. Jer. xlix. 4. "Why glorieſt thou in "the vallies; זב עמקך *thy valley ſhall flow*;" ſc. with blood. Lam. iv. 9. "for theſe "*flow out*, being pierced through."

הזב, *He that flows*, or hath any matter guſhing out of him.

זוב, A *flux*; or any matter running out.

זבוב, A *fly*;—perhaps ſo named from their *guſhing out* of holes in the ground, wood, *&c.* where they breed from the egg, and thence iſſue, when come to life, juſt as water bubbles up from a hole. Eccleſ. x. 1. זבובי מות "*flies of death*, or dead flies, make "ointment ſtink and bubble." Iſai. vii. 18. "the Lord ſhall hiſs for *the fly*, that is in "the uttermoſt part of the rivers of Egypt;" comparing the Egyptian he would call up upon the land of Iſrael, to a ſwarm of flies—or, perhaps, that multitude of the cloud of locuſts; all which, as our variety of *chafers*, breed in the ground.

בעל זבוב, 2 K. i. 2. The god, or idol of the god, of Ekron; *q. d. the lord of that which is made to flow, or guſh out*. We don't find the word applied to the air, or its manner of flowing, which is quite different from that of water, blood, and flies, above; but only to water out of ſprings, or cracks in the rocks; to the richneſs or fatneſs of the ground, that flows out in חלב [rendered milk, but is] all that is delicious, that comes from the ground, in corn, wine, and other fruits; as דבש *honey* includes all that clammy ſalt in ſugar, honey, and ſo forth. So that *Baalzebub* is the lord of all the rich nutritive juice, that flows out of trees, plants, or herbs, in liquids or gums; as well as of thoſe creatures that are hatched in holes, and thence guſh out, when come to life. *Dagon* is called the god of the Philiſtines, 1 Sam. v. 7. Whether this Baalzebub differed, or no, in the whole form, or was denominated from ſome זבוב *fly* of a remarkable ſize [it being uſual to name their idols from ſome particular *inſigne*, as *Rimmon*, from the great pomegranate of gold in the hand of the god] is not certain, but probable. *Montfaucon* hath many inſtances of ſome *fly*, particularly of the butterfly-kind, on the head or hand, or hovering about the image. But *Baalzebub*, though *a god with a fly*, is not *the god of flies*, but of what flows out, in rich juices, from the earth; *the fly* itſelf being but *the ſign* of the ſame efflux. The Phariſees, Mat. xii. 24. call Beelzebub *the prince of the devils*. So that the Heathens, who worſhipped only the air, meant by it what *Dagon* ſignifies, the power of vegetation. And as the devils are the prince of the power of the air, and act by it, when they are permitted to act againſt us, it became a name of that prince, as well as of the power of the air itſelf.

אזוב, with a formative א, *Hyſſop*; or ſome herb named from its *purgative* and cleanſing quality, and thence uſed to ſprinkle the paſchal blood with. Exod. xii. 22. "ye ſhall take a bunch of *hyſſop*, and dip "it in the blood that is in the baſon, and "ſtrike the lintel, and the two ſide-poſts." And with the ſame alluſive meaning, Lev. xiv. and Num. xix. with other purifiers, as cedar. 1 K. iv. 33. "the *hyſſop* that ſpring-"eth out of the wall." Our tranſlators muſt mean ſome other herb, than we do, by hyſſop, or be very bad herbaliſts. This plant *comes up*, or grows under, or by the wall, under its ſhelter [that is, it is a garden-herb] but not out of the wall. Pſal. li. 9. "purge me with *hyſſop*, and I ſhall be "clean,"—ſhews, the *type* was underſtood. At the crucifixion, hyſſop was uſed, to put the ſpunge, with vinegar in it, to Chriſt.

זבד, Only Gen. xxx. 20. "God זבדני "*hath endued* me with a good זבד *dowry*."

זבח, To *kill* any creature for God or man, for ſacrifice, or as food. Gen. xxxi. 54. "Jacob יזבח זבח *offered ſacrifice*;" marg. *killed beaſts*. xlvi. 1. "and זבח זבחים "*offered ſacrifices* unto the God of his fa-"ther Iſaac." Exod. iii. 18. "that *we may* "*ſacrifice* to the Lord our God." xiii. 15. "therefore *I ſacrifice* to the Lord all that "openeth the matrix, being males; but "all the firſt-born of my children I re-"deem." By this, the paſchal lamb was to be a firſt-born, as it appears alſo by Abel's lamb, which was a firſtling; and that the exodus, or redemption from Egypt, was itſelf but *an earneſt* of a better redemption, the *paſſover* being an old inſtitution, as all the other ſacrifices appear to have been in uſe before the law by Moſes; and, as the ſacrificial killing was but a type, they thence knew, the Antitype was to have his life violently taken from him by the prieſts, and all the people. 1 Sam. xxviii. 24. "the woman had a fatted calf "and ſhe haſted ותזבחהו *and killed it*." 2 Chron. xviii. 2. "Ahab *killed* ſheep and "oxen for him." Pſal. iv. 6. זבחו זבחי "*offer ſacrifices* of righteouſneſs." xxvii. 6. "*I will ſacrifice ſacrifices* of joy;" *i. e.* with joy or ſhouting. l. 5. "who cut off "בריתי זבח עלי *a purifier with me by ſacri-*"*fice*," or in ſacrifice; *i. e.* who ſacrifices

or ſlay the creature, with reſpect to him who is the purifier of mankind. 8. "I "will not plead with thee upon *thy ſacri-* "*fices*, and thy burnt-offerings, that have "been continually before me, I will take "no bullock"— 23. "to him that שם דרך "*keeps the way*, will I ſhew the ſalvation "of God." So clearly does the Scripture explain the deſign of ſacrifice. Jonah ii. 10. אזבחה "*I will ſacrifice* unto thee with "the voice תודה *of thankſgiving*;" confeſſion, acknowledgement, of the power, and other attributes of God.

The ſlaying a creature to God was offering him the life of it, and making it food for God and man to partake of together; and was a figure of him, who ſacrificed his life to righteouſneſs, and ſhewed, that the love of God was ſtronger in him, than all other conſiderations, by his reſiſting unto blood. It was this fervent love, perfect reſignation, and invincible attachment to God and goodneſs, that were ſo highly pleaſing to God, and, comparatively ſpeaking, not his death and ſufferings. Neither was it the death of the creature, under the law, that God would accept, only as it was a *ſign*.

זבח and זבחה, *The creature ſlain*.

מזבח, *The prieſt*, and *the altar*; the ſlayer, and the place of ſlaughter.

זבל, To *dwell* or *reſide*. Gen. xxx. 20. "now will my huſband יזבלני "*dwell*, or cohabit, *with me*—and ſhe call-"ed his name זבלון *Zebulun*," *i. e. dwelling*; meaning, that God would be with his church, and dwell in it, if it bore children to him;—though literally fulfilled, when Chriſt reſided ſo much in thoſe parts.

זבל and מזבל, A *dwelling-place*. 1 K. viii. 13. "a houſe זבל לך *for thy reſidence*." Pſal. xlix. 15. "the grave מזבל לו *their* "*dwelling-place*;" they ſhall continue under the power of death. Hab. iii. 11. "The ſun [*i. e.* the ſolar light] the moon [the lunar] "ſtood זבלה *in their habi-* "*tation*;" as abaſhed at the ſight of Jehovah, who was come forth to war againſt them and their worſhippers, and then fled at the ſuperior luſtre that attended the God of Iſrael.

זג, Num. vi. 4. "All the days of his ſe-"paration he ſhall eat nothing that is made "of the vine-tree, from the kernels even "to זג *the huſk*." But, Cant. vii. 2. המזג is conſtrued *liquor*.

זד, To *boil*. Gen. xxv. 29. "Ja-"cob יזד *boiled* נזיד *broth*;" or pottage. And hence it is carried to the mind, or, rather, the blood, *boiling* in paſſion, or ſwelling with pride. Exod. xviii. 11. "wherein "זדו *they dealt proudly*, he was above "them. xxi. 14. "if a man יזד *ſhall come* "*preſumptuouſly* upon his neighbour, to "ſlay him."

זד and זידון, *Proud*, *ſwelling*, *boiling*. Pſal. cxxiv. 5. הזידונים "the *proud* waters had "gone over our ſoul;" ſpoke of the *odium eccleſiaſticum* of the chief prieſts againſt Chriſt.

זדן and זדון, *Pride*, which is eaſily ſet a boiling; and, it is to be feared, there is moſt of it to be found, where the greateſt humility might naturally be expected. Cain ſlew Abel, and the High Prieſts Chriſt, from the ill influence of this leaven. Hence the Pope and ſectary perſecute alike:—the aſſembly, and conclave, are governed by the ſame principles. And I wiſh, we were altogether clear, at home, of the ſame ſpirit of pride and preſumption, which is incompatible with the Spirit of God.

There is ſo little reaſon to make זוד the root, that it does not once occur with a *vau* in the ſecond order.

זה, זו, and זאת, The compound of זא and את, a *pronoun demonſtrative*; *it*, *this*, *that*, *here*. So זנה and זנו are the ſame root.

זו, The ſecond month, anſwering to *April*. הזה, which drops both the ה's occaſionally, ſeems to be the root, from the *ſprinkling* ſhowers that fall in it. And the pronoun, one would think, was from the ſame root;—*this*, *that*, *here*, *there*, being proper to things ſpattered or ſprinkled, the

ſpots

ſpots or ſpatters being here and there promiſcuouſly upon them.

זהב, *Gold.* It occurs only as a noun. Gen. ii. 11. "Havilah, where there is *gold.* "And the *gold* of that land is good." This was before the flood, and ſo it has proved ſince. Exod. iii. 22. "jewels of ſilver, and "jewels of *gold*, and raiment;" the badges of their gods, which in giving up, they acknowledged the ſuperiority of the God of Iſrael. xx. 23. "neither ſhall you make "unto you gods of *gold*;" carved images, covered with ſheet-gold. xxv. 11. the ark was overlaid with pure *gold*, a crown of gold round it; and the rings, ſtaves, and propitiatory upon it, of pure gold. 18. "two Cherubs of *gold*, of beaten work;" *i. e.* ſheet-gold. And ſo every thing, that related immediately to God, or the man Chriſt as prieſt, was of gold. 2 Sam. i. 24. "who put ornaments of *gold* upon your "apparel." 1 K. vi. 20. The Holy of Holies, and every thing relating to the reſidence of God, the royal prieſt, and all the emblems of divinity, and the veſſels of the ſanctuary, were made of, or covered with, ſheet-*gold*, not waſhed over; ſtamping thereby the character of divinity and royalty upon them. 23. "two Cherubs of olive-"tree, each ten cubits high." 28. "he "overlaid the Cherubs with *gold*." "In "ſacris ſymbolis notat quod optimum pre-"tioſiſſimumque eſt, et lucem habet; et "purum eſt ac perennans." Cocc. And, likely, זהב denoted the colour and brightneſs of the metal, by Job xxxvii. 22. "*gold* "cometh out of the North;" ſpeaking of fair weather. "Ut Varro dixit, *aureſcit* "*aer*." Leigh—as *aurum* is ſuppoſed, by ſome, to be derived from אור *light*, bright, clear weather. Mr. Parkhurſt cites *Thompſon:*

——"the mountain's brow
Illum'd with fluid gold."——

from the riſing ſun. Pſal. xix. 11. "more "to be deſired than *gold*, yea than much "fine *gold*." The compariſon does honour to gold, and beſpeaks its high metaphorical value. lxxii. 15. "to him ſhall be given of "the *gold* of Sheba," or Havilah; thereby acknowledging his royal dignity and ſupremacy, as King of the Heathens, as well as of the Jews. They call him King of the Jews, and claim him for their own, by their homage and preſents, Mat. ii. 2. Ezek. xvi. 13. "thus waſt thou decked "with *gold* and ſilver;" as the ſpouſe of God. Zech. iv. 2. "a candleſtick all of "*gold*." 12. "What be thoſe two olive-"branches, which, through two golden pipes, empty out of themſelves הזהב into "the *gold*;" ſc. the bowl at top, which ſupplied the ſeven lamps. And this the church of God, made partakers of the oil and benignity of the Divine Nature, derived from Chriſt the head, by the Second and Third Perſons of Jehovah. See ver. 3. "two olive-trees by it, one on the right "ſide of the bowl, and the other upon the "left thereof."

זהם, Once, Job xxxiii. 20. ותמאתו "and *it*, ſc. pain, *maketh him abhor* his "ſuſtenance of bread."

זהר. The text, Dan. xii. 3. gives the meaning of this word: "they that be "wiſe יזהרו *ſhall ſhine* [be clear, or bright] "כזהר *as the brightneſs*, or clearneſs, of the "firmament;" a *clear* ſky, in diſtinction from a cloudy, obſcure one, and thence carried to the mind, to *inform*, or give clear intimations. Exod. xviii. 20. והזהרתה "*thou ſhalt teach them* [inſtruct, or make them perfect and clear in] "the ordinances "and laws." 2 K. vi. 10. "the King of "Iſrael ſent to the place, which the man "of God told him, והזהירה *and warned him* "*of*." Pſal. xix. 12. "by them is thy "ſervant נזהר *warned*." Though clearneſs and tranſparency of the ſky, in fine weather, differs from *light*; being clear, or made clear, in the meaning of any thing, differs not from what we mean by being inlightened, or inſtructed.

זהר, Clearneſs, tranſparency. Ezek. viii. 2. "as the appearance זהר *of brightneſs*; "ſuch a brightneſs as is deſcribed, Exod. xxiv. 10

xxiv. 10. " as it were the body of heaven " in its *clearneſs*."

זוית occurs twice. Pſal. cxliv. 12. " that " our ſons may be as plants grown up [or blowing as flowers] " in their youth: our " daughters כזוית מחטבות *as corner-ſtones*, " *poliſhed* after the ſimilitude of a palace," or temple. חטב is to cut, or hew wood; but is not applied to ſtone. And what is the meaning of daughters being like corner-ſtones, provided it meant *corner-ſtones?* 1 K. vi. 15. " the walls of the temple were " built within בצלעות *on*, or *with*, ribs " of cedar, with palm-trees upon them." Ezek. xli. 26. The temple being the body of Chriſt, and the churches his ribs, there might be a compariſon betwixt theſe ribs and the daughters. And theſe cedar-ribs, or beams, were cut and carved. But then, what is זוית? It occurs again, Zech. ix. 15. " they ſhall drink and make a noiſe, as " through wine, and be full as מזרק the " bowls; as זוית—of the altar." Qu.

מזנו is put under the laſt as its root; but the מ may be radical, and this and מוי, Deut. xxxii. 24. of the ſame root. Nor does there appear any reaſon to put מזוזה, and מז, a *door-poſt*, under this. The rabbinical זז *motus*, in Mar. de Cal. will not do for *the poſts* of a door, which only hold the hinges the door turns upon. The מ may, or may not, be radical, for ought appears yet.

זח, Twice, Exod. xxviii. 28. and xxix. 21. " that the breaſt-plate might " not יזח *be looſed* from the ephod;" or ride and flutter up and down.

מזח, Job xii. 21. " and weakeneth מזח *the ſtrength*, marg. girdle, of the " mighty." But, perhaps, מזח רפה may be, *he quells, ſubdues, the bouncing*, boiſterous ſpirit אפיקים *of the violent*.

מזח, Pſal. cix. 19. " Let it be unto him " as the garment which covereth him: and למזח for the breaſt-plate, or ephod [perhaps, that was a ſort of looſe cloak girded upon them over the breaſt] " wherewith " he is girded continually;"—and named from its riding upon the breaſt, as the breaſt-plate would have done, if not confined by the four corners. Iſai. xxiii. 10. " Paſs *to* thy land, O daughter of Tarſhiſh, " אין מזח עוד there is no more *ſtrength*," marg. *girdle*—no more power to huff and domineer.

זחל, Once, as a verb, Job xxxii. 6. זחלתי ואירא " *I was afraid* and feared." It is an idea taken from the ſerpentine kind, which are in a fright, hiſs, and tremble, at the leaſt alarm.

זחל, A *ſerpent*. Deut. xxxii. 24. " with " the poiſon זחלי עפר *of ſerpents* of the " duſt." It takes in the venomous ſorts, adders, and others. Mic. vii. 17. ירגזו " *they* " *ſhall tremble* [or move with that tremulous motion] " out of their holes, like זחלי " *the worms* of the earth." A ſerpent riggles, and creeps along; and the fleſh is ſaid to *creep*, in a fright.

זחלת, 1 K. i. 9. where Adonijah was ſacrificing, at his inauguration. Poſſibly named from the *fright* that ſeized them, on hearing Solomon was anointed.

זין, , A beaſt. Pſal. l. 11. " and זין *the* " *beaſt* of the field is with me." lxxx. 14. " *the wild beaſt* of the field does devour it." But, Iſai. lxvi. 11. " that ye may milk out, " and be delighted מזין *with the abundance*, " marg. *brightneſs*, כבודה of her glory." But כבד may not be *glory*, but *weight*, or great quantity. In the *Talmud*, זוז is, to *move*, and זין a *woodcock*, of ſomewhat more than a moderate ſize; for, whilſt he ſtands upon the ground, his head reaches quite up to heaven. *Buxt.* זיו, in the Chaldee of Daniel, is conſtrued *brightneſs* and *countenance*. But what does all this help us here? To milk out, and be delighted with the abundance, motion, or commotion of glory, is not very plain. Qu. the derivation and meaning of the word.

זיק. See in זק.

זית, An *olive-tree* and berry. If זית be formed from זת, as שית from שת, its verb doth not occur. Gen. viii. 11. " in her " mouth עלה זית *an olive-leaf* pluckt off."

Exod.

Exod. xxvii. 20. " pure שמן זית oil-olive " beaten for the light;" in the tabernacle. 2 Sam. xv. 30. " the aſcent of the mount " הזיתים of olives." Job xv. 33. " and ſhall " caſt off his flower as the *olive*;" by which, the olive ſhould be very liable to be blighted. Zech. xiv. 4. " his feet ſhall " ſtand, in that day, on the mount of " *olives*, which is before Jeruſalem; and " the mount of *olives* ſhall cleave in the " midſt thereof, towards the Eaſt, and to- " wards the Weſt." Was not this literally fulfilled at the crucifixion? not excluding a *myſtical meaning*, beſides, by any means.

זכה, With a mutable ה, to *cleanſe*, make clear. It is applied to oil, to incenſe, which is a gum-roſin clear and fair. And it is compared to ſnow, Job xxv. 4. " How " יזכה *can he be clean*, that is born of a wo- " man?" xv. 15. " the heavens *are not* " *clean* in his ſight;" or *clear* as his glory. Pſal. lxxiii. 13. זכיתי " *I have cleanſed* my " heart in vain." cxix. 9. " Wherewith " ſhall a young man יזכה *cleanſe* his way?" keep his way clear of evil. The anſwer is, by taking heed to the word of God; not *natural light*, or reaſoning. Iſai. i. 16. " Waſh ye, *make you clean*."

זך, *Clean, clear*. Exod. xxvii. 20. זך " *pure* " oil-olive." Job xxxiii. 9. " I am *clean*, " without tranſgreſſion."

זכוכית, Job xxviii. 17. *cryſtal*; from its clearneſs.

אזכה, Mic. vi. 11. I would make a noun with a formative א. האזכה " *Can there be* " *innocence* with wicked ballances, and with " the bag of deceitful weights?"

זכר, To *remember, make a memorial*, or *mention* of. And one may remember a fault to puniſh, as well as a good deed, to reward it. Gen. viii. 1. " God *remember-* " *ed* Noah." xl. 14. " But זכרתני *think of* " *me*, when it ſhall be well with thee—and " הזכרתני *make mention of me* to Pharaoh." Pſal. viii. 5. " What is man, that *thou* " *ſhouldeſt be mindful of him?*" xx. 8. " ſome " of chariots, ſome of horſes: but נזכיר *we* " *will make mention* בשם *of the name* of the " Lord our God;" will make our boaſt of him, as others do of the arm of fleſh. lxxix. 8. " *remember* not our former ſins." Iſai. xxvi. 13. " of thee only *will we make* " *mention*, of thy name;" ſc. only. xliii. 18. " *remember* not former things;" in compariſon of what is to come. lxvi. 3. מזכיר " *he that offereth*, marg. *maketh a* " *memorial of* [rather, *with*] incenſe." See Lev. ii. 2. below. Jer. xvii. 2. כזכר בניהם " *as* their *ſons make mention*, or *boaſt* of " their altars and their groves, I will make " my mountain a field: thy ſubſtance, all " thy treaſure, a prey." Hoſ. ii. 17. " they " ſhall no more יזכרו *make mention* of their " name;" boaſt, as heretofore, or glory in them. Nah. ii. 6. יזכר " *he ſhall remember* " their nobles;" think of what they de- ſerve, call their ſins to remembrance.

זכר and זכרון, or זכרן, *Name, memorial, mention*; ſo, fame or reputation, *i. e.* eſteem a perſon or thing is mentioned with. Exod. iii. 15. " The *Aleim* of Abraham—this is " my name for ever: and this זכרי my *me-* " *morial* [or title to be mentioned by] to all " generations." xii. 14. " this day ſhall " be unto you לזכרון for a *memorial*"-day, xxviii. 12. אבני זכרן " *ſtones of memorial* " unto the children of Iſrael;" *i. e.* ſtones which bare the names or titles of the chil- dren of Iſrael. They were ſet in glory, *ocellaturis auri*, and put upon the ſhoulders of the High Prieſt, who carried them into the preſence of God. Num. v. 15. זכרון " " *memorial* מזכרת *acknowledging*, or men- " tioning ſin." Eſth. vi. 1. " the book " הזכרנות *of the records* of the chronicles." So that מזכיר, 2 Sam. viii. 16. *& alibi*, is *hiſtorian*. Job xiii. 12. זכרניך " *your re-* " *membrances* [ſuch as pillars, *&c.*] are like " unto aſhes." Pſal. xxx. 5. " give thanks " לזכר *at the remembrance* of his holineſs; confeſs, make acknowledgements to *the ho-* *nour* and *praiſe* of his holineſs. Iſai. lvii. 8. " behind [*upon*] the doors alſo, and the " poſts, haſt thou ſet זכרונך *thy remem-* " *brance*;" or writ thy memorable ſaying and ſprinkled the blood, which ought ha-

have been *ſayings* out of the law of God, and the blood of his ſacrifice. Hoſ. xiv. 8. "and they ſhall grow as the vine: זכרו "their *fame* ſhall be as of the wine of "Lebanon;" ſuch as that, as famous. Mal. i. 14. "that hath in his flock זכר *a* "*male*, and voweth, and ſacrificeth unto "the Lord a corrupt thing." A *male*, as oppoſed to *corrupt*, means a *thing worth mentioning*, of value.

זכר and זכור, The *male* of any creature, moſt celebrated, mentioned, or talked of. And this word, like גבר, is the *male*-ſex, from its ſuperiority—the moſt memorable ſex. Gen. i. 27. "*male* and female created "he them." xvii. 10. "every *male* ſhall "be circumciſed;" every one that would be *remembered* before God. And here the other ſex is virtually included, as to the *ſpirit* of the command; *the man of God* being both male and female, as, Gen. i. 27. "God created *man* in his own image— "male and female created he them." Exod. xii. 14. "your lamb ſhall be without ble- "miſh, a *male* of the firſt year;" and, as elſewhere, a firſt-born, that it might anſwer to its antitype, in as many particulars as poſſible. xiii. 12. "all that openeth the "matrix—the *males* ſhall be the Lord's." And ſo all men, or all mankind, were forfeited to the wrath of God, till redeemed by the Great Firſt-born, who was taken for them all. And all the laws about the *male*, relate to man, as *the Son of God*, when the difference of ſex ſhall be no more. And what is true of Chriſt in the firſt place, is true of every child of God that breaketh through the bondage of corruption, in a lower ſenſe.

אזכרה, With a formative א, a *memorial*. Lev. ii. 2. "a handful of the flour there- "of, and of the oil thereof, and all the "frankincenſe thereof: and the prieſt ſhall "burn את אזכרתה *the memorial of it* upon "the altar." Sacrifice and offerings were a memorial, an *acknowledgement* of ſin, and of the atonement *to be made*. xxiv. 7. "a "*memorial* by fire."

מזכיר, A *recorder*, or hiſtoriographer; a ſtated officer among the Iſraelites.

זל expreſſes *profuſion*, *ſquandering*, making a *waſte*. And it ſeems doubtful, whether this, or נזל, be the root. The *nun* is a mutable radical: but to *pour out*, or *down*, as a fountain does its water continually, is what we mean by *profuſion*. Num. xxiv. 7. יזל "*he ſhall pour* the water "*out* of his buckets." Deut. xxxii. 2. "my ſpeech תזל *ſhall diſtill* as the dew, as "*ſhowers* upon the herb." Jud. v. 5. "the "mountains נזלו *melted*, or were poured "down, before the Lord." Job xxxvi. 28. "which the clouds ילו *pour down*, and "diſtill upon man abundantly." Iſai. xlvi. 6. הזלים "*they laviſh* gold out of the bag." Jer. ii. 36. "How much תזלי *art thou* "*waſted*, by changing thy way?" Lam. i. 8. "all that honoured her, הזילה *vilify* "*her*;" look upon her as poured out, empty, ſo vile. And ſo the noun זולל is uſed. "In hiph. to eſteem vile, contemn." Parkhurſt.

זלות, Pſal. xii. 9. The *vile*, *waſting*, *ſquandering* part of men.

זלל and זולל, The laſt radical doubled, *one that waſtes* and *ſquanders*, Deut. xxi. 20. rendered *glutton*. Prov. xxiii. 20. זללי בשר "*riotous* eaters of *fleſh*." It is, doing any thing with profuſion and exceſs. Jer. xv. 19. "if thou take forth the precious "מזולל *from the vile*." Lam. i. 11. "I am "become זוללה *vile*."

זלזל, A luxurious branch, *run out too long*, ſo, *weak*. Iſai. xviii. 5. "he ſhall "both cut off הזלזלים *the ſprigs* with pru- "ning-hooks;" the long dangling ſhoots of the vine.

זולת and זולתי, *Except*, *beſides*. Deut. iv. 12. "*except* a voice;" which carries the ſenſe of the root plain enough, implying a *negative*, a thing gone.

מזל, Pl. מזלות, *fluxes*, once, 2 K. xxiii. 5. "that burnt incenſe unto *Baal*, to *the ſolar* "*light*, and to *the lunar*, and למזלות *to the* "*planets* [*i. e.* the other principal effluxes, or ſtreams of light] "and to all the hoſt

" of heaven;" ſc. the *ſtarry* ſtreams of light. The planets and ſtars were made to rule over, and in the night; and are great, uſeful, and neceſſary movements, though inferior to ſun and moon, in the machine of nature. The word does not deſcribe the planetary ſtreams, ſo as to diſtinguiſh them from thoſe of ſun, moon, and ſtars: but *ſun and moon*, and *the ſtreams of light*, and *the hoſt of heaven*, by the wording of the ſentence, ſuppoſes, that there are ſome ſtreams of light inferior to ſun and moon, and yet to be mentioned before thoſe in groſs called *the hoſt of heaven*. All, but our modern philoſophers, have ſenſe enough to know, that all thoſe orbs we call the planets and ſtars, are in the heavens, and the reflected ſtreams of light from them, though long, reaching all the way from their orbs to us.

נזל and נוזל, Pl. in ים, *ſtreams*, running or moving waters. Exod. xv. 8. " the " *floods* ſtood upright as an heap." Pſal. lxxviii. 16. " he brought נוזלים *ſtreams* alſo " out of the rock." Prov. v. 15. " Drink " waters out of thine own ciſtern: and " *running waters* out of thine own well;" be filled with good works, *the fruits of righteouſneſs*.

זלג, whence מזלג, A fleſh-hook, or fork, uſed in the temple, Exod. xxvii. 3. & *alibi*, and which had three teeth, 1 Sam. ii. 13.

זלעפה, *Horror* and *confuſion*. Pſal. xi. 6. רוח זלעפות " *horrible tempeſt*;" or *ſpirit of horror*." cxix. 53. זלעפה " *Horror* hath " taken hold upon me." Lam. v. 10. " our " ſkins were black, becauſe of *the horrors* " of famine." It ſeems compounded of זל and עף:—ſuch horror upon the ſpirits as a perſon feels, when זל *waſted*, and עף *tired* and fainting.

זם and זמם, To *imagine*, *think*, *deviſe*, *invent* out of one's own head. This too many imagine to be *thinking* and *reaſoning*. It is generally taken in a bad ſenſe, as a *whim*, or *fancy*, generally is; and, in religion, muſt always be, when men take upon them to reaſon without knowledge, which is like pretending to ſee without light. Neither the knowledge nor the light are within us, till they come from without. Gen. xi. 6. " which יזמו *they* " *have imagined* to do." Deut. xix. 19. " ye ſhall do unto him, as זמם he *had* " *thought*, or *imagined*, to do unto his bro- " ther." It is often taken in a good ſenſe, as thinking is good, when upon good grounds, and to a good end. Pſal. xvii. 3. זמתי " *I have thought*, or *purpoſed*, that my " mouth ſhould not offend." Let *thinking* be upon good grounds, *i. e.* upon known and ſure grounds, and the fruit can't be wrong. And the queſtion, betwixt the preſent Infidels and Believers, is not, Whether men ought to think, but, What grounds they are to think upon? *Imagination* and *thinking* are both expreſſed by this Hebrew word. And they are the ſame operation of the *head*, or *heart*, or *blood* [or wherever thinking is performed] but widely different in their conſequences. Prov. xxx. 32. " if זמות *thou haſt thought* [or imagined, *i. e.* if an imagination comes into thine head] " *lay thine hand upon thy* " *mouth*;" let it not come out, have the wiſdom to ſtifle it.

זמה and מזמה, A *thought*, *imagination*. It is rendered *wickedneſs*, but is only *thought* or *purpoſe*; and *wicked* by implication, as St. Peter calls Simon Magus's wickedneſs, the *thought* of his heart, Acts viii. 22. Lev. xviii. 17. " it is זמה *wickedneſs*." xix. 29. " and the land become full of זמה *wicked-* " *neſs*," *machinatione*. Pſal. xxi. 12. " they " imagined מזמה *a device*, they are not able " to perform." Prov. i. 4. " to the young " man knowledge, and מזמה *thought*." xxiv. 8. " He that deviſeth to do evil, ſhall " be called בעל מזמות *a man* of miſchievous " *thoughts*;" full of imaginations, in our ſtile, *a free-thinker*—one that freely indulges every thought that cometh into his head. 9. " the *thought* of fooliſhneſs is " ſin." It can't be the thought of knowledge; unleſs man be born with knowledge

n him, or hath intuitive knowledge, which belongs only to God.

זמזמים were a people, Deut. ii. 20. ſo named by the Ammonites, whom God ſent to deſtroy them; and they gave them that name, as expreſſive of the reaſon why they were deſtroyed, namely, for being *imaginers* in *faith* and *practice*, deviſing new ways out of their own heads. And ſuch men will always draw the curſe upon them, and their poſterity. And that ſtupideſt of all imaginations, called *Natural Religion*, will, if not put a ſtop to, ſwallow up the ſenſe and underſtanding of the nation, and lead us into the utmoſt depths of infatuation.

זמן, A *noun*; ſomething thought of, or purpoſed, *a ſet time*. Eccleſ. iii. 1. "To "every thing there is זמן *a ſeaſon* and a "time." This ſhews it to be a Hebrew word; and its ſenſe that of זם, to *think*, or *purpoſe*. It is a participle, Ezra x. 14. "times מזמנים *appointed*."

זמר, To *prune*. It is not limited to the vine, but uſed to any tree or ſhrub that is uſually cut or clipt. Lev. xxv. 3. "Six years *ſhalt thou prune* thy vineyard." Iſai. v. 6. "it ſhall not *be pruned*, nor dig-"ged;"—which is now fulfilled upon the Jewiſh church.

זמרת, זמורה, and זמיר, A *plant*; a *young ſhoot*, or cutting, of any pruned tree. Gen. xliii. 10. "take מזמרת of the *cultivated*, or "*pruned*, trees of the land—a preſent, a "little צרי *balm*, and a little דבש נכאת "*candied*, or *gummy ſpices*, and myrrh, and "nuts, and almonds." So that which bore the balm and ſpices, is called זמרת, plants that required the hand to prune and cut. Num. xiii. 24. "they cut down from "thence זמורה *a branch* with a cluſter of "grapes." Iſai. xvii. 10. "and ſet it with "ſtrange זמרת *plants*." xxv. 5. זמיר "*the* "*plant*, or tree, of the terrible ones ſhall "be brought low;" *their vine*, and ſo all its branches, ſhall be trampled under foot. Ezek. xv. 2. "What is the vine-tree, more "than any עץ הזמורה *tree that is pruned*, "which is among the trees of the wood?" Nah. ii. 3. "and marred זמרהם *their* "vine-*branches*."

מזמרה, A *pruning-knife*; *ſnuffers*. Iſai. ii. 4. the peace of the Meſſiah's reign, his kingdom, which begins on earth, but perfect only in heaven. 1 K. vii. 50. מזמרות "*the ſnuffers*, and the baſons, and the "ſpoons, and the cenſers, of pure gold."—a proper word.

זמר, To *ſing*, or *ſpeak in metre*; taking the idea from pruning a tree, as אמר to *ſpeak*, is to *branch out* in diſcourſe. The *words* and *muſic*, or, a *ſong* and the *notes*, differ: and this word includes both, or means either, according to the context; it denoting the *regularity* of the words or ſounds. Jud. v. 3. אזמר "*I will ſing* unto "Jehovah, the God of Iſrael." 1 Chron. xvi. 9. שירו "*Sing* unto him; זמרו *ſing* "*pſalms* unto him." Pſal. xxx. 13. "that "יזמרך כבוד *my glory*, marg. *tongue*, or "*ſoul* [rather, the liver or heart, the ſeat of joy] "*may ſing* unto thee;" *making melody in the heart*. lxxi. 22. "unto thee "will I *ſing* upon the harp." cviii. 2. "*I* "*will ſing* even *with* כבודי *my heart*."

זמרה, A *ſong*, a *ſinging*; an inſtrument, to ſing to. Exod. xv. 2. עזי וזמרת יה "*My* "*ſtrength and ſong is of* the Lord." Pſal. lxxxi. 3. שאו זמרה "*Take a pſalm*, and "bring hither a timbrel, a pleaſant harp, "with the pſaltery." It ſhould mean the inſtrument here, and not the ſong. Iſai. li. 3. "thankſgiving, and the voice of *me-*"*lody*;" a ſong, or ſinging. Amos v. 23. זמרת "*the melody* of thy viols."

הזמורה, *The pſalm*, or, *what is ſung*. Ezek. viii. 17. "who ſend הזמורה *the pſalm* "אל אפם *through their noſe*;" as *the godly* in general do.

הזמיר, Cant. ii. 12. "the time of *ſinging* "is come."

מזמור, A *ſong* or *pſalm*; a noun, like many others, with a double paſſive ſign. Pſal. iii. 1. "A *pſalm* of David." מזמור שיר, and שיר מזמור, are promiſcuouſly uſed, Pſal. xxx. 1. xlviii. 1. *& alibi*.

זמר, The *chamois*, or ſome of that genus, which love to browze, and crop the tops of boughs. But this creature's horns are wonderfully adapted to help it to the boughs it lives chiefly upon. See Mr. Parkhurſt, and his illuſtration of this name; and citation from *Watſon's* Animal World, p. 114.

זנב, The *tail*, or *hindmoſt part*. Exod. iv. 4. "take the ſerpent by *its tail*." Deut. xxv. 18. "and יזנב *ſmote the hindmoſt* "of you." Joſh. x. 19. "purſue after "your enemies, and זנבתם *ſmite the hind-* "*moſt of them*." Job xl. 10. יחפץ זנבו "*he* "*will wiggle his tail*, like a cedar;" ſc. when ſhaken by the wind.

זן, To *feed, provide*, or make proviſion. It is not confined to any ſpecies of proviſions; occurs only twice, as a verb, or participle. Prov. xvii. 4. "a lyar מזין "*feeds*, or ſupports himſelf, upon a naugh- "ty tongue." Jer. v. 8. "horſes מזנים [formed as מובא from בא] "*fed*."

זן, *Store, proviſions*. Pſal. cxliv. 13. מזן אל זן "*all manner of ſtore*;" from ſtore to ſtore. 2 Chron. xvi. 14. זנים מרקחים *aromatic preparations*; rendered, "*divers kind* "*of ſpices prepared by the apothecaries art*." But it would then have been זני in regim.

מזון, The ſame. Gen. xlv. 23. "corn "and bread, and מזון [other] *proviſions* for "his father." 2 Chron. xi. 23. "he gave "his ſons המזון *victual* in abundance;" proviſion for life. אזן and הזנות, I apprehend, belong not to this root—nor does either of them ſignify *girdle*, or *arms*, by what appears.

זנה, With a mutable ה, to *commit fornication*. Gen. xxxviii. 24. "Tamar "thy daughter-in-law זנתה *hath played the* "*harlot*." Exod. xxxiv. 15. "and זנו "*they* "*go a whoring* after their gods—and their "daughters—הזנו בניך *make thy ſons go a* "*whoring* after their gods." 2 Chron. xxi. 13. "but haſt walked in the ways of the "kings of Iſrael, and תזנה *haſt made* Judah "and the inhabitants of Jeruſalem *to go a* "*whoring* כהזנות *like to the whoredoms* of "the houſe of Ahab." Pſal. lxxiii. 27. "thou haſt deſtroyed כל זונה ממך *all them* "*that go a whoring from thee*."

זנה and זונה, A *harlot*; and under that character are the churches frequently ſpoke of, as forſaking God, and going after falſe objects of religious love, whom mere fancy, and not regular and ſettled deſire, direct to. Iſai. i. 21. "How is the faithful city be- "come *an harlot!*"

זנות, זנונים, and תזנת, *Whoriſh doings*; and the word is ſpoke of married, as well as ſingle perſons, in a ſpiritual ſenſe often, as well as carnal.—A *zany*.

זנח, To *caſt off, reject*. 2 Chron. xi. 14. "Jeroboam and his ſons הזניחם *had* "*caſt them off* from executing the prieſt's "office." xxix. 19. "all the veſſels which "King Ahaz הזניח *laid aſide*," or caſt off. Iſai. xix. 6. "the waters ſhall fail from "the ſea, and the river ſhall be waſted, "and dried up: והאזניחו *and I will caſt it* "*off*: [as a thing of no uſe] the ſtreams "ſhall waſte away, and the brooks of de- "fence ſhall be dried up; the reeds and "the flags ſhall be cut down." It is not eaſy to ſay, whence the puzzle aroſe about האזניחו here; or what could be ſuppoſed to induce the prophet to make uſe of a Chaldeiſm in this place, where God is ſpeaking, in the *firſt perſon*, to the Egyptians, if any ſuch form were then in uſe with the Chaldeans. Lam. iii. 17. "*thou haſt removed* my "ſoul far off from peace." Hoſ. viii. 3. "Iſrael *hath caſt off* goodneſs;" or is far from good. 5. "thy calf זנח *is caſt off*, O "Samaria;" diſcarded, as uſeleſs, by the enemy.

זנק, Once, Deut. xxxiii. 22. "Dan "is a lion's whelp: יזנק *he ſhall leap* [which leaps] "from Baſhan."

זע or זעה, To *move, ſhake*, or *be agitated*, as in a fright, weakneſs of body or labour. Eſth. v. 9. "he ſtood not up "nor זע *moved* for him." Eccleſ. xii. 3. "when the keepers of the houſe יזעו *ſhall* "*tremble*;" when the hands ſhake. Hab. ii. 7. "Shall they not riſe up ſuddenly, that "ſha-

ſhall bite thee; and awake מזעזיך *that ſhall vex thee?*" make thee ſhake; or, hat ſhall hurry thee about, and ſpoil thee.

זעה, *Labour*, or ſweat ariſing from labour and action. Gen. iii. 19. בזעת אפיך *in the ſweat* of thy face ſhalt thou eat bread." Sweat ariſes indeed from that *urry* we are in, when labouring hard; nd it ariſes remarkably on the ſide of the oſe, which is then alſo in great motion. And the ſenſe, though not literally, is preerved in our tranſlation.

זועה and זעוה, A *commotion, toſſing about, gitation*. Deut. xxviii. 25. and 2 Chron. xix. 8. "he delivered them to *trouble*, marg. *commotion*, to aſtoniſhment, and to hiſſing." Iſai. xxviii. 19. "it ſhall be זועה *a vexation* [what ſhall make one hake] "only to hear the report."

זע occurs once, Ezek. xliv. 18. "they ſhall have linen-bonnets on their heads, and ſhall have linen-breeches upon their loins; and ſhall not clad themſelves בזיע *with any thing that cauſeth ſweat*;" or makes the fleſh creep, or move, as wool does. The myſtical meaning may be; that he taſk of earning their bread, by ſweat or abour, was now finiſhed, and their bread brought down, from heaven for them, into he New Jeruſalem and Temple of God, by the Great High Prieſt.

זען, Once, Job xvii. 1. "my days נזעכו *are extinct*."

זעם, To *deteſt, abominate, be angry with*. Num. xxiii. 7. "Come, curſe me Jacob, and come, זעמה *defy* Iſrael." Prov. xxv. 23. "The north-wind driveth away rain, and פנים נזעמים *a diſdainful angry countenance*, private ſlander." Zech. 12. "the cities of Judah, againſt which זעמתה *thou haſt had indignation*."

זעם, *Indignation*. Iſai. xxx. 27. "his lips are full of *indignation*." Hoſ. vii. 16. "*the rage* of their tongue."

זעף, To *be in a rage* or *fret*, troubled, diſcontented. Gen. xl. 6. "behold, זעפים *they were ſad*." 1 K. xx. 43. "heavy and זעף *diſpleaſed*."

זעף, *Rage*, Jonah i. 15. "the ſea ceaſed "מזעפו *from her raging*."

זעק, To *call* with a loud voice, to *bawl, exclaim*. Exod. ii. 23. "and *they* "*cried*, and their cry came up unto God." Joſh. viii. 16. "all the people that were in "the city יזעקו *were called* to purſue after "them." Jud. vi. 34. "Abiezer *was called* "after him." xviii. 22. "What aileth "thee, that נזעקת *thou art called together*." 1 Sam. i. 8. מזעק "*from crying* unto the "Lord our God for us." Jonah iii. 7. "and "יזעק *he proclaimed*, and ſaid;" or, called aloud, and ſaid.

זעק and זעקה, *Nouns*. Job xvi. 18. "and "let there be no room לזעקתי *for my com-*"*plaint*;" or crying out. זעק is, to *cry out in a fright*; or grief, or complaint.

זער occurs not as a verb; *a little in time*, or *quantity*. Job xxxvi. 2. "Suffer "me זעיר *a little*." Iſai. x. 25. "for yet "מעט מזער *a very little while*." xxiv. 6. מזער "*few* men left." צער is inferior, or little, with reſpect to age and dignity—a quite different thing from a *ſmall quantity*.

זפת, Only twice, as a noun. Exod. ii. 3. "an ark of bulruſhes, and daubed it with "ſlime and with זפת *pitch*." Iſai. xxxiv. 9. "the ſtreams thereof ſhall be turned into "*pitch*, and the duſt thereof into זפרית "*brimſtone*, and the land thereof ſhall be-"come זפת בערה *burning pitch*."

זק and זקק, To *melt*, or *run* metals. 1 Chron. xxviii. 18. מזקק "*refined* "gold." Job xxviii. 1. "and a place for "gold, which יזקו *they fine*, melt, or run." xxxvi. 27. "he maketh ſmall the drops of "the waters, *which* יזקו *run down*, the rain "of his vapour." The water riſes in vapour firſt, is formed into drops, and then, like melted metal, *runs* down in ſtreams of rain. The agent is the ſame, and the manner of action the ſame:—and though, to *melt vapour* into rain, is not *Engliſh*, it is true philoſophy. Iſai. xxv 6. "lees מזקקים "*refined*;" or run through ſomething to refine them. Mal. iii. 3. "and וזקק *purge* "them.

"them as gold and ſilver;" which is melting, *running*, and ſo purging.

זק and זיק, *Nouns.* Prov. xxvi. 18. "as a "madman who caſteth זקים *fire-brands*, "marg. *flames*, or *ſparks*, or coals, [*i.e.* matter melted by fire] "arrows, and death, "ſo, &c." Iſai. l. 11. "who encompaſs, "or ſit round, זיקות *the ſparks* [air run and melted into heat] "walk in the light of "their fire, and in זיקות *the ſparks* [heated ſtreams from the fire] "ye have kindled." It is any matter ſo run and melted, whether the air about a fire, or oar-duſt, or vapours, or any thing elſe. Job xxxvi. 8. "if "they are bound in זקים *fetters*;" made of *caſt* iron or braſs. Pſal. cxlix. 8. "to "bind their kings בזקים *with chains*." Iſai. xlvi. 14. "they ſhall come after thee, in "*chains* ſhall they come along; and they "ſhall fall down unto thee;" the chains of obedience, the cords of love.

אזק, With a formative א, Jer. xl. 1, and 4. *chains*.

זקן, To grow, or become, old. Gen. xviii. 13. "Shall I of a ſurety bear a "child, when I זקנתי *am grown old?*" 1 Sam. xii. 2. זקנתי "*I am old* and grey-"headed." Job xiv. 8. "though the root "thereof יזקין *wax old* in the earth."

זקן, An *old man*, a *ſenior*, *elder*. The *elders* of Iſrael appear to have been an order of men, not always the oldeſt, but heads of houſes;—the elder branches of the families repreſented by the firſt-born and their eldeſt deſcendents. And the common, or ordinary execution of juſtice, appears to have been in their hands. Exod. iii. 16. "go and gather *the elders* of Iſrael toge-"ther." Lev. iv. 15. "the *elders* of the "congregation ſhall lay their hands upon "the head of the bullock before the Lord;" as the repreſentatives of the congregation, and devoting it to death, as they did alſo the real ſacrifice. Deut. v. 23. "all the heads "of your tribes [which were twelve] and "*your elders*."

זקן and זקנה, *Old age*. Gen. xxi. 2. "a "ſon לזקניו *in his old age*;" days or years. xlviii. 10. "the eyes of Iſrael were dim "מזקן *for age*."

זקן, The *beard*. Lev. xxi. 5. "neither "ſhall they ſhave the corner of *their* "*beard*;" in token of grief, as we lay aſide ornaments in mourning. 1 Sam. xvii. 35. "and when he [the lion] aroſe againſt me, "I caught him by *his beard*." The word rather implies, than expreſſes, *old age*; as *years* do with us. A man *in years*, is ſuppoſed to be old. זקן and ישש are diſtinguiſhed 2 Chron. xxxvi. 17. "the young man "and maiden, זקן *the old man*, and ישש "*aged*." Pſal. lxxi. 18. "even to זקנה *old* "*age*, and שיבה grey hairs." They wore their beards as long as they would grow, which is as long as the hair of the head laſts; ſometimes to extreme old age.—So it is one in *the bearded time* of life; not child, who hath no beard—nor young man, whoſe beard has not been long come, or not long enough, to be diſtinguiſhed by it; as a man of thirty or forty is a man *of years*, though not called ſo. Nor is זקן a *very old man*, whoſe beard, like his hair, is become white and changed, or almoſt gone. The *nun* is radical, and never dropt; which the final *nun* in נתן is.

זקף, Twice, To *ſet up*. Pſal. cxlv. 14. and cxlvi. 8. "the Lord *up-holdeth* all that "fall;" that are bent down, or bowed down in mind—he *ſets them up again*.

זרא, Once, Num. xi. 20. "and it be "לזרא *loathſome* unto you."

זרב, Once, Job vi. 17. "what time "יזרבו *they wax warm*." This is variouſly conſtrued, and in quite oppoſite ſenſes; as all the words conſtrued by the help of the Chaldee, Syriac, Arabic, &c. are, or may be; becauſe the authority of one is as good as the other, and all is but gueſs-work. And ſuch words, as the two laſt, which are but few, muſt be gueſſed at by the context. I ſhould gueſs this to be, that, "as ſoon as they [ſtreams] begin *to flow*, "they are dried away." And yet יזרבו like חמו in the ſame verſe, might alſo be conſtrued, when *it is hot*, or, when *it is cold*.

old, impersonally; for both which senses here is authority too. See *Marius*. And thus are we helped, when the Hebrew text doth not help us.

זרה, With a mutable ה, to *disperse*, or spread outward, as from a centre, by crushing, squeezing, or any other way. The *noun*, *what is outward*, *a stranger*, one from without; the *circumference*, *extremities*, of any thing. Fanning corn—squeezing the matter out of a wound, or dispersing it—and crushing an egg—give the idea of the word. And the supposed root and this are the same. Exod. xxxii. 20. and זר *scattered*, or *dispersed* it, upon the water." Lev. xxvi. 33. "and אזרה *I will scatter* you among the Heathen." Jud. vi. 38. "and זר *he squeezed* the fleece." Ruth iii. 2. זרה "*he winnoweth* barley;" which is, blowing out the chaff, and dispersing it, called, in short, *dispersing the barley*. 2 Sam. xxii. 40. תזרני "*thou hast dispersed* for me, or crushed the strength for war;" that was against him. In the parallel place, Psal. xviii. 40. תאזרני "*thou hast girded me* with strength for war." Job xxxix. 15. "and forgetteth, that the foot הזורה *may crush* the eggs." Isai. i. 6. putrifying sores לא זרו *they have not been dispersed*, neither bound up." A humour, or matter gathered together, must be *dispersed*, in order for a cure. lix. 5. "and חזורה *that which is crushed* breaketh out into a viper." Psal. cxxxix. 3. זריתי *thou searchest out*, as by winnowing, my down-sitting, and mine up-rising." Prov. 17. "in vain the net מזורה *is spread* in the sight of any bird." The most dangerous temptations come unexpected: therefore be always upon the guard. Job xix. 13. mine acquaintance זרו *are estranged* from me."

זר, Rendered, a *crown*, Exod. xxv. 11. "A cingendo." Leigh. Rather, from being something on *the outermost edge*, and might be in the form of a crown, the points diverging, like rays of light, from a centre. Exod. xxv. 24. "a table of shittim-wood —make thereto זר *a crown* of gold round about." 25. "thou shalt make a golden crown to the border thereof round about." The altar of incense had the same sort of crown, as well as the ark and table; in allusion to the Royal Priest, whose atonement, bread, and merits, were here represented.

זר, A *stranger*, or *out-comer*. Exod. xxix. 33. "a *stranger* shall not eat thereof;" sc. those things the atonement was made with. They are to be eat of only by those who are *priests*, as all *believers* are to be, in the next life. *Strange* fire, *strange* incense, and any thing to atone, or appease God by, which he hath not appointed, is death eternal to them who bring it. Lev. x. 1. "put fire therein, and put incense thereon, and offered *strange* fire before the Lord, which he commanded them not. And there came out fire from the Lord, and destroyed them." Job xxix. 27. "mine eyes shall see him [God incarnate] and he shall be *no stranger*;" but a brother of the same flesh. Prov. ii. 16. "to deliver thee from the *strange* woman;" not a wife, or one to be called his *own*, but a *stranger*, with whom there is no contract: not one of another nation; for every other woman, but a lawful wife, is a stranger. The *letter* means such a one—the proverbial sense condemns all wandering from the church of God. Jer. ii. 25. "I have loved *strangers*, and after them will I go." xviii. 14. מים זרים קרים נוזלים "waters *strangers*, as coming from an unknown place, *cool*, flowing." A spring breaks out from under ground, and comes from another country, and so its waters are strangers to us, when they first come out. We may render it *fresh water*. li. 2. "I will send זרים *fanners*, and זרוה *they shall fan her*;" or, "strangers, and they shall scatter her."

מזר, A *stranger*, one of a foreign stock. Deut. xxiii. 2. ממזר "*one descended of a stranger* [as מ *from* is often used] shall not enter into the congregation of the Lord, even

" even to his tenth generation.—An Am-
" monite, or Moabite [though near of-kin]
" ſhall not enter." It is rendered *baſtard* here, as alſo, Zech. ix. 6. ממזר " *thoſe from*
" *a foreign ſtock* ſhall dwell in Aſhdod;"
i. e. Aſhdod ſhall be given to ſtrangers. This is the force of the firſt *mem* in many other places, and may be ſo here. Jephthah was a baſtard, and yet ſat as head of the congregation of the Lord.

מזר and מזור, A *ſore*. The word may be taken in an active or paſſive ſenſe, for מ admits of either;—a *ſpreading ſore*, or a *purulent tumor*, that muſt be *diſperſed* by art, to be cured. And ſo the verb is uſed, Iſai. i. 2. juſt above. Jer. xxx. 13. למזור " *for*
" *the ſore* there is no healing medicine." Hoſ. v. 13.—" and Judah *his ſon*—he could
" not heal you, nor cure you, of מזור *the*
" *ſore*." Obad. i. 7. " they have made מזור
" תחתיך *a ſore inſtead of thee*;" *i. e.* have made thee little elſe than a ſore, or, all over a ſore.

מזרה, A *fan*, to winnow corn with. Jer. xv. 7. " and אזרם במזרה " *I will fan them*
" *with a fan* in the gates of the land;" comparing them to chaff, which is fanned, or *diſperſed*;—in the language of John Baptiſt, " his fan is in his hand." Mat. iii. 12.

מזר, Pl. in ים and ות. Job xxxvii. 9. " Out of the South cometh the whirl-
" wind: and cold ממזרים *from the North*,
" marg. *ſcattering winds*." xxxviii. 32. התציא מזרות. Qu.

זרר, Once, to *ſneeze*. 2 K. iv. 35. the laſt letter doubled. And it is very expreſſive of ſneezing, which is a ſtrong ſcattering, or diſperſion, from the noſe.

זרת, A *ſpan*. " A ſparſione digitorum." Cocc. It is ſaid to have contained three טפחים *hands-breadths*;—ſo about nine inches, which is half a cubit. And a man's ſpan is about half the length of his arm, from the cubit to the third finger's end. Exod. xxviii. 16. " the breaſt-plate was a
" *ſpan* ſquare." Iſai. xl. 12. " and meted
" out the heavens with *the ſpan*;" ſettled the proportions and extent of them.

זרזיף, Once, Pſal. lxxii. 6. " He ſhall
" come down like rain upon the mowen
" graſs: כרביבים זרזיף as ſhowers *that wa-*
" *ter* the earth." *Scatterings* of rain is expreſſed by זר:—but what relation has זיף to זפת? Or, what is זף? *Bitumen*, or exhalations from the earth full of warm ſulphureous particles, and other ſalts, which are inflammable, as we know, by lightning, in rain, may be related to זפת: but how to זף, I cannot ſee.

זרזיר, The word doubled, once, Prov. xxx. 31. variouſly conſtrued; from miſtaking מתנים for *loins*, inſtead of מ *from* or *of* תנים ſerpents.—" There be three
" things which go well, yea four are
" comely in going: a lion—זרזיר מתנים
" *the young*, or *offſpring*, *of the ſerpent*:
" an he-goat alſo." The *verb* is applied, Iſai. lix. 5. above, to this creature. And none goes more bold, or holds his creſt up higher, with a more fierce and defying look, than the ſnake; eſpecially the young.

זרח, To *riſe*, as the ſolar light upon any part of the earth. It does not expreſs the *riſing up*, or *going off*, of the light from the ſun; but *riſing on*, or ſpreading itſelf on, any place: and thence is applied to the natives of any place; to trees ſelf-ſown, or that run and ſpread of themſelves; and to the leproſy coming up upon the face. Gen. xxxii. 31. " the ſun, *i. e.* the
" ſolar light, זרח *roſe* upon him." Exod. xxii. 3. " if the ſun זרחה *be riſen* upon
" him." Deut. xxxiii. 2. " Jehovah came
" from Sinai, and *roſe up* from Seir;" the divine glory ſhone out there. 2 Sam. xxiii. 4. " as the morning-light זרח *he ſhall*
" *ariſe*; as the ſun in a morning without
" clouds." Job ix. 7. " Who hath com-
" manded the ſolar fire, and it *riſeth* not;"
being fixed in the centre. Pſal. cxii. 4.
" unto the upright there *ariſeth* a light in
" darkneſs;" the darkneſs of death:—
we pray, *Lighten our darkneſs, O Lord*,
Amen. Eccleſ. i. 5. " The ſun זרח *ariſeth*,
" and the ſun *goeth off*, and at its ſtation
" זורח *the light that is riſen* keeps drawing
"

"in the ſpirit, going to the South, &c." Iſai. lx. 2. "Jehovah *ſhall ariſe* upon thee." Mal. iv. 2. "unto you that fear my name "*ſhall* the ſun of righteouſneſs *ariſe* with "healing in his wing;" *i. e.* Chriſt, the True Light, that lighteth every man that cometh into the world.

מזרח, The ſun-riſing, or Eaſt.

אזרח, With a formative א, a *native*, who aroſe where he lives, not a ſtranger. Exod. xii. 19. "whether he be ſtranger, or אזרח "*one born in the land.*" 49. "One law "ſhall be to him that is *home-born*, and "unto the ſtranger:"—the paſſover being for the benefit of all mankind, as well as the Jew, who was ready to open the door of ſalvation to every one that believed; notwithſtanding the miſtakes of ſome great men about the nature of the law.

אזרח, Some tree. Pſal. xxxvii. 35. "I "have ſeen the wicked in great power, and "ſpreading himſelf like אזרח רענן *a green* "*bay-tree*;" marg. *a green tree that groweth in his own ſoil.*" A ſelf-ſown tree generally thrives beſt, at leaſt at firſt hand.

זרם, To *pour down as a torrent.* Pſal. lxxvii. 18. "the clouds *poured out* "water." xc. 5. זרמתם "thou *carrieſt* "*them away as with a flood:* they ſhall be "*as* ſleep in the morning." To *overwhelm* ſeems the ſenſe, or *ruſh on upon.*

זרם, A *torrent.* Job xxiv. 8. "they are "wet מזרם הרים *with the ſhowers* [rather, *torrent*] "from the mountains." Iſai. xxv. 4. "a refuge from *the ſtorm.*" xxviii. 2. "as *a tempeſt* of hail." xxxii. 2. "as a "hiding from the wind, and a covert from "*the tempeſt:*"—*i. e.* the King of Righteouſneſs ſhall be the ſource of all comfort.

זרמה, *Force, violence, impetus*, of aſſes and horſes *in venerem ruentium*, Ezek. xxiii. 20. which the luſt of novelty and alterations, that hurries your free-thinkers on, is compared to.

זרע, To *ſow*, or *plant*, *i. e.* to put into the ground what *ſhoots out, ſpires*, extends its arms, or ſhoots up and down. It is *the ſpiring*, that is, *the ſeeding*, or *becoming ſeed:* and the noun is ſpoke of the produce of all creatures, man, brutes, plants, or grain. Gen. i. 11. "the herb מזריע *ſeeding* "זרע *ſeed*;" *yielding* and *forming* the ſeed. xlvii. 23. "here is *ſeed* for you, and זרעתם "*ye ſhall ſow* the land." Lev. xi. 37. "if "any part of their carcaſe fall upon any "זרע זרוע *ſowing ſeed* [*i. e.* corn kept for ſeed] "which יזרע *will be ſown*, it is clean: "but if water be put upon the ſeed, and "their carcaſe fall thereon, it is unclean." I take the myſtery to be, that the ſeed to be ſown is the old man, or mortal body; the ſeed with water upon it, that which has begun to grow again, *the new man*, which only can be polluted by evil communication; or, of which the pollution only is to be underſtood: God not taking care of the body, which is mortal, of the outer man, and which is to be ſown, at death, in the ground; but of *the new creature* here, and the immortal man, that ſhall be raiſed out of it. Ch. xii. 2. "a woman when "תזריע *ſhe have conceived ſeed*, and born a "man-child, then ſhall ſhe be unclean "ſeven days—and three and thirty days." So long Chriſt was on earth, after his reſurrection. The atonement was completed: but as yet there was no church, or the church in a ſtate of impurity, Chriſt not being yet aſcended, and received up as the Son of God. xxv. 3. "Six years *ſhalt thou* "*ſow* thy field—but in the ſeventh year— "thou ſhalt neither *ſow* thy field, nor "prune thy vineyard;" being to live upon the produce of the former years, as man, during the great Sabbath, on the fruit of his works before that Sabbath. Pſal. xcvii. 11. "light *is ſown* for the righteous;" laid up, like ſeed in the ground, to bear them a crop. Eccleſ. xi. 4. "he that obſerveth the wind, *ſhall not ſow*;" he that is afraid of the weather, from man or the heavens, will be deterred from ſowing his ſeed, or doing his duty. Ver. 6. "in the "morning ſow thy ſeed, and in the even- "ing;" do the duty of every part of the day; of every ſtage of life—*in ſeaſon, and*

out of ſeaſon. Iſai. xvii. 10. "and תזרענו "*ſhall ſet it* with ſtrange ſlips." Nah. i. 14. "that no more of thy name *be ſown*." Zech. x. 9. "*I will ſow* them among the "nations." Which two laſt are the ſame metaphor from ſowing ſeed, to produce a crop, and, as Hoſ. ii. 23. "*I will ſow* her "unto me in the earth."

זרע, *Seed.* Gen. iv. 25. "the Lord hath "given me another *ſeed* inſtead of Abel." viii. 22. זרע "*ſeed*-time." xxi. 12. "in "Iſaac ſhall thy *ſeed* be called;" *i. e.* the promiſed *ſeed* ſhould be from Iſaac. xxii. 18. "in *thy ſeed* ſhall all the nations of "the earth be bleſſed." He ſpeaketh of *one*, ſaith St. Paul: not that *ſeed* is not a noun of number; but *one only perſon* was to purchaſe the bleſſing for us, by his ſufferings and death. 1 Sam. viii. 15. "of "זרעיכם *your ſeed*-grounds, and of your "vineyards."

זרע and זרוע, The *arm*, and whatever the *arm* can imply from its uſe and form. Gen. xlix. 24. זרעי "*the arms* of his "hands." Exod. vi. 6. בזרוע "*with an* "*arm* ſtretched out;" an exertion of ſtrength and power. Deut. xxxiii. 27. "ſubduing the former gods; and bringing "down זרעת עולם *the arms* of old time;" the ſtrength the Canaanites truſted in. Job xxii. 8. "the man *of arm* he had the "earth." Pſal. lxxi. 18. "until I have "ſhewed *thine arm* unto this generation;" *i. e.* what that arm hath done. Iſai. ix. 20. "they ſhall eat every man the fleſh of *his* "*own arm*; Manaſſeh Ephraim, and E-"phraim Manaſſeh;" *i. e.* they ſhould deſtroy *the fleſh*, or *the men*, whom they had made their ſtrength. They had truſted in the arm of fleſh. Ephraim was an arm to Manaſſeh, and vice versâ: but now each ſhould deſtroy the other. Jer. xvii. 5. "Curſed is the man that maketh fleſh his "arm." Dan. xi. 31. "*arms* ſhall ſtand "on his part;" ſome powers join him.

אזרע, Job xxxi. 22. and אזרוע, Jer. xxxii. 21. the *arm.*

מזרע, *What is ſown*, Iſai. xix. 7.

זרק, To *ſpread over*: and it is ſpoke of covering the head with aſhes; ſpreading coals of fire; of grey hairs upon the head; of ſpreading the blood of the ſacrifice upon the altar; and of pouring water on the unclean. It is more than נזה to *ſprinkle*. Exod. ix. 8. "take to you "handfuls of aſhes of the furnace, and let "Moſes *ſprinkle* it towards heaven;" toſs it up, and ſo ſpread it abroad in the air. xxiv. 6. "and half of the blood זרק *he* "*ſprinkled*, or poured, over the altar." Num. xix. 13. "becauſe the water of ſe-"paration *was not ſprinkled* upon him." 2 Chron. xxxiv. 4. "the molten images "he brake in pieces, and made duſt of "them, and *ſtrowed* it upon the graves. Job ii. 12. "and *ſprinkled*, or ſtrowed, duſt "upon their heads." Hoſ. vii. 9. "yea, "grey hairs, or old age, זרקה *is ſpread* "upon him."

מזרק, Some veſſel in the temple, which the blood and drink-offerings were poured out of. Exod. xxvii. 3. "thou ſhalt make "סירתיו *its pans* to receive its aſhes, and its "ſhovels, and מזרקתיו *its baſons*—of braſs." Some were of gold and ſilver. Amos vi. 6. "who drink במזרקי יין *of the bowls of wine*;" or, *drink of the drink-offering wine*—which, no doubt, was the beſt could be got. Zech. ix. 15. "they ſhall drink, and make "a noiſe, as through wine, and be full, as "מזרק *bowls* [as a bowl] כזוית—Qu. of the "altar." xiv. 20. "the pots in the Lord's "houſe ſhall be as מזרקים *the bowls* before "the altar;" the little ones ſhall become great—the leaſt honourable veſſels ſhall become the veſſels of the higheſt uſes.

ח. *Heth*,

IN numerals denotes the number 8. It is a radical.

חב or חבב, To *lay up cloſe*, *hide*, *conceal one's ſelf*, by covering over. Joſh. ii. 16. "Get you to the mountain, והחבתם "*and hide* there." 1 K. xxii. 25. "from "chambe

" chamber to chamber, להחבה *to hide.*" Jer. xlix. 10. " I have made Eſau bare, I " have uncovered his ſecret places, and he " ſhall not be able נחבה *to hide;*" ſc. by covering himſelf, in oppoſition to his being ſtript and uncovered. Deut. xxxiii. 2. אף חבב " *wrath involved,* or enveloped, the " nations." It is rendered, *yea, he loved the people;* but the context plainly refers to the wrath of God on the oppoſers of his people. Dan. i. 10. " and חיבתם " *ye endanger* my head to the King;" *involve* it in a forfeiture.

חביון, The *hiding,* or *covering-over,* of the cloud, in which the glory appeared; called alſo סתר and צפון. The divine glory was like fire in a cloud, ſurrounded with thick darkneſs, open before, like a chariot. Hab. iii. 4. " the brightneſs was as the " light; he had a glory round him; and " he pitched חביון עזה the pavilion, or " hiding-place, of ſtrength."

חבה, Pl. חבתים, *cakes baked* in מחבת a pan, or iron-pot; once, 1 Chron. ix. 31. " he had the ſet office *over the things that* " *were made in the pans.*"

חוב, Once, Ezek. xviii. 7. " hath re- " ſtored חוב *to the debtor,* [or, who hath engaged] " his pledge;" pawned, involved it.

מחבת, A *pan,* to bake in, or boil in, from *its cloſeneſs.* Lev. ii. 5. " if thy ob- " lation be a meat-offering baken in a " *pan.*" Ezek. iv. 3. " take unto thee an " iron-*pan,* and ſet it for a wall of iron " between thee and the city."

חבא is alſo to *hide,* or *conceal,* and ſuppoſed to be the ſame root with the laſt; but differs, as a perſon may be *concealed,* without being *covered* or *hid.* Gen. iii. 8. " and יתחבא *hid themſelves,* the man and " his wife, among the trees;" without being covered over with leaves or boughs. xxxi. 27. " Wherefore didſt thou flee away " נחבאת *ſecretly?*" why haſt thou ſecreted thy flight? 2 Chron. xxii. 12. מתחבא " *hid* " in the houſe of God ſix years." Job xxiv. 4. " the poor of the earth *hide them-* " *ſelves;*" or get out of the way. xxxviii. 30. " the waters *hide themſelves* like a " ſtone;" the appearance of water is loſt in that of ice, which is like a ſtone, or concrete. Amos ix. 3. " though they *hide* " *themſelves* on the top of Carmel."

מחבא, A *retreat, hiding-place, ſhelter.* 1 Sam. xxiii. 23. " take knowledge of all " the *lurking-places* where he hideth him- " ſelf." Iſai. xxxii. 2. " *an hiding-place* " from the wind."

חבט, To *threſh.* Deut. xxiv. 20. " when *thou beateſt* thine olive-tree." Jud. vi. 11. " Gideon *threſhed* wheat in the " vine-preſs." Iſai. xxvii. 12. " the Lord " יחבט *will threſh* from the channel of the " river to the ſtream of Egypt;" all the country of Canaan—ſpeaking of the country as the corn; and the harveſt, God's wrath.

חבל. This word is applied to many different things: but there ſeems to be one general idea running through the whole, ſc. *twiſting together,* ſo, *hampering.* If applied to the mind, *contrivances, cunning counſels;*—*pain,* to the body;—*perplexity,* in affairs;—and, very properly, a *pledge,* or *gage;*—and, particularly ſo, a *rope;*—and thence an *extent of land* meaſured by a rope;—a *band,* or *ſtring,* of people.

1. A *rope,* ſo called " *à ſtringendo et li-* " *gando.*" Leigh. rather, from being itſelf *bound,* or *twiſted up.* Joſh. ii. 15. " ſhall " let them down בחבל *by a cord.*" 2 Sam. viii. 2. " meaſured them *with a line*—*two* " *lines* meaſured he to put to death." Eſth. i. 6. " faſtened with *cords* of fine linen." Job xviii. 10. " *the ſnare* is laid for him " in the ground;" a cord hid to catch him, or, perhaps, a *twiſted* wire; ſomething *to hamper and catch.* Pſal. cxl. 6. " the " proud have laid a ſnare for me, and " *cords.*" xl. 20. " Canſt thou draw out " Leviathan with a hook; or *let it into* his " tongue בחבל *by a line?*" Prov. v. 22. " His own iniquities ſhall catch the wic- " ked himſelf: and he ſhall be holden by

" חבלי *the ſnares*, or *perplexities*, of his " ſin;" which *hamper* and *entangle* him. xiii. 13. " Whoſo deſpiſeth the word, יחבל " לו *ſhall be hampered*, or *caught*, *by it*." xxiii. 34. " or as he that lieth on the top " חבל *of the roping*;" ſc. of a ſhip, which is at the maſt-head. Eccleſ. xii. 6. " before " the ſilver *cord* be looſed;" which *the tent* of the body is ſtretched out and faſtened by. Ezek. xxvii. 8. " they were חבליך thy *pilots*." Ver. 24. בחבלים חבשים, Qu. *turbans*, from being *twiſted*. חבש is uſed to פאר, ch. xxiv. 17. חבוש פארך " *bind the tire of thine* " *head* upon thee." xxvii. 27. " thy ma- " riners, and חבליך *thy pilots*, and calkers." Ver. 29. " and all that handle the oar, מלחים " *mariners*, כל חבלי הים *all the pilots of* " *the ſea*;" all that *fathom* the ſea, that let down the line to meaſure it. Jonah i. 6. רב החבל " the *ſhip-maſter*;" the maſ- ter of the *fathom-line*—and, ſo, ſteerer of the ſhip. But, Iſai. xxxiii. 23. חבליך " *thy* " *tacklings*."

2. חבל, A tract of land. Deut. iii. 4. " all the *line*, or region, of Argob." xxxii. 9. " Jacob is חבל *the lot* of his inheritance." Joſh. xvii. 5. " and there fell ten חבלי *por-* " *tions* to Manaſſeh." xix. 9. " out of חבל " *the portion* of the children of Judah, was " the inheritance of Simeon." Pſal. lxxviii. 55. " divided them an inheritance בחבל *by* " *line*." Zeph. ii. 6. " all חבל הים the *ſea-* " *coaſt*;" line, or courſe, of the country by the ſea.

3. חבל, A *ſtring*, or *band*, of people. 1 Sam. x. 5. " a *company* of prophets." Zech. xi. 14. " then I cut aſunder mine " other ſtaff, *the bands*, to break the bro- " therhood between Judah and Iſrael."

4. *Twiſtings*, or what is occaſioned by being *twiſted*, *hampered*, or *bound*, within or without: within, *pain*—without, *da- mage*, *forfeiture*, or, that which is bound for the damage, a *pledge* or *gage*. 2 Sam. xxii. 6. חבלי שאול " *the bands of death* " compaſſed me about." Job xxi. 17. " God diſtributeth חבלים *ſorrows* in his " anger;" which are, *twiſtings* in the body. xxxix. 3. " they bow themſelves, they " bring forth their young ones, they caſt " out חבליהם *their ſorrows*;" *i. e.* what occaſions thoſe pains or throws, their young. Cant. viii. 5. " there thy mother " חבלתך *brought thee* forth;" was in la- bour-pains. It is, the throws or pains that bring to the birth. Iſai. xiii. 8. צירים " *pangs* [*anguſtiæ*, or *ſtraitnings*] and חבלים " *ſorrows* [*twiſtings*] ſhall take hold of " thee."

5. A *pledge*, or, what is bound and liable to the damage; and which perhaps had a rope, as a *mark-gage*, put upon it. Exod. xxii. 26. " if חבל תחבל *thou ſhalt take for* " *a pledge* thy neighbour's raiment, thou " ſhalt deliver it unto him by that the ſun " goeth down;" a merciful law, which the benevolence of uſurers in a Chriſtian country may bluſh at. Job xxii. 6. תחבל " *thou haſt taken a pledge* of thy brother " for nought; and ſtript the naked of " cloathing." As what is *pledged* is ſub- ject to the damage, ſo the word is uſed in the ſenſe we uſe *obnoxious*, or, rather, *da- mage*, and *damaged*, or *made to pay the da- mage*. And ſo it is to be underſtood in this text of Job, that he had exacted forfeitures, or fines, of his brother without reaſon. Neh. i. 7. חבל חבלנו לך " *we have dealt* " *very corruptly againſt thee*;" or, *we are become obnoxious to thee*, liable to puniſh- ment, or, *have incurred damage*. Job xvii. 1. " my ſpirit חבלה *is corrupt*," marg. *ſpent*; hurt, or damaged. xxxiv. 31. " It is for " God to ſay, I have pardoned, לא אחבל *I* " *will not take the damage*," or forfeiture. Eccleſ. v. 5. " and *deſtroy* [hurt or damage] " the work of thine hands." Cant. ii. 15. " the little foxes מחבלים *that ſpoil* [do hurt to] " the vines." Iſai. x. 27. " and " the yoke ſhall be deſtroyed [hurt or da- maged, ſo as not to be able to gall] " משמני " שמן *by oil*;" as leather is by too much oil upon it, and the eaſier broke, as their yoke was to be by the mercy of God to them. The Aſſyrian yoke had galled them very much; but mercy ſhould now ſoften it;

, and render it lighter and easier. Isai. xiii.
. " the Lord and the instruments of his
" vengeance לחבל *to destroy* [hurt, damage,
ake the forfeiture, or vengeance of] " all
" the earth." The verb in this sense, is,
ike many others, formed from the noun,
s לשן to *betongue*; and expresses taking or
oing the damage a pledge is liable to, and
or the security of which it is staked or
ound.

6. תחבול and תחבל, Pl. in ות, *counsels, unning contrivances,* from their intricacy, nd close connexion. Prov. i. 5. " A man " of understanding shall attain unto תחבלות " *wise counsels.*" xx. 18. " *with good ad-* " *vice* [stratagems] make war;" be wise as erpents in the Christian warfare.

The different senses of the word are; a *ope*, pledge, damage, pains, counsels.

חבצלת, A *rose.* Cant. ii. 1. " I am the " *rose* of Sharon; the lily of the vallies." Isai. xxxv. 1. " the desert shall rejoice, and " blossom as the *rose*;" the wilderness of he world should become the garden of God, and blossom with the sweetest flow- rs. By the derivation, חב to *conceal*, and *'s shade*, it must mean some *flowering hrubs* that blossomed plentifully, and were sed for harbours, for shade and retirement.

חבק, To *embrace, adhere close to.* Gen. xxix. 13. " he ran to meet him, and " *embraced him.*" Job xxiv. 8. " and *em-* " *brace* the rock, for want of a shelter." Lam. iv. 5. " they that were brought up " in scarlet *embrace* dunghills."

חבר, To *conjoin, associate,* fit one hing to another; to *enchant, i. e.* to *con- iliate, calm,* reconcile, sooth. Gen. xiv. 3. " all these חברו *were joined together* in the " vale of Siddim." Exod. xxvi. 3. " five " curtains *shall be coupled together.*" 11. " and חברת *couple* the tent *together*, that it " may be one;" one body and one mind in he church. Job xvi. 4. אחבירה " *I could* " *heap up* words against you;" could play he orator against you. Psal. xciv. 20. " Shall " the throne of iniquity היחברך *have fel-* " *lowship with thee?*" cxxii, 3. " a city " שחברה *that is compact* together;" חברה לה *at unity with itself.*

This word is used for some species of idolatrous divination, construed *conjuration* and enchantment. And there is mention in Scripture of charming serpents, by music, and other means. Deut. xviii. 11. " that " useth divination [guessing or conjectu- ring] " or an observer of times [the clouds] " or an enchanter, or a juggler, or חבר חבר " a *charmer*, or who consulteth אוב familiar " spirits, or a necromancer," who inqui- reth of the dead. Psal. lviii. 6. " like the " deaf adder that stoppeth her ear, which " will not hearken to the voice of מלחשים " *the whisperers*; חובר חברים *of the charm-* " *er charming* wisely." See לחש, that ser- pents were tamed, or charmed, as we call it, by whispering to them, soothing and adapting themselves to them, Jer. viii. 17. So that חבר is, in general, to use soothing, softening, and conciliating means, to charm, disarm the anger of an enemy, rage of serpents, and so on. There could be no harm in charming of serpents by music or singing, or any natural means; or of an enemy; or of a disordered spirit, as David did Saul's;—any more than of the bite of the tarantula now by music. What then is *the incantation* forbidden Deut. xviii. 11? how performed? and on what occasions? It would have taken up a great deal of room, as well as have been dangerous, to have laid open all the particulars of idola- trous wickedness. Enough is said to shew the folly, as well as fatal consequences, of departing from the living God, and the in- stituted means of his grace and assistance. We may see under אוב, and by the witch of Endor, that they really pretended to have assistance and directions from the dead; and that these conjurers did *peep* and *mutter*, we are told, Isai. viii. 19. They consulted the clouds, stars; and of- fered human sacrifices; and, by Isai. xlvii. 12. pretended to avert danger, to *charm it away*, or render those *placable* who could. " Stand up now בחבריך *with thine en-* " *chantments*,

" *chantments*, and with the multitude of " thy ſorceries—let now the aſtrologers, " the ſtar-gazers, the monthly prognoſti- " cators, ſtand up and ſave thee from theſe " things that ſhall come upon thee." They could not. God would " ſend upon them, " Jer. viii. 17. ſerpents, cockatrices, which " would not be charmed." They could *charm* ſerpents, many ſorts of ſerpents, however, and thence might pretend to have the like power and influence over the evil ſpirits, and the diſorders of the bodies of men; and to appeaſe the angry ſtars, the fates and deſtinies, and avert danger. See Mr. Parkhurſt. This ſpecies of pretended ſpiritual influence, or ſupernatural power, like the real power of words and muſic over ſerpents, is named חבר, as *Leigh* ſays, from *conjoining* or *conſociating* them, *i. e.* rendering them *tame* and *familiar*; not from *drawing them together*, but from rendering them *ſociable*. It is an union of mind, temper, and diſpoſition, the word relates to. *Incantation*, *inchantment*, and *charming*, expreſs *the means*, and חבר *the effect*, of muſical or vocal ſoothing notes in calming or diverting anger, or any thing diſaſtrous. And the doing this by a real or pretended intercourſe with the powers of the air, or the *prince* of thoſe powers, was not only forſaking God, but ſetting up his creatures againſt him; and robbing men of the protecton and bleſſing of God, and the lawful uſe of thoſe natural means which he hath provided:—and ſo was deceiving both body and ſoul.

חבר, A *companion*, *aſſociate*; and, *company*. Jud. xx. 11. " all the men of Iſrael " were gathered together againſt the city, " חברים *knit together* as one man." Job xl. 25. " *the companions* make a banquet " of him." Prov. xxi. 9. " It is better to " dwell in the corner of a houſe-top, than " with a brawling woman, ובית חבר or in " the houſe of a friend or companion;" *i. e.* than *alienâ vivere quadrâ*. Cant. viii. 13. " *the companions* hearkened to thy voice." Joh. iii. 9. and the parable of the bridegroom, Mat. xxv.

חברה and חבורה, A *bruiſe*, *contuſion*, or *wale*. Pſal. xxxviii. 6. חבורתי " *my ſores* " ſtink and are corrupted." Prov. xx. 30. rendered, " The blueneſs of a wound clean- " ſeth away evil: ſo do ſtripes the inward " parts of the belly." But what this means, would be hard to ſay. חברות is the body of corrupted matter in a wound or contuſion—this matter תמריק *muſt be cleanſed* or *ſcoured out* ברץ by *breaking*, or *diſperſing it*: and מכות *diſſolvents*, purgatives, cleanſe or ſcour *the inner parts of the belly*. The leſſon is: That evils, misfortunes, ſcour the feſterings of the mind, the gatherings of pride, or any other unruly paſſion: and humiliations purge the ſecret thoughts of the heart. Iſai. i. 6. " wounds, and חבורה " *pus* or *corruption*, and putrifying ſores." liii. 5. " and by חברתו *his ſore* [or matter coming to a head in him] " are we healed."

חברברה, *Spots*. Jer. xiii. 23. " Can the " leopard change חברברתיו *his ſpots?*" called ſo from the likeneſs of ſuch ſpots to thoſe which contuſions or bruiſes make; and the word doubled, becauſe of the number of the ſpots on the leopard.

חברת and מחברת, A *coupling*, *junction*, or *cloſure*. 1 Chron. xxii. 3. " iron in " abundance for the nails for the doors of " the gates, and מחברות *the joinings*;" of the ſtone and timber.

אתחבר, 2 Chron. xx. 35. " after this " did Jehoſhaphat King of Judah התחבר " *join himſelf* with Ahaziah;" or, there was a *confederacy* of Jehoſhaphat with Ahaziah; the word being a noun with a formative א, from the mood called *hithpael*, and not an irregular verb, as ſuppoſed.

חבש, To *bind round*. Gen. xxii. 3. " and יחבש *ſaddled* his aſs." Exod. xxix. 9. " and *bind* the bonnets upon " them;" or round their heads. Job v. 18. " he maketh ſore, and *bindeth up*." xxvii. 11. " *bound up* the rivers from weeping, or ſtreams from weeching out at the flood." xxxiv. 17. " Shall he that hateth judg- " me

ment יחבוש *be bound up?*" adorned, or onoured. Iſai. i. 6. " nor *bound up*;" or ound round, as wounds and broken limbs e. Ezek. xvi. 10. " *I girded thee about* ith fine linen;" ſc. with bonnets or tur- ans on the head, the caps of honour, as rieſt, judge, &c. Job xxxiv. 17. above. zek. xxiv. 17. " *bind* the tire of thine head upon thee." xxx. 21. לחבשה to put bandage on a broken arm.

חג or חגג, To *turn round in a rcle*, or *deſcribe a circle*; applied to the rcle of the year, or any ſtated time that me conſtantly round; of a dance; of the r, or earth; with a מ, a pair of com- aſſes. That the word ſimply ſignifies any ing *circular*, will appear from a few pla- s. 1 Sam. xxx. 16. " eating and drink- ing, and חגגים *dancing*." Pſal. xlii. 6. המון חוג " *a multitude that kept holy day*." ii. 27. יחוגו " *they turn round, iverunt in orbem*, and ſtagger as a drunken man." xod. v. 1. " Let my people go, and יחגו *hold a feaſt*;" or *dance*. xii. 4. " this day ſhall be to you for a memorial, and חגתם אתו חג *you ſhall keep it a feaſt* unto the Lord; throughout your generations חגהו *you ſhall keep it a feaſt*;" predicating e verb of the noun, as on other occaſions. hey were to obſerve this, as a ſtated day, its return. The feſtival-day is ſuppoſed be named חג from the *dancing* upon it. here was dancing upon it, no doubt: t as time, or, rather, what meaſures time us, the earth, circulates, and ſo the day mes regularly round, the feaſt-day means, the Hebrew, only the day returning at round.

חג and חוג, A *circle*, *feſtival*, *year*, an- al day. Exod. x. 9. חג לנו " *we have a feaſt*, or *feſtival-day*, to keep unto the Lord." xxiii. 18. " nor ſhall the fat חגי of my [annual] ſacrifice, marg. *feaſt*, or lamb, remain until the morning." Jud. i. 19. " Behold, there is חג *a feaſt* of the Lord in Shiloh yearly." 21. " if the daughters of Shiloh come out לחול מחלות *to dance in dances*." Pſal. cxviii. 27. " bind חג *the ſacrifice* with cords to the " horns of the altar;" *i.e.* the *annual* lamb. Job xxii. 14. " he walketh in חוג *the cir-* " *cuit*, or circular extremes, of heaven." xxvi. 10. חק חוג " *he hath ſet a circle* upon " the waters;" *i.e.* hath appointed them ſuch a circle to extend to, and beyond which they cannot reach, as they did at the flood. Iſai. xl. 22. " he ſitteth upon " חוג *the circle* of the earth;" or *magnus orbis* it turns round in—and ſo rules the earth, and what is on it. Iſai. xxix. 1. " add year to year, חגים ינקפו *let times run* " *round*;" or, literally, *let circles come round*. The earth is round, or a *ſphere*, and it moves in a *circle*; but a ſphere and a circle are not the ſame.

חגוי, *Circular cracks*, or cracks of the rocks, through which waters circulate. Cant. ii. 14. " my dove is in חגוי *the cracks* " of the rocks." Jer. xlix. 16. Obad. i. 3. the ſame. Here appears no ſuch threefold diſtinction of roots, as the dictionaries make; no ה, nor ו, nor ſecond ג, being radical. Hence, perhaps, *cag* and *cage*.

חגא, Once, Iſai. xix. 17. " the land of " Judah ſhall be חגא *a terror* unto Egypt." We *jump* for joy, and *ſtart* for fear: but ſtarting doth not ſeem to have any relation to a circle. A *hag*—a poor frightful old creature.

חגב, A *graſhopper*. It occurs only as a noun. Num. xiii. 34. " we were in our " own ſight as *graſhoppers*." Eccleſ. xii. 5. " and the *graſhopper* ſhall be a burden to " itſelf;" when the body is reduced to a ſkeleton, and be a burden to itſelf. An old withered, decayed man looks extremely like a graſhopper, his arms ſticking back- wards, and weak ſhriveled legs and knees projecting forwards; his voice whiſtling, and head doddling; thin face, ſunk cheeks, and hollow eyes. Iſai. xl. 22. " he ſitteth " on the *circular path* of the earth, and the " inhabitants thereof are as *graſhoppers*;" appear, as the moſt contemptible animals, in his ſight. Qu. if compounded of חג, from the ſhort circles they make in flying,

and

and גב their arched round backs. The compariſon betwixt this creature, and the ſkeleton of a man, ſhews, that it is the *graſhopper* that is meant, and not the locuſt; though, by 2 Chron. vii. 13. it looks as if it were a general word for all of that genus: "if I command חגב *the locuſt* "to devour the land." Our graſhopper is a very different creature from the locuſt, one or two of which I have ſeen. The locuſt hath a ſtrong compact body, made for flying and devouring, and is more like the *cicada focaria*, or chimney-cricket, than the common field graſhoppers, in its make. Our graſhopper is bred in the joints of ſhrubs, or the ſtalks of herbs, from eggs which the adder-ſpear lays there in froth; the other, like our chafer, in the ground. There are ſeveral ſorts of graſhoppers, as to ſize and colour; but *ſkeleton-like* in make.

חגר, To *gird round*, or *be girt*. Exod. xii. 11. "thus ſhall ye eat it, with "your loins חגרים *girded*, your ſhoes on "your feet;" as perſons ready to take a journey into another place—myſtically, travelling heavenward. Lev. viii. 7. "*gird*-"*ed* him with the girdle—and *girded him* "with the curious, *i. e.* the embroidered, "girdle of the ephod." It had the double Cherub, or lion-man, embroidered in it. So it was inveſting him as prieſt with the character of the true Levi, the God-man. 1 Sam. ii. 18. "Samuel miniſtered before "the Lord, a child, *girded* with a linen "ephod." 2 Sam. vi. 14. "David *girded* "with a linen ephod." The girdle of the ephod came but a little below the paps. Rev. i. 13. "girt about the paps with a "golden girdle." That of the ephod was made of gold-wire, ſilk, and thread, twiſted together. 2 Sam. iii. 31. "rent your "garments, and gird you with ſack-cloth." xxii. 46. "ſtrangers ſhall fade away, and "יחגרו *be afraid*, be girded, ſc. with pain, "out of their cloſe places:" for which it is, Pſal. xviii. 46. יחרגו *ſhall tremble*," or quiver. See Ezek. xxvi. 16. "ſhall be "cloathed with trembling;" which is much the ſame, as being girded round the loins with it. Pſal. lxv. 13. "the hills "חגרנה *are girded*, or ſurrounded, with "joy." Joel i. 13. חגרו "*gird yourſelves*, "and lament, ye prieſts."

חגר, חגור, חגרה, and מחגרה, A *girdle* or *girding*. Gen. iii. 7. "made themſelves "חגרת *girdings*," ſc. of fig-leaves; covering their ſhame with a covering of רמאה contrition, or, putting natural ſack-cloth upon their loins, next their ſkin, and under their cloaths, as penitents always did. Iſai. iii. 24. "inſtead of ſweet ſmell, there ſhall "be a ſtink, and, inſtead of חגורה *a girdle*, "נקפה *a ſurrounding* [or covering over, ſc. of ſuch a cover as was put all over the head and face of thoſe that were condemned]—"and, inſtead of a ſtomacher, מחגרת "*girding* of ſack-cloth."

חד and חדד, *Sharp*. Job xli. 21. "*ſharp points*." Pſal. lvii. 5. "their tongue "a *ſharp* ſword." Ezek. xxi. 10. "the "ſword הוחדה *is ſharpened*." Hab. i. 8. "*ſharper* than wolves."

חדה, To *rejoice*. Exod. xviii. 9. "and "Jethro יחד *rejoiced*." Neh. viii. 10. חדות "to *rejoice* in Jehovah." Pſal. xxi. 7. תחדהו "*thou ſhalt make him* "*rejoice* שמחה *with the joy* of thy "countenance."

יחד, To *unite together*. Gen. xiii. 6. "to dwell יחדו *together*." xxii. 2. "Take now thy ſon, יחידך *thine only* "ſon Iſaac." Job iii. 6. "let it not "יחד *be united*, or *joined*, to the days "of the year." Pſal. lxxxvi. 11. "*unite* my heart, or, let my heart be "*ſolely*, to the fear of thy name." Prov. xxvii. 17. "Iron יחד *ſharpens*, "unites with, iron: ſo a man *ſharpens* "or unites with, the face of his "friend;" grow in love by converſing together. It is good ſenſe either way. A little heating, and a blow or two, makes iron unite with iron. Isai. xiv. 20. "thou לא תחד *ſhalt not be* "*joined* with them in burial."

חוד, To propoſe an enigma, or riddle. Num. xii. 8. "With him will I ſpeak "mouth to mouth, even in *viſion*, not "בחידת." Jud. xiv. 12. אחודה "*I* "*will put forth a riddle* unto you— "חודה *put forth thy riddle*." Ver. 16. חדתה "thou haſt put forth a *riddle*." Ezek. xvii. 2. "חוד חידה *put forth a* "*riddle*."

Theſe words are ſo near one another in letters, that they ſeem to be but one root. And אחד *one* ſeems to be of the ſame ſtem, with a formative א, a noun. To *ſharpen* is to bring to a point. The finer, ſmaller, and more *ſingle*, that point is, the ſharper the inſtrument. To *rejoice*, or *be ſharpened, quickened, touched*, or *cut*, with a thing, ſentence, &c. ſeems natural. A *ſharp* ſaying is a phraſe with us; and that is a riddle—an allegory, or moral hid under a fable, to *whet up* the mind, as that of Sampſon's lion. It is apparent, by comparing the places where theſe ſeveral roots [as they are ſuppoſed] occur, that they concur all in the ſame radical letters, in different parts of ſpeech; *i. e.* throw out the *ſervile* or *grammatical* letters—and the remainder will be the ſame under each head.

		Root
Pſ. lvii. 5. *ſharp* ſword, חרה,	-	חד
Hab. i. 8. חדו *they are ſharp*,	-	
Exod. xviii. 9. יחד *he rejoiced*,	-	חד
Pſal. xxi. 7. תחדהו, thou haſt made him to rejoice,	- - -	
Job iii. 6. let it not יחד *be joined*,		חד
Iſai. xiv. 20. thou ſhalt not תחד *be joined*,	- - - -	
Jud. xiv. 6. חדתה, thou haſt riddled,		חד
Ezek. xxxiii. 30. and ſpeak חד אל אחד *one* to another,	- -	חד

How far the idea of this word may be deemed the ſame, in the different ſubjects it is applied to, muſt be left to the attention and judgment of thoſe, who will examine the uſage of the words, and the nature of *ſharpening*, which, in all languages, is borrowed from weapons, and applied to the mind.

חדל, To *ceaſe, deſiſt*. "Eſt ne- "gativum actûs, ſive incepti, ſive non." Cocc. Gen. xi. 8. חדלו "*they left off* to "build the city." Exod. xiv. 12. חדל ממנו "*let us alone*;" or, deſiſt from meddling with us. xxiii. 5. "and חדלת *wouldeſt* "*forbear* to help him." Jud. v. 6. "the "high-ways חדלו *were forborn*." ix. 9. החדלתי "*Should I leave*, or ceaſe, my fat- "neſs?" 1 Sam. ii. 5. "the hungry *cea-* "*ſed*;" ſc. to be hungry. Pſal. xxxix. 5. "let me know how חדל *frail*, or liable to "fail, I am." Prov. xix. 27. חדל "He "that *ceaſeth*, my ſon, to hear inſtruction, "לשגות is ready to err [or will ſoon err] "from the words of knowledge."

חדל, A noun. Iſai. xxxviii. 11. "I ſhall "behold no more with the inhabitants of "חדל *the world*," of inactivity, ceſſation, reſt; as darkneſs, and oblivion, and other ſuch words, are uſed for the grave, or ſtate of the dead—not this world, or world of the living.

חדק, *Thorns*, twice, Prov. xv. 19. Mic. vii. 4.

חדר, To *penetrate*, or enter what is retired; once, as verb or participle, Ezek. xxi. 14. "the ſword of the great men "which are ſlain, החדרת *which entereth* "*into* their *privy-chambers*."

חדר, Any *receſs*, or *retired place*. Exod. viii. 3. "into thy bed-חדר-*chamber*." Deut. xxxii. 25. "the ſword without, and "terror מחדרים *within*." Job ix. 9. "*the* "*chambers* of the South;" which is conſtrued, "the inward places of the South, "not to be ſeen or known by us;" but, I apprehend, are the ſame as סערות תימן, Zech. ix. 14. "*the whirlwinds of the* "*South*." And, Job xxxvii. 9. סופה "*the* "*whirlwind* cometh from חדר *the cham-* "*ber*," or dark cloud;—or, elſe, it is that quarter of the heavens ſo named from being moſt ſubject to hurricanes. *Chamber* is the word we apply to the inſide or hollow of a gun; and is a very proper word for the dark, thick, and black cloud, the ſtorm is formed in, and breaks out from. And,

as the South is moſt ſubject to ſuch tempeſts, they may be called the whirlwinds of the South, as the prophet Zechary calls them; and, as properly, *the chambers of the South*, the great ordinance of heaven being formed there, in the greateſt abundance. Prov. xx. 27. "The ſoul, or ſpirit, "of man, is the candle of the Lord, ſearching all חדרי *the inward parts* of the "belly;" receſſes or chambers, ſuch as the heart, reins, bowels, and all its other *conclavia:* as, Pſal. lxxvii. 7. "I commune "with mine own heart, and my *ſpirit* ma-"keth ſearch." But how does the breath ſearch the body, or receſſes within it? The ſteam drives the blood into the moſt minute chamber, or receſs, of the body, or goes itſelf into them. And the light and it together, paſs every pore. So, what God breathed into man is the grand agent in the body. And the breath of life, or ſoul, is judge of the thoughts, or deſires; ſome of which affect, or have their ſeat, more particularly, in the heart, lungs, or reins, or other parts: all which the ſoul may be maſter of, as the breath is of the chambers of the belly. And the Scripture ſpeaks of the rational ſoul, under the animal ſoul; or deſcribes one by the other. See Mr. Parkhurſt.

חדש, *New*; to *renew*, or *make new*; *anew*. 1 Sam. xi. 14. נחדש *let us renew* "the kingdom." 2 Chron. xv. 8. ויחדש "and *renewed* the altar." xxiv. 4. לחדש "to *repair*, marg. *renew*, the houſe of the "Lord." Pſal. ciii. 5. "thy youth תתחדש "*is renewed*."

חדש, *New*, *another*. Exod. i. 8. "there "aroſe up a *new* king;" or another. Iſai. xlii. 9. "*new things* do I declare, before "they ſpring forth." lxv. 17. "behold, I "create *new* heavens, and *new* earth;" which, like the kingdom of Chriſt or God, begin now, but will not be perfectly ſo, till the day of judgment;—as the *new* heart and *new* ſpirit, Ezek. xxxvi. 26. commence alſo now or never. Hoſ. v. 7. "now ſhall "he devour them חדש *anew*;" in a new manner, or beyond any thing before.

חדש, A *month*, or *moon*, which is always *changing* or *altering*. And it is as properly a *month*, or ſpace of one moon, without a word for *moon* with it, as שנה is *a year*; though ירח *moon* is alſo uſed for a *month*. That the Old Teſtament computes by lunar, not ſolar months, appears from Exod. xxiii. 16. and Lev. xxiii. 39. *& alibi*. The feaſt of in-gathering at the *end* of the year, begun the fifteenth day of the ſeventh moon; the end of the year being in the middle of the month. There are but twelve months, as well as moons, in a lunar year; and ſo many months, and no more, they reckoned in a year, as appears by Solomon's officers, 1 Chron. xxvii. 1. which were twelve, "which came in and went out, "*month* by *month*, throughout all the "months of the year." And the eleven firſt months, which began the evening after the conjunction, conſiſted of thirty days each, and the twelfth of twenty-four or twenty-five—I ſay, of *thirty days a-piece*, if it may be concluded from Gen. viii. 3, 4. that the hundred and fifty days, during which the waters prevailed, ended the day before the ark reſted on the mountains of Ararat. The ark reſted *in the ſeventh month, on the ſeventeenth day of the month*, which was juſt five equal months, of thirty days each: for Noah went in to the ark in *the ſecond month, on the ſeventeenth day*, ch. viii. 3. At the end of an hundred and fifty days, the waters abated, and the ark reſted juſt five months after the flood began. So, if the waters did not abate a day or two, or more, before the ark reſted, we have *five months*, and an *hundred and fifty days*, as the ſame period of time. If they did, the inference fails. See *Scripture Chronology, by the Reverend Mr. Kennedy*.

The firſt day of every month was ſacred, and is miſtaken, in the verſions, for the day of conjunction, or New-moon day: which leads people into a double miſtake; that the months began at the New-moon; and that

that the New-moon day was that of the conjunction:—whereas the months did not, as months of an equal meaſure cannot, begin and end with the moon. And the firſt New-moon day begun with the evening after the change. The evening of the firſt day, *e. g.* was reckoned the beginning of the moon's ſecond. Thus, if the moon changed after ſix o'clock in the afternoon on the firſt, the next day, or the ſecond, was the day of conjunction, and the evening following, the beginning of the moon's firſt day. The common, or civil day, began at our Six in the morning, and ended at our Six in the evening, which was their twelfth hour, and the night following was reckoned as belonging to the preceding day: but the ſacred, or eccleſiaſtical day, began in the evening, and reckoned the night to the day following. The lunar year began with the New-moon that fell on, or next before, the autumnal æquinoctial day, till the exodus, when the beginning of the ſacred and eccleſiaſtical lunar year was tranſferred to the Spring, and began at ſix months diſtance from the other.

The months are named according to the order of firſt, ſecond, and third, and ſo on, beginning in the Spring ſince the exodus; but, before, at the Autumn, though they had their names beſides, of which four only are mentioned: *Abib*, the firſt, as being that of the exodus, and the Spring-month: —זו *Zu*, 1 K. vi. 1, 37. *which is the ſecond month*:—the ſprinkling month, our *April*, אתנים *Athnim*, 1 K. viii. 2. *which is the ſeventh month*, which began at the Autumnal Æquinox. See אתן; from the *rough* weather uſual at this time, when the elements go forth to war:—*Bul*, 1 K. vi. 38. the eighth month, which began towards the end of our October, and denominated, as one would think, from the *fall* of the leaf at this time, as בול implies. The feaſt of in-gathering, or tabernacles, was to begin on the fifteenth of the ſeventh month, Lev. xxiii. 34, 39. and that of unleavened bread, on the [evening of the fourteenth, which was the beginning of the lunar] fifteenth day of the firſt month. So there were ſix months between, which would be 180 days—only, the twelfth, or laſt month, was but of 24 days; for if the lunar year begun at *Aries*, it muſt end with the preceding month there, which could be but of 24 days; for 11 × 30 + 24 = 354. Gen. xxix. 14. "he abode with him חדש *a* "*month* of days." So, they had a ſet number of days to the month, and but twelve of them in a year. Exod. xii. 2. "This "*month* ſhall be unto you the beginning "of *months*: it ſhall be the firſt *month* of "the year." Ver. 6. "ye ſhall keep it up "until the fourteenth day of the ſame "month; and the whole aſſembly of Iſrael "ſhall kill it in the evening." Lev. xxiii. 5. "In the fourteenth day of the firſt month "at even [but before the going-down of the ſun, ſo, before the next now approaching eccleſiaſtical day] "is the Lord's Paſſ-"over; and on the fifteenth day of the "ſame month is the feaſt of unleavened "bread." Unleavened bread was eaten with the paſchal lamb; but the feſtival begun not till the next ſacred day, which beginning in the evening at our ſix o'clock, it immediately ſucceeded the killing the lamb, which was juſt over as the evening began. And the lamb was killed, and unleavened bread began, on the ſame civil day, though, in the ſacred ſtile, the lamb was killed on the fourteenth, and the feaſt began on the fifteenth, within a few minutes. Num. x. 10. "and, in the begin-"nings of *your months*, ye ſhall blow with "trumpets over your burnt-offerings." Ver. 14. "this is the burnt-offering בחדשו חדש "*month by month*, throughout the months "of the year;" at the beginning of every month. 1 Sam. xx. 5. "behold, it is חדש "*month*;" ſc. *day*, *i. e.* firſt day of the month, when the offering was made, not *New-moon*, as we render it, but *beginning*, as above, of the month; and ſo it is rendered, ver. 27. "the ſecond day החדש of "the month." 1 K. iv. 7. "Solomon had

" twelve officers over all Iſrael, which pro-
" vided victuals for the King and his houſ-
" hold, each man his *month* in the year."
Pſal. lxxxi. 4. " Blow up the trumpet
" בחדש *on the month*-day בכפה in the
[month] " appointed *for* our ſolemn feaſt-
" day." Mr. Kennedy's Third Rule about
חדש, *Scripture Chronology*, page 93. will
not hold. See only Num. xxix. 1—6. And
the firſt of every month was to be cele-
brated with blowing the trumpet over the
ſacrifice; and ſo the firſt day of the firſt
month, in which the great feaſt of the
Paſſover was to be kept, was alſo.

חדש is uſed alſo, like יום, for *time*. Job
xiv. 5. " Seeing his days are determined,
" the number of his *months* are with thee."
His days, and *number of his months*, are the
length of life, or *time* on earth. xxi. 21.
" when the number of *his months* is cut
" off." Jer. ii. 24. " *in her month* [or time]
" they ſhall find her."

חוה, With a mutable ה, but fixed
ו, to *declare*, *intimate*, or *make known*. Job
xiii. 17. " Hearken to my ſpeech, and to
" אחותי *my declaration* with your ears." xv.
17. אהוך " *I will declare* unto thee, hear
" me." Pſal. xix. 3. " night unto night
[*i. e.* night after night, *viz.* the alternate
returns of night and day] " יחוה *ſheweth*
" knowledge;" in the maker of all things.

חוה, Gen. iii. 20. *Eve*, as we write it,
the mother of all the ſons of Adam, as well
as of the children of God: " Adam called
" his wife's name חוה, becauſe ſhe was the
" mother of all חי *living*;" not of all *living*
things, becauſe not mother of the brutes.
Nor is the church mother of thoſe who
are not ſons of God. *Eve* was pardoned,
reſtored to favour, and a promiſe made her,
that the *Son of God* ſhould deſcend from
her. So ſhe was his mother, and of all his
brethren, ſo the mother of *all that live*, in
a ſpiritual ſenſe, to God; and, for that
reaſon, was named חוה *manifeſtation*, re-
cording, by that name the hopes, which St.
Paul ſpeaks of Rom. viii. 19. " the earneſt
" expectation of the creature [the human
creature] " waiteth for the *manifeſtation* of
" the ſons of God." This *manifeſtation* was
promiſed by calling *Eve* the *mother of all*
that live to God. And the hope of it is re-
corded in her name: as the power, or pre-
valency, over the enemy, which God has
promiſed the church, is recorded in the
name of *Sarah*. This name cannot, by rule,
be from חיה; for the י is radical in it, as
is in this. Hence a *cue*, perhaps, and *hue*.

חות ſhould be of this root by grammar.
Num. xxxii. 41. " Jair the ſon of Ma-
" naſſeh took חותיהם, and called them
" *Huth Jair*." They were ſixty cities, that
lay betwixt Gilead and Baſhan, and were
occaſionally reckoned to one or the other;
and thirty of which another Jair afterwards
ſet thirty of his ſons over, and called them
by the ſame name. See Deut. iii. 14. and
Jud. x. 4. We render the word *ſmall*
towns, but without any authority from
uſage. Whether it means *ſchools* for dif-
ferent arts and ſciences—or places in that
mountainous part of of the country for *diſ-
coveries*, or *obſervatories*—or what elſe may
connect *Jair* illumination, and חות *inform-
ation*, together, Qu. And calling them by
that name, is reſtoring them, as ſchools
for learning.

חזה, To *look upon*, *ſee*, *contem-
plate*, *conſider*, with the eye or mind.
Exod. xviii. 21. " thou תחזה *ſhalt provide*
" out of all the people able men." xxiv.
11. " *they ſaw* God, and did eat and
" drink." Job viii. 17. ſpoke of the root
of a plant going down into, and ſo *ſeeing*,
the rocky parts of the earth below: " His
" roots—יחזה *ſee* the place of ſtones;" run
down deep. xv. 17. " what I *have ſeen*, I
" will declare." xix. 27. " whom *I ſhall*
" *ſee* myſelf, and my eyes ſhall behold."
Pſal. xi. 4. " his eyes יחזו *behold*, his eye-
" lids try the children of men." Prov.
xxiv. 32. ואחזה " *then I ſaw* [had an idea
of it] " and conſidered it well." Pſal. lxiii.
3. " as I *have ſeen* thee in the ſanctuary."

חוה, A *ſeer*, a prophet, becauſe he had
a ſight or repreſentation, in figures, of what

he had, or ſought for information of, from God; and this, as well in dreams by night, as in a ſcene drawn before his eyes by day, which repreſented things as they were to happen. So Micaiah *ſaw all Iſrael ſcattered upon the hills*, 1 K. xxii. 17. and the event of the battle with the Syrians, before it was fought. 2 K. xvii. 13. "by all the "prophets, and by all the *ſeers*."

חזה, חזון, חזין, and מחזה, A *viſion*, or *ſight ſhown*; the *form repreſented*. Gen. xv. 1. "the word of the Lord came to "Abraham במחזה *in a viſion*;" *i. e.* God appeared to him, he ſaw God in a viſible ſhape. This *viſion* of God is often called *the angel of the Lord*, which was a human appearance. Num. xxiv. 4. "Balaam— "מחזה שדי יחזה *ſaw the viſion of the Al-* "*mighty*;" had a ſight of God, who came in perſon to him, as, ch. xxii. and xxiii. 4. & *alibi*. 1 Sam. iii. 1. "no open *viſion*." Imaginary ſcenes, ſuch as common dreams, what we think we ſee, as well as what we really do ſee, are called *viſions*. Job iv. 13. "In thoughts from the *viſions* of the "night." Iſai. i. 1. "*The viſion* of Iſaiah "the ſon of Amos, which *he ſaw* concern- "ing Judah." xxi. 2. "a hard *viſion* is "declared unto me." The falſe prophets mimicked the true ones, and pretended to their *viſions*; and, no doubt, ſometimes had them, the Devil being permitted to act in the children of diſobedience, to a greater degree than now. Idolaters uſed the like means as believers, to obtain *viſions*. Iſai. xxviii. 15. "we have made a covenant with "death; and with the grave עשינו חזה have "we done, made, or *procured a viſion*." Ver. 18. "*your viſion* with the grave ſhall "not ſtand." Jer. xiv. 14. "they propheſy "unto you a falſe *viſion*." xxiii. 16. "they "ſpeak *the viſion* of their own heart."

מחזה, A *window*; the means of ſeeing. 1 K. vii. 4, 5. Hence a *caſement*.

חזה, The *breaſt*, the ſeat of contemplation or thought; and which was to be lift up to God from the ſacrifice, and then given to the prieſt, Exod. xxix. 26. which was giving the breaſt to God by the prieſt, in the perſon of Chriſt; for he was the perſonator of the Great High Prieſt. The breaſt is the *mind's eye*: and the verb is only applied to what the eye *ſeeth*—not what the underſtanding *comprehends*, or *apprehends*, holds, or lays hold of; but what the eye dwells upon, or contemplates. Hence,

חזין, *Lightning*. Job xxviii. 26. and xxxviii. 25. "a way לחזין קולות for the *lightning* "of, or with, thunder." Zech. x. 1. "the "Lord ſhall make חזיזים *bright clouds*," or lightnings; which, with thunder, are the cauſe of heavy rains.

מחוז is, Pſal. cvii. 30. rendered *haven*; a head-point of land that ſhows itſelf out at ſea; or land mark ſeen from the ſea; and which the ſailor ſteers by, or makes to: and ſo from חזה what is ſeen, looked at, or looked for.

חזק, *Strong*, *robuſt*; to *hold with ſtrength*; *to ſtrengthen*, *encourage*. Gen. xix. 16. "while he lingered, the man יחזקו "*laid hold* upon his hand;" *ſtrengthened* him by his hand, or kept a ſtrong hold upon it. xli. 56. "the famine *waxed ſore*, "was ſtrong, in the land." Exod. iv. 21. "but I אחזק *will harden* his heart, that he "ſhall not let the people go." xiv. 4. "I "*will harden* Pharaoh's heart;" not ſupernaturally, or by over-ruling the freedom of it, but by ſuch *encouragement* as a wicked and perverſe man would catch at, and ſuch only;—as, ch. xiv. 3. "Pharaoh will ſay "of the children of Iſrael, they are en- "tangled in the land, the wilderneſs hath "ſhut them in; and I *will harden* Pha- "raoh's heart, that he ſhall follow after "them." This appearance of the bad ſituation the children of Iſrael had brought themſelves into by pitching at the mouth of the Straits, with a caſtle on one hand, and the ſea on the other, *encouraged*, or *emboldened*, Pharaoh to purſue them:—and this gives the idea of the word. So, Deut. i. 38. "Joſhua the ſon of Nun which ſtand- "eth before thee, he ſhall go in thither,

" חזק *encourage him.*" And this was all the *hardening* Pharaoh's heart had. Such hopes and encouragement was given him, as his perverſe heart would catch at; and ſuch to Joſhua, as a well-diſpoſed heart would be ſtrengthened by. 2 K. viii. 4. יחזק בו " *ſhe* " *conſtrained him*, was urgent upon him, to " eat bread." 2 Chron. iv. 5. " the braſen " ſea מחזיק יכיל *was ſufficient*, or able, to " *contain* three thouſand baths;" would hold, *at its utmoſt*, three thouſand, though it ordinarily held, as, 1 K. vii. 26. but two thouſand—and מחזיק implies its being filled up quite. Job ii. 3. " and ſtill *holdeth faſt* " his integrity." Iſai. iv. 1. " ſeven women " *ſhall lay hold* of one man." Zech. viii. 23. " ten men *ſhall take hold* of the ſkirt " of a Jew;" as Cornelius on Peter, and the Macedonians on St. Paul, ſaying, Come and help us.

חזיר, *Swine*; reckoned among the unclean animals—no doubt, for its filthy and rapacious feeding. Lev. xi. 7. " the *ſwine*, " becauſe he divides the hoof, and is clo- " ven-footed, but does not chew the cud: " he is unclean to you;" he has all the marks of cleanneſs, but chewing the cud. It occurs only as a noun, and name of this creature; and it was uſed by the Heathens in ſacrifice, as a proper emblem of jollity and indulgence. Hor. Ode xvii. Book 3.

Cras genium mero
Curabis, et porco bimeſtri.

And long before, Iſai. lxv. 4. and lxvi. 17. " eating ſwine's fleſh." And no exceſs of filthineſs was thought at laſt too extravagant on theſe occaſions.

חח and חוח occur only as nouns; bramble, briar, thorn, or any of that *hooked*, prickly, ſharp-pointed, buſhy ſtuff; a thicket of ſuch buſhes. And it is any thing that reſembles ſuch a *hook*. Exod. xxxv. 22. " and brought חח *bracelets* [poſſibly the ſame as קרסים, Exod. xxvi. 6. in ſhape like the letter ח, or a ſtaple of a door. Some conſtrue it *fibula*, a *claſp*] " and ear-rings." 1 Sam. xiii. 6. " in caves and in חוחים " *thickets*." 2 Chron. xxxiii. 11. " the " hoſt of the King of Aſſyria, which took " Manaſſeh among *the thorns*;" *i. e.* in *the thickets*, as in the laſt text. 2 K. xiv. 9. החוח " the *thiſtle* that was in Lebanon;" fur-buſh, or thorn. xix. 28. " *my hook* in " thy noſe." Job xl. 21. " or bore his jaw " through בחוח with a *thorn*;" or fiſhing-hook. Ezek. xix. 4. " they brought him " בחחים *in chains* unto the land of Egypt;" fettered and hand-cuffed, like a felon. *Sejanus ducitur unco.* Juv. Sat. x.—or, perhaps, the hook might be through the noſe, as wild beaſts are held. Prov. xxvi. 9. חוח " a *thorn*, or hook, goes up into the hand " of a drunkard: ſo is a proverb in the " mouth of fools." They hurt themſelves by the interpretation and application of it, as a drunken man does his hand with a hook or thorn, which he hath not ſteadineſs to handle.

חט or חטה, With a mutable ה, to *tie up*, *bind*, ſo *reſtrain*. The verbs from this root are put, in the dictionaries, under חטא; and I would aſcertain its ſenſe from its uſage as a noun, which is a *thread*, great or ſmall, a *rope* or *cord*. Gen. xiv. 23. "I " will not take from a *thread* even to a " ſhoe-latchet." Joſh. ii. 18. " thou ſhalt " bind this line of ſcarlet *thread* in the " window, which thou didſt let us down " by." Ver. 15. it is called חבל *a rope*, and was big enough to let the men down by. 1 K. vii. 15. " two pillars of braſs—and a " *line* of twelve cubits, did compaſs either " of them about." This line, or bandage, was to repreſent what Philo calls εζωσις of the heavens, and the Scriptures, *the ſtrength* of the firmament, which *binds and holds* all things together. The four cubits, or arms of heaven, multiplied by *three*, give the *twelve*, the length of this bandage on the columns. Eccleſ. iv. 12. " a threefold cord " is not eaſily broken." I would take the meaning of the word from the uſe of the cord, to *bind* and *hold together*.

חטה, *Wheat*, pl. חטים, is uſually put under חנט;—for what reaſon, doth not appear. I put it under this root, becauſe

the only corn we always *bind*, or *tie up*, with a bandage of its own. Exod. ix. 32. *the wheat* and the rye were not ſmitten, for they were אפילת *come to a hardneſs*;" being forwarder than barley and flax, which were ſmitten. xxxiv. 22. " thou ſhalt obſerve the feaſt of weeks of the firſt-fruits of *wheat*-harveſt." xxiii. 16. " the feaſt of *the* harveſt *of* the firſt-fruits of thy labours, which thou haſt ſown in the field." So *wheat* is the firſt, or chief, fruit of what is ſown; as men are of what is produced from the earth; and Chriſt the firſt-fruits of men. The wheat-harveſt is their coming to perfection, and being gathered into the garner;—the wave-ſheaf before the general harveſt, the lifting up of him who was firſt raiſed, or lifted up, to God. Deut. xxxii. 14. " with the fat of the kidneys of *wheat*;" *i. e. the rich nouriſhing matter* contained in wheat, the ſtaff and bread of life, the word of God. Pſal. cxlvii. 14, 15. " He maketh peace in thy borders, and filleth thee with the fat of *wheat*. He ſendeth forth his commandment upon earth: his word runneth very ſwiftly." The noun is a *thread*, or *cord*, named from its uſe; and *wheat-corn*, becauſe *tied up*.

The verb occurs, Gen. xx. 6. and is uſed in an equivalent ſenſe with חטא to *ſin*: I know that thou didſt this in the integrity of thy heart: and I hindered thee מחטו לי *from being hampered*, intangled, *by it*; therefore ſuffered I thee not to touch her." And, xxxi. 39. " in its common ſenſe of *tying*, or *binding* up—ſo, during or healing: " that which was torn I brought not to thee, I אחטנה *bound it up*;"—ſo, undertook the cure and care of it. Iſai. xlviii. 9. " for my name's ſake will I defer mine anger: and for my praiſe אחטם לך *will I tie up*, or reſtrain, *them* from thee, that they cut thee not off." A perſon may be ſaid to be *tied*, as well as *bound*, when he hath done any thing that ſubjects him to pains and penalties, or to a forfeiture. And I would make a different root of חטא.

חטא, To *ſin*, *i. e.* to err, or miſs a mark. Mar. de Cal. *deviavit à ſcopo, deflexit à viâ*. Jud. xx. 16. " every one " could ſling ſtones to a hair, and not יחטא " *miſs*." Prov. xix. 2. " He that haſteth " with his feet חוטא [not *ſinneth*, but] " *trips*;" miſſes his ſteps, and treads awry or aſide. Job v. 24. " thy tent ſhall be in " peace; thou ſhalt viſit thy habitation [thy ſheep-fold] " ולא תחטא and *ſhalt miſs* " *nothing*, or, *nothing ſhall be amiſs*." And this is ſo clear an idea, that it needs no words to illuſtrate it, in the ſenſe it is uſed of *ſinning*. Gen. iv. 7. " if thou doſt not " well, *ſin* lieth at the door." We read, Heb. xi. 4. " By faith Abel offered unto " God a more acceptable ſacrifice than " Cain." Then Cain's faith was imperfect, and not his ſacrifice, and ſin lay at his door;—faith, which includes the love of God, being the complement to all our religious duties. Exod. xxiii. 33. " leſt " יחטיאו *they make thee ſin* againſt me." xxix. 14. " thou ſhalt kill the bullock—it " is a *ſin*-offering;" a ſubſtitute. Ver. 36. " thou ſhalt offer every day פר חטאת *a bul-* " *lock for ſin*, for atonement, and חטאת " *ſhalt ſin* the altar." xxx. 10. " the blood " of *the ſin* of the atonements;" *i. e.* what was killed for ſin, and, as a ſubſtitute, went by the ſame name. Lev. vi. 26. " The " prieſt המחטא אתה *that ſins it*, *i. e.* offers " it for ſin, ſhall eat it in the holy place;" which was making the prieſt and ſacrifice *one perſon*, or thing. And the holy place had the ſame relation to Chriſt, as the ſacrifice and ſacrificer. Num. viii. 21. " and " the Levites יתחטאו *ſinned themſelves*, and " waſhed their cloaths;" *i. e.* did away their ſin. xix. 12. " *he ſhall ſin himſelf* " with it on the third day;" *purify himſelf*, as Chriſt was on the third day. Pſal. li. 9. תחטאני " *Sin me* with hyſſop, that I " may be clean." The context muſt determine, whether it mean running into ſin, or clearing from it. Job xxxv. 3.

" What

" What profit ſhall I have מחטאתי *from my*
" *being ſinned?*" *i. e.* cleanſed from ſin.
Ver. 6. " if *thou ſinneſt*, what doſt thou,
" or canſt thou do, unto him?" xli. 16.
" the mighty are afraid משתו *to aſſault him:*
" the very deſtroyers *get themſelves out of*
" *the way*;" for fear of him. Prov. xiv.
34. " Righteouſneſs exalteth a nation; and
" חסד *mercy* is לאמים חטאת *the people's*
" *ſin*;" *i. e.* taketh it away; is their atone-
ment in the ſight of God, the proof of
their faith, and *cover* of their ſins. Love, as
the fruit of faith, may be ſaid to take away
ſin. See 1 Cor. xiii. 3. and 1 Pet. iv. 8.
" for charity ſhall cover a multitude of
" ſins." Prov. xxi. 4. " An high look, and
" a proud heart נר רשעים חטאת Qu. are a
" lamp [or as a lamp] that cauſeth the
" wicked to go aſtray;" a falſe light that
leads people out of the way, as חטא is to
" *miſs the way*. Iſai. xxix. 21. מחטיאי
אדם בדבר " *that make men ſin*, or *lead*
" *them aſtray*, by words;" ſophiſtically,
orator-like at a bar. xliii. 23. after diſown-
ing the ſacrificial ſervice: " I, even I, am
" he that blotteth out thy tranſgreſſions,
" למעני for mine own ſake, and will not re-
" member thy ſins." This is Chriſtianity.
Jehovah the Redeemer cleanſes away ſin
by his own blood. Hoſ. iv. 8. " the *ſins* of
" my people conſume them—I will reward
" them their doings."

חטב, To *cut*, or *hew*, wood. And
it is uſed only to this purpoſe:—but *hew-*
ing wood includes *carving* in it. Deut. xix.
5. " into the wood, לחטב *to hew* wood."
2 Chron. ii. 10. לחטבים " *to the hewers*
" that cut timber. Pſal. cxliv. 12. " that
" our ſons may be as plants *blooming* in
" their youth: our daughters as the זוית
[whatever it means] " *of*, or *on*, מחטבות
" *the hewn*, or *carved parts* [ſc. beams or
pillars] " of the ſtructure or body of the
" temple." Prov. vii. 16. " With tapeſtry
" have I adorned my bed: חטבות *the hewn*,
" or carved parts [ſc. the poſts, and other
wood-work of the bed] " with the linen
" of Egypt."

אחטם, Iſai. xlviii. 9. See in חטם. "I
" *will reſtrain them* from thee."

חטף, Thrice, to *ſnatch*, *catch*
up. Jud. xxi. 21. " *catch you* every man
" his wife." Pſal. x. 9. " *to catch* the
" poor: *he doth catch* the poor, when he
" draweth him into his net."

חטר, Only twice, as a noun. Prov. xiv.
3. " In the mouth of the fooliſh is *a rod* of
" pride;" which gives indiſcreet laſhes.
Iſai. xi. 1. " *a rod* out of the ſtem of Jeſſe;"
Chriſt the ſon of David.

חיה, To *live*. And it is uſed as
a verb active, as well as neuter—to *ſave*
alive, or *keep alive*. And it is uſed to what
is, comparatively, *alive*, as to recovering
from ſickneſs, fright, or grief, and the
healing of a wound—to *raw* meat, in diſ-
tinction from what is dreſt—to *running*
water. Gen. iii. 22. " and take alſo of the
" tree of life, and eat, וחי *and live*, or, that
" he may live, for ever." v. 3. " and
" Adam יחי *lived*." vi. 19. להחית " *to live*
" with thee." xii. 12. " they will kill me,
" but *will ſave* thee *alive*." xlv. 27. " the
" ſpirit of Jacob their father תחי *revived*."
It is the oppoſite of מת *die*, *put to death*;
and is as applicable to the motion of the
blood, and of the breath, as it is to running
water. xlvii. 25. " they ſaid, החיתנו *thou*
" *haſt lived us*, or ſaved our lives." Lev.
xviii. 5. " ye ſhall keep my judgments and
" my ſtatutes [*i. e.* teſtify their belief in
Chriſt, the end of the law, by them] " which
" if a man do, וחי *then he ſhall live* in
" them. I am the Lord." Num. iv. 19.
" *they ſhall live* [thrive and proſper] and
" not die." xxiv. 23. " Alas! מי יחיה *who*
" *ſhall live* [eſcape] משמו אל *when God ſets*
" *againſt him?*" Deut. xxxiii. 6. " Let
" Reuben *live*, or proſper, and not die,
" and let there be a number of his men."
Joſh. v. 8. " they abode in the camp, till
" חיותם *they were recovered*." xiv. 10.
" the Lord החיה אותי *hath kept me alive*, as
" he ſaid." 1 Sam. i. 26. " as thy ſoul
" *liveth*." Life is attributed to נפש the
animal frame; and it depends upon the
motion

motion of the breath and blood. Neh. iv. 2. "*Will they revive* the ſtones out of the "heaps of duſt, and they are burnt?" Will they *remake* the ſtones out of the duſt they are burnt to? 2 K. viii. 10. "Eliſha "ſaid unto him, Go, ſay, *Thou ſhalt not re-* "*cover:* for the Lord hath ſhewn me, "that he ſhall die." Hazael lyes to his maſter, ver. 14. "*he told me thou ſhouldeſt* "*live*;" or recover.

חי, *Life*, pl. חיים *lives* and *life*; *living*; *lively*. Gen. i. 20. "creeping thing נפש חיה "*of a living*, or animal, *frame*." Ver. 21. "*living* frame that moveth." ii. 7. "the "Lord God formed man of the duſt of the "ground, and breathed into his noſtrils "נשמת חיים *the breath of life*, and man "became נפש חיה *a living animal*;" or a living frame. Though every creature be *a living frame*, as well as man, and have alſo נשמת חיים and רוח חיים in them, yet there is a difference. One was the immediate gift of God; he himſelf breathed into man—a *breath*, which he did not breathe into the beaſts. God made man and beaſt both alive alike, by the breath in their noſtrils: and though that be the breath חיים *of lives*, in the plural, to both of them, yet God himſelf infuſed a breath of life into the one, which he did not breathe into the other. *Doctiſſimus* W. *noſter* hath found out, *ingenii ſui acumine magno*, that animals are ſaid to be נפש חיה, which we render *living ſoul*, as well as men; and would thence argue, that Moſes talked only of animal life in man. Yet he may ſee, Amos vi. 8. that there is a נפש, which is of higher nature or eſſence, than the brutes, or men either, have: for God ſwears by נפשו; and men may have a higher נפש *ſoul* communicated to them, than the brutes, and yet be expreſſed by the ſame word, as the *ſoul* or life of God is. It is a queſtion, why חיים *life* is plural in the Hebrew? It is attributed to brutes, as well as to men. Gen. iii. 14. to the ſerpent: "*thou ſhalt eat duſt all the days of thy life.*" It ſpeaks of animal life, becauſe it ſpeaks of eating duſt, and *days*—all *the days* of thy life. vii. 15. "two and two of all "fleſh wherein is the breath חיים *of life.*" Ver. 21. "all in whoſe noſtrils was נשמת "רוח חיים *the breath of the ſpirit of life.*" If this were conſtrued *the breath* of the ſpirit of *their lives*, to account for the word being plural here, yet the ſerpent hath but one life. And though the Devil was in the ſerpent, or perſonated it, yet again it is *the ſerpent* he is ſpoke of under;—and the words muſt be true, as much as if a ſerpent alone were ſpoke of. Ch. xxiii. 1. it is uſed plural for this life of Sarah, or her one life in this world: "theſe were the "years חיי *of the life* of Sarah." So that חיים is the animal life that ceaſed at the end of thoſe years. Man is indeed made for immortality, and *in the image of God*, which no brute was. And he hath a ſoul, or breath of life in him, from the immediate act of God, which, it is not ſaid, any brute had. And it ſeems the moſt plauſible account of the plurality of the word חיים, that it referred to the plurality of the lives of man, *preſent* and *future*. Yet, I fear, it is more plauſible than ſolid. We ſee, *the idea of life* is taken from the repeated or continued acts, or pulſes, of the blood, breath, water, &c. which divide *life*, as days do *time*, into many parts. And *days*, for a year, or a larger ſpace, is plural on the ſame or like account, that *lives* is for the continued *acting* of that which is life. Life, with reſpect to duration, is ſingular; but, ſtrictly, with reſpect to thoſe *actings*, or motions, which conſtitute life, is plural. Lev. xiv. 5. *living* water is running water, not ſtagnate, but what is in continual motion. Exod. i. 19. "the Hebrew women "are not as the Egyptian women; for "they are חיות *lively.*" Lev. xiii. 10. "and there be a *living*, or מחית בשר חי "growing, of *quick* fleſh, in the ſwelling." It hath been ſaid, that when Moſes ſpeaks of *life*, it literally muſt mean this life. It would be eaſy to anſwer, that *the letter killeth, but the Spirit giveth life.* But

every word, that has a meaning, muſt be literal, or it could not convey a meaning :— and Moſes's direct and ſole meaning, in many places, by *life*, muſt be the life of happineſs, or the next life; as, *inter multa alia*, Deut. xxx. 6. " And the Lord thy " God will circumciſe thine heart, and the " heart of thy ſeed, to love the Lord thy " God with all thine heart, and all thy " ſoul, למען חייך *for thy life*;" that it may be thy life. Ver. 15. " See, I have ſet be- " fore thee this day *life* and *good*, and *death* " and *evil*." 1 Sam. ii. 5. " not ſodden " fleſh, but חי *raw*." xvii. 26. אלהים חיים " *God the living ones*." xxv. 29. " the ſoul " of my Lord is bound in the bundle *of* " *life* with the Lord thy God." 2 Sam. xx. 3. " to the day of their death חיות " *living* widows." Job xix. 20. " my Re- " deemer is חי *life*." xxiv. 22. " he riſeth " up, and they are diffident בחיין *of life*." xxx. 23. " I know that death will give me " up, and the houſe appointed for all *li-* " *ving* ;" the grave ſhall give up its dead. xxxiii. 4. " The Spirit of God made me, " and the breath of the Almighty תחיני " *gave me life* ;" God breathed into man the breath of life. And Elihu ſpeaks here of that principle of life, by which he had underſtanding, and was capable of anſwering Job. This Jehovah himſelf breathed into man—not the ſpirit of the air, or material air, which is the life of brutes. Ver. 20. חיתו *his life* ; or parts that life depends on, ſc. *the inwards*. And it is equivalent to נפש, that which expands and ſwells, as the belly does in breathing. xxxviii. 39. " or fill [חית in reg. for חיה] *the ſtomach*, " or belly, of the young lions." Pſal. xxii. 30. " All that go down into the duſt ſhall " bow before him, and נפשו לא חיה *cannot* " *revive their body* ;" have not righteouſneſs to demand the reſtoration of life. Every one ſhall bow to Chriſt, and acknowledge their inability to ſave themſelves. Pſal. xxx. The ſubject is the dedication, or conſecration, of the houſe or temple; that is, the reſurrection and glorification of Chriſt. Ver. 4. " thou bringeſt me up from the " grave: *thou reviveſt* me from among " thoſe that are down in the pit." Ver. 6. " in his favour is *life*." cxxxiii. 3. " there [at Sion] " has the Lord commanded the " bleſſing, *life* for evermore." Iſai. xxvi. 14. " they are dead, they *live* not: they " are deceaſed, they cannot riſe." Lam. iii. 39. " Wherefore does אדם חי גבר *any man* " *alive* complain for the puniſhment of his " ſins?" No one can do it juſtly.

חיה and חית, A *living creature*, or *animal*, whether man or beaſt, tame or wild; and is uſed, as a noun of number, for a collective body of them, a *company*, *herd*, or, &c.. Gen. i. 26. את חית " *the animals* of " the earth;" in contradiſtinction to the tamer, or leſs *lively* ſorts, and to the creeping things; but, ver. 28. incluſively all land animals, except birds; and, viii. 17. &c. all in general. The word ſignifies no more than a *living thing*: but, wild beaſts having more life than the tame, it is uſed for them in a limited ſenſe. 1 Sam. xxv. 6. " and ſay, כה לחי *tu in viventem, i.e. tu* " *vivas*, or, God ſave you." כה perhaps is *thou* here, as it is in other places, though ſuffixed there. 2 Sam. xxiii. 11. " the Phi- " liſtines were gathered together לחיה *to* " *Lehi*;" a place named לחי, Jud. xv. 17. by Sampſon, for his victory over the Phi- " liſtines, " *exaltation to the living God*;" alluding to the word לחי, the *cheek-bone* of an aſs he had ſlain a thouſand of them with. 2 Sam. xxiii. 13. " and חית *the troop* of " the Philiſtines;" body of people. Men are as much חיה as any other animals; and the word uſed, as a noun of number, as properly to them as to any other ſpecies of creatures. Pſal. lxviii. 11. חיתך " *Thy con-* " *gregation* ſhall dwell in it: thou, O God, " haſt prepared of thy goodneſs for the " poor," in ſpirit. Ver. 31. " Rebuke חית " קנה *the company*, or *people*, of the reed; Qu. merchants. lxxiv. 19. חית עניך " *the* " *congregation of thy poor*." Iſai. xliii. 20. " *The beaſt*, or creatures, of the field ſhall " glorify me :"—as in St. Peter's viſion, Acts

cts x. Ezek. i. 5, *& ſeq.* the four *animals*, ull, lion, man, and eagle, which hiero- lyphically deſcribe the Unity in Trinity, nd incarnation of the Lion of the tribe of udah; and which are ſometimes conſider- d as *three* [the Lion-man being by union *One*] and ſometimes as *one*, being one *ſta- ue*, or compound image, and ſo aſſerting he Unity in what they repreſented. Zeph. . 14. כל חיתו גוי "*all animals by kind*;" *i. e.* ll ſorts of creatures. חיתו is writ with a *au*, perhaps, as יד is, Ezek. i. 8. ידו אדם *the man's hand*;" and חיתו ארץ, Gen. i. 4. "the creatures of it," the earth; or, *he earth's animals.*

מחיה, Jud. vi. 4. *Suſtenance*, or means f ſupporting life. Lev. xiii. 10. מחית בשר [in reg.] *the quickening*, or *growing*, f living, *i. e.* quick and proud fleſh.

חכה, With a mutable ה, to *wait or*, or *expect*, as in taſting any thing, or ying upon the palate, when we ſtay and ttend to the effect, or reliſh it leaves. Hence, as a noun, *the palate* itſelf, or *taſter:* nd, alſo, a *bait* for a fiſh, ſomething *pala- able*, ſuiting to the taſte, and inviting it. K. vii. 9. חכינו "*ſhould we wait*, or ſtay conſidering, till the morning-light." ix. . "flee and *tarry* not. Pſal. xxxiii. 20. our ſoul חכתה *waiteth* for the Lord." vi. 13. חכו "*they waited* not for his coun- ſel." Iſai. xxx. 18. "the Lord *waits*, or longs, to have mercy upon you;" waits ith deſire. Job iii. 21. "*which long* for death." Zeph. iii. 8. חכו לי "*wait upon me*, ſays the Lord." It is to wait or tarry, nd dwell upon a thing which pleaſes and elights. We uſe *reliſhing* for the hanging f the mind upon a thing, as deſirous to aſte or reliſh.

חך, The *palate*. Pſal. cxxxvii. 6. "let my tongue cleave לחכי *to the roof of my mouth*." Prov. xxiv. 13. "and the ho- ney-comb ſweet על חכך *upon thy palate*." ob vi. 30. "Cannot *my palate* diſcern per- verſe things?" xii. 11. "and *the palate* taſte its meat." They whoſe roof of the outh is gone, have no taſte, nor ſmell. The palate not only taſtes, but, like the roof or cove of a building, ſtrengthens and echoes back *ſound*; and has a great ſhare in ſpeaking. Job xxxi. 30. "neither have "I ſuffered חכי *my mouth*, marg. *palate*, to "ſin, by wiſhing a curſe to his ſoul." xxxiii. 2. "my tongue hath ſpoken בחכי "*on*, or *by my palate*." Prov. v. 3. "ſmoother than oil *her palate*;" *i. e.* the words from it. Cant. vii. 9. "the ſmell of "thy noſe like apples: and חכך *of thy pa-* "*late* like the beſt wine." Hoſ. viii. 2. "ſet the trumpet to *thy palate*."

חכה, A *bait*. Job xl. 20. "Canſt thou "draw out the Leviathan בחכה *by a bait?*" Iſai. xix. 8. "all that throw in *a bait*;" or hook baited. Hab. i. 15. "they take up "all of them with an *angle*."

חכל, The root [not uſed] of חכלילי; and is expreſſive of the effect which plenty of wine has on the eyes. In a ſpiritual ſenſe, Gen. xlix. 12. "unto him ſhall the ga- "thering of the nations be—חכלילי *red-* "*dening* their eyes with wine, and making "white their teeth with fat;" the richneſs of all the earth produces. They have the vineyard of God, and plenty of wine; and are bleſſed with the precious things of the earth, and fullneſs of it. Prov. xxiii. 29. "Who hath חכלות *redneſs* of eyes? they "that tarry long at the wine."

חכם, To *be wiſe*, *ſkilful*, *wary*. It implies capacity, ſkill, and acting with prudence, care, and circumſpection. Exod. i. 10. "Come, נתחכמה *let us deal wiſely*." xxviii. *& alibi*, is *cunning* and *ſkill* in work, and hath its ſeat in the heart. Ver. 3. "they ſhall ſpeak to all that are *wiſe-* "hearted." Job xxxviii. 36. "Who put "*wiſdom* בטחות *in the reins*, or inward "parts?" It is included in ערמה, Prov. viii. 1, 2. or policy. And its chief point, ſee the whole Scripture, is the fear of God. And whoever obſerves mankind, will ſee, that the honeſt upright man ſhall be more dextrous in any affair, than one of much greater abilities, and whoſe heart is bad. Wiſdom belongs to the lowly, Prov. xi. 2.

It liſtens to counſel, xii. 15. hears inſtruction, xiii. 1. conſiders its way, xiv. 8. fears, and departs from evil, ver. 16. crowns its votaries with riches, ſc. the riches of divine goodneſs, ver. 24. baniſhes folly from the mouth, xvi. 23. is ſeen in the face, xvii. 24. is a perpetual ſpring of water, xviii. 4. ſupplies the place of ſtrength, xxiv. 5. and, xxix. 15. hangs upon the rod and reproof. It is ſkilfulneſs in any thing; as, Eccleſ. ii. 3. "I thought to draw out [extend] "my fleſh with wine, and to lead "my heart *with ſkill*," ſc. in it; *i. e.* to make wine my ſtudy and delight.

חל and חלל [the radical being doubled] are different roots, from חלה, יחל, and נחל: and חול, as alſo חיל, are *nouns*, from, I believe, חלה. And though the ה in חלה, as the י in יחל, are mutable, and ſo ſometimes dropt, and we may, in ſome places, be a little uncertain what root to refer ſome of the derivatives, or deflections, to; yet there are many inſtancs that diſtinguiſh the three verbs, חלה, יחל, and נחל, from חל. And though, in doubling the ſecond radical of חלה, the ה be dropt, as it is in many of its deflections—yet the ה in חלה is uſed in ſuch ſituations where it cannot be *grammatical* or *ſervile*, that we muſt allow it to be radical, and to form another root, the ſenſe of which is different from the reſt. And ſo we may ſay of יחל and נחל, and Mr. Parkhurſt ſays alſo of החל *to begin*; and not without reaſon. And if we diſtinguiſh the above roots from each other, all the confuſion and difficulty, complained of, are removed.

חל and חלל are uſed in the ſame ſenſe, to *prophane, break in upon, violate*. Lev. x. 10. "between *holy* and החל *the unholy*." xviii. 21. "neither תחלל *ſhalt thou pro-* "*phane* the name of thy God." Num. xxx. 3. לא יחל "*he ſhall not break*, marg. "*prophane*, his word. Deut. xx. 6. "What "man is there hath planted a vineyard, "and לא חללו *hath not eaten of it*, marg. "*made it common*, let him go and return to "his houſe, leſt he die in the battle, and "another man יחללנו *eat of it*." The verſions have miſſed the ſenſe here. To *prophane*, is to *break in upon*; make *an opening to*, or *in*, what was whole, intire, untouched; to *lay open*. We uſe the phraſe of *breaking bulk*, or *ſtock* in trade; and of *breaking ground*, when we open it to put cattle in. So, to *break* one's word. And to *break* a vineyard, or *open* it for uſe, is more than barely *eating of it*. Nor is it, as the *margin* ſays, *making it common*, or *eating it as common*; but *breaking* it for uſe, or *beginning* to eat of it, it being before untouched, or not meddled with. And ſo I would conſtrue the word, ſingle or double, to *break*, or *open*; *make an opening in*, which includes *prophaning* or *violating*; to *pollute*, or *prophane*, in contradiſtinction to ſacred, reſerved, untouched. Gen. xlix. 4. "then חללת *defiledſt thou* it." Exod. xx. 25. "if thou lift up thy tool upon "it, *thou haſt polluted* it." xxxi. 14. "ye ſhall keep the Sabbath, for it is holy "unto you. Every one מחלליה *that defileth* "*it* ſhall ſurely be put to death." Lev. xxi. 4. "he ſhall not defile himſelf—להחלו to "*prophane himſelf*." Ver. 14. "a widow, "or a divorced woman, or חללה *prophane*, "or an harlot, ſhall he not take." What is a *prophane woman* here? Is it not one who hath been forced, or violated? Num. xxx. 3. "*he ſhall not break* his word." Deut. xxviii. 30. "thou ſhalt plant a vineyard, "and *ſhalt not break it*." 1 Sam. xxi. 4. "there is no חל *common* bread under my "hand." Ezek. vii. 24. "their holy pla-"ces נחלו *ſhall be defiled*." Mal. ii. 10. "*prophaning* the covenant of our fathers." Pſal. lxxxix. 4. חללת "*thou haſt prophaned* "his crown to the ground."

חלה, Pl. חלות and חלת, A *cake*; from its form, it is moſt likely, being hollow, or with a hole, or opening, in the middle. Exod. xxix. 2. "unleavened bread, and "חלת *cakes* unleavened tempered with oil." Lev. xxiv. 5. "thou ſhalt take fine flour, "and bake twelve *cakes*;" called the *ſhew-bread*—and *twelve*, being one for each tribe

cribe; it being for a memorial, that their daily bread was from God; or their ſupport, as to body and ſoul; and, alſo, that they ſhould eat bread at God's table, in his kingdom. It ſtood on the table from Sabbath to Sabbath; not being to be had, till the day of reſt come. 2 Sam. vi. 19. "he "dealt among all the people—to every one "a *cake* of bread;" it being cuſtomary, as it ſhould ſeem, to make their bread into *cakes*, as we into *loaves*, for common uſe. Whether they were hollow, with one or more holes in them—or the hole or holes were made only for the conveniency of baking—or there was any myſtical alluſion in the form—does not appear from the text.

חללה and חלילה, *Abſit*, *God forbid*; *be it deemed a prophane thing*. Gen. xviii. 25. חללה "*That be far* from thee." Joſh. xxii. 29. חלילה לנו "*God forbid* that we "ſhould rebel againſt the Lord."

חלון, A *window*, or *opening*. Gen. viii. 6. "Noah opened the *window* of the ark."

חליל, A pipe, flute, or ſome *fiſtular* inſtrument of muſic. Iſai. v. 12. "the harp "and the viol, the tabret and *pipe*, and "wine, are in their feaſts." xxx. 29. "and "gladneſs of heart, as when one goeth with "a *pipe*, to come unto the mountain of "the Lord." Jer. xlviii. 36. ſeems to be הללים *the ſick*: "my heart יהמה *ſounds* [flutters, or is in confuſion] "כחללים as "that of ſick, or dying people, for Moab;" from fright or fear for them. As, Pſal. cix. 22. "my heart חלל *is wounded*, or ſick, "within me." In that condition was the prophet's heart for Moab, at the dreadful proſpect of what was coming upon them. And this belongs to חלל under חלה. 1 K. i. 40. "and the people מחללים בחללים "*piped with pipes*," or flutes. And here a verb is formed from the noun, as in ſome other inſtances, מחללים *piped*, or, were playing upon pipes; and חול, Jud. xxi. 21. לחול to *pipe* במחלות on ſome ſuch, or the ſame inſtruments, as חליל; — or elſe, to *dance in dances*, as rendered.

מחלה, A *hole*, or *hollow place*; once, Iſai. ii. 19. "they ſhall go into the holes of the "rocks, and into מחלות the *caves* of the "earth."

מחלה and מחול ſeem ſome *fiſtular* and wind inſtrument, and the ſame as that called חליל, and uſed on the ſame occaſions of public joy. The words are rendered *dancing*, and *chorus*. There might be, and, no doubt, was *dancing* on their public feſtival and triumphal days; but it is rather implied than expreſſed, where theſe words are uſed. Exod. xv. 20. "all the women "went out after her, with timbrels and with "מחלת *dances*, or pipes; which were uſed on ſuch occaſions as under חליל. xxxii. 19. "he ſaw the calf and the *dancing*;" or chorus of thoſe who played. 1 Sam. xviii. 6. "the women came out of all cities of "Iſrael, לשור והמחלות *ſinging and dancing* [or, *playing on pipes*] "to meet King Saul." They ſung to the flute — ſome ſinging, others playing. xxi. 11. "Did they not "ſing one to another of him במחלות *in* "*dances?*" or, *on their flutes*. Pſal. xxx. 12. "thou haſt turned my mourning into *dan*-"*cing*." *Muſic* ſeems more properly oppoſed to *mourning*. cxlix. 3. "Let them "praiſe his name במחול *in the dance* [here the ſenſe ſeems to force the marginal correction] "or, *with the pipe:* let them ſing "praiſes unto him with the timbrel and "harp." Jer. xxxi. 13. "then ſhall the "virgins rejoice במחול with the pipe;" which they went out with, among other inſtruments, on joyful occaſions.

מחלה, A *diſeaſe*. See under חלה.

חלי is ſome ornament. Prov. xxv. 12. "an ear-ring of gold, and חלי *ornament* of "fine gold." And, Hoſ. ii. 13. "ſhe "decked herſelf with her ear-rings, and "חליתה *her jewels*." If named from the work, being like what we call *fret*-work, or from the care and fatigue in making *nice* work, the root muſt be חלה. If from *opening*, or being any kind of *open* work, this is its place, as moſt ſuppoſe.

חלא. This word is moſtly put under חלה in the dictionaries. It occurs only once, as a verb, 2 Chron. xvi. 12. and rendered, *was diſeaſed*; but ſignifies, as appears, I think, by what follows, *had a humour*, or *running ſore* [and ſo expreſſes the ſort of the diſeaſe *Aſa* had] *in his feet*.

חלאה, *Scum*, or *froth*. Ezek. xxiv. 6, 11, 12. "Wo to the bloody city, to the "pot חלאתה *whoſe ſcum* is therein, and "whoſe *ſcum* is not gone out of it." It is, we ſee, that frothy filthy matter, that boils up in a pot in the appearance of froth.

תחלא, The ſame filthy corrupted matter within, that boils up in ſcum. Deut. xxix. 22. "when they ſee the plagues of that "land, and תחלאיה *its ſickneſſes*, which "the Lord has laid upon it." It is the ſame *ſcum*, or internal filth, which, Ezek. xxiv. juſt above, God ſays, was in the city, and which he would purge out by fire. Moſes predicts what Ezekiel ſaw executed. Pſal. ciii. 3. "who healeth all תחלואיכי *thy* "*diſeaſes*;" the ſame ill humours in the body as before, and the diſorders that ariſe from them, when not carried off. Jer. xiv. 18. תחלואי "*ſick*, or bodies waſted and "corrupted, through hunger;" who, ch. xvi. 4. "died ממתי תחלאים killed with "inward waſting and decay;" when the body rots as it goes.

חלא is ſome *ornament* equivalent to חלי; rendered alſo a *jewel*—and, poſſibly, named from *froth* or *enamel*, like *fret-work*, it was ornamented with. Cant. vii. 1. "How "beautiful are thy treadings on thy ſhoes, "O Prince's daughter! חמוקי ירכיך *the turn-* "*ings of thy ſides* [ſo, motion, or grace in "walking] "are like thoſe of חלאים—the "work of a ſteady hand." The grace and majeſty of the gate is in the tread, and turn of the ſides. Her joints are deſcribed as moving eaſy and ſteady; not rickety and looſely, but exactly and nicely, like the well-made joint of *enamel*-work, or work of coſt and pains.

חלב occurs only as a noun, and is a general term for any *rich, fat, unctuous matter*, whether that of fleſh, corn, wine, oil, or of any thing elſe. Gen. xlv. 18. "ye ſhall "eat *the fat* of the land." xlix. 12. "teeth "white with חלב *milk*, or *fat*." Num. xviii. 12. "all *the fat* of the oil, and all "*the fat* of the wine, and of the wheat;" —not *the beſt* of the oil, wine, and wheat, but the rich, pure, unmixed oil and wine, not lowered; and the *fine flour* of the wheat. Deut. xxxii. 14. "Butter of kine, "and *fat* of ſheep, with *the fat* of lambs, "and of אילים *ſtags*, the ſons of Baſhan, "and of the he-goats, with *the fat* [or the fine flour] of the grains of wheat." 2 Sam. i. 22. "from the blood of the ſlain, *the fat* "of the mighty." Does this mean *the fat*, or that milk, or milky juice, the blood is continually ſupplied with, and circulated by through the lacteal veſſels and chyle-duct? If the latter, it is another word for the blood itſelf. The fat of the ſacrifice was taken off the inwards, and burnt upon the altar, Lev. iii. 14. hereby offering it to God; which was ſanctifying and dedicating the chiefeſt and richeſt part of the animal-frame to him, and, with that, the affections, and reſiſting temptations unto death. And hence it appears, that the Law was as old as the Fall, becauſe Abel brought an offering of the firſtlings of his flock, and of *their fat*, according to the Law. Pſal. cxix. 70. "Their heart טפש is as fat as חלב "*greaſe*." There is no ſenſibility in the fat.

This word is often uſed for *milk*, which is one ſpecies of rich, fat, nouriſhing matter, but not the only one: and this is not a different ſenſe of the word, as uſually diſtinguiſhed. Gen. xviii. 8. "he took butter "and *milk*, and the calf he had dreſſed, and "ſet before them." Butter we uſe with veal, and the milk to drink. Jud. iv. 19. "ſhe opened a bottle of *milk*, and gave "him drink;" which is the ſafeſt and moſt refreſhing liquor, in extreme heat and drought. 1 Sam. vii. 9. "Samuel took טלה "חלב אחד *a lamb of milk*, or *lamb fatted on* "*milk*, and offered it for a burnt-offering "wholly

" wholly unto the Lord." Prov. xxx. 33. " the churning of *milk* produceth butter." Cant. v. 1. " I have drunk my wine with " my *milk*;" as Abraham gave the Angels milk, and Jael Siſera. Iſai. lx. 16. " Thou " ſhalt ſuck *the milk* of the Gentiles, and " ſhalt ſuck the breaſt of Kings;" nations nd kingdoms ſhall offer up their beſt af-ections to God; or ſhall ſubmit to Chriſt. oel iii. 23. " the hills ſhall flow *with* " *milk*;" in a ſpiritual ſenſe, the ſincere ilk of the word; and alſo with that na-ural plenty which civilized people enjoy, ut ſavages want, and which always comes nd goes with religion. Witneſs Africa, ſia, and America, as well as Europe.

חלבנה, *Galbanum*, a milkiſh diſtillation om the *fennel-giant* in yellowiſh drops, nd white within. And ſome reckon it the me as *gum armoniac*; though *Lemery*, in is Chymiſtry, diſtinguiſhes them. It is a um of a mighty ſtrong ſcent. " De eo Plinius, Lib. xii. 25. *fugare ſerpentes*." occ. See Mr. Parkhurſt. It was one of e ingredients in the holy perfume, which as burnt in the Holy of Holies, Exod. xx. 34. And it was death for man to ake the like compoſition; nothing being le to pleaſe God, or be an odour of ſweet vour to him, which man could deviſe of mſelf, or make by his own ſkill. Per-ps, our fennel may have ſomething of e like qualities; and this plant differ in fferent climates, or ſoils.

חלד occurs only as a noun. " Tempus, ſeculum, ætas, ſenſim aut paulatim ad-repens, decurrens, Pſal. xiv. and, in Pſal. xlix. 2. is *the world*, named of its *tranſi-torineſs*." Leigh. It occurs, Job xi. 17. and thine *age* ſhall ariſe above the noon-day: *thy* darkneſs ſhall be as the morn-g." Iſaiah, ch. lviii. 10. makes the like mpariſon with this: " *thy light ſhall ariſe in obſcurity, and thy darkneſs be as noon-day*." Time is meaſured by the motion the earth, but *the air* is the mover; and *time of life* is conſidered as in a dark dition of itſelf; but ſhall, by the bleſ-ſing of God, become brighter than the noon-day light, or more comfortable. Pſal. xvii. 14. " deliver me—from the men of " thy hand; from the men מחלד *of the* " *world* [tranſitory time] whoſe portion is " in life;" *i. e.* who live happily here. xxxix. 6. " Behold, thou haſt made my " days as an hand-breadth; and חלדי *mine* " *age* is as nothing before thee." xlix. 20. " all the inhabitants חלד *of the world*;" or, all they that dwell in this creeping tranſi-tory world—not unlike that expreſſion, Pſal. cvii. 10. " *that dwell in darkneſs, and* " *the ſhadow of death*." Pſal. lxxxix. 48. " Remember אני מה חלד *how ſhort my time* " *is*;" how frail and tranſitory I am.

חלד, Some creeping unclean reptile, ren-dered *the weaſel*, Lev. xi. 29. and coupled with the mouſe, and other ſmall creeping vermin. The weaſel is very remarkable for creeping, and ſtealing along; and all of that kind, as the marten, ferret, pole-cat, and others, which are all a kind of weaſel, and emphatically named. The *Syriac* hath the ſame ſenſe as the Hebrew, ſuppoſing *tranſitory* its ſenſe; but the *Arabic* the re-verſe. " *Permanſit, perſeveravit*." Cal. Which ſhews, as well as many other in-ſtances, how little the help is from the neighbouring languages, to explain the Hebrew, and how dangerous, where the Sacred Text does not direct us; as, in this caſe, it plainly ſupports the Syriac.

חלה, With a mutable ה, to *grieve*; to *be ſick*; *hurt*, *annoy*; *fatigue*, *weary out*. It is the effect of any paſſion over the mind; or hurt to the body. Gen. xlviii. 1. " Behold, thy father חלה *is ſick*." Deut. ii. 25. " and ſhall tremble, and חלו *be in an-* " *guiſh*, becauſe of thee." xxix. 22. " when " they ſee the plagues of that land, and the " ſickneſſes which the Lord חלה בה *hath* " *laid upon it*;" hath inflicted upon it, or *made grievous* to it. Jud. xvi. 7. " then " חליתי *ſhall I be weak*, and be as another " man;" ſuch a comparative languor and faintneſs, with reſpect to his preſent ro-buſtneſs, would come upon him, that he

ſhould be like other men. 1 Sam. xxii. 8. " there is none of you that חלה עלי *is ſorry* " *for me*, or ſheweth me that my ſon hath " ſtirred up my ſervant againſt me." xxxi. 3. " and יחל *he was wounded* of the archers;" *hurt*, and diſordered. 2 Sam. xiii. 2. " And " Amnon was ſo vexed, להתחלות *that he* " *fell ſick* for his ſiſter Tamar." 1 K. xv. 23. " in the time of his old age חלה *he was* " *diſeaſed* in his feet." xxii. 34. " turn " thine hand, and carry me out of the hoſt, " for חליתי *I am wounded*;" marg. *made ſick*. Ahab meant more than being barely wounded—that he was ſick, and overcome with his wound. Pſal. lv. 5. " my heart " יחיל *is ſore pained* within me." lxxvii. 17. " The waters ſaw thee, O God, the " waters ſaw thee: יחילו *they were afraid*, " the depths alſo were troubled;" the ſea, *i. e.* the world, ſhould tremble before God, though then they knew him not. Fear overcomes the mind, as well as love or grief. And חיל is no different root from חלה. Prov. xiii. 12. תוחלת " *Hope* defer- " red מחלה לב *makes the heart ſick*." xxiii. 35. " They have ſtricken me, ſhalt thou " ſay, and I *was not ſick*." Cant. ii. 5. " *I* " *am ſick* of love." Iſai. xiii. 8. יחילון " *they* " *ſhall be in pain*, as a woman that travail- " eth;" ſick, or grieved. xiv. 10. " *Art* " *thou alſo become weak* as we?" reduced as low. And, in this ſenſe, it is uſed for *making ſupplication*, חלה פנים *fatigare faciem*, to worry, or weary out with intreaty. xxxviii. 1. " Hezekiah *was ſick* unto " death." xxxix. 1. " heard that *he had* " *been ſick*, and יחזק *was recovered*;" to *loſe ſtrength*, and *get ſtrength*. Jer. iv. 31. " I " heard a voice כחולה *as of a woman in* " *travail*:"—which it no more ſignifies, than being *wounded*; but is a general word for being in pain or ſickneſs, whether labour-pains, wounds, or any other grief. v. 3. " thou haſt ſtricken them, but they " *have not grieved*." xxx. 12. " thy bruiſe " is incurable; thy wound is נחלה *grie-* " *vous*;" grown bad. Amos vi. 6. " *they are* " *not grieved* על for the affliction of Joſeph."

חלה, with פנים, is conſtrued *making ſupplication*; which it expreſſes in *Horace's* phraſe, Lib. i. Od. 2. cited by Leigh:

——prece quâ *fatigent*
Virgines ſanctæ minus audientem
Carmina Veſtam.

And פנים *face*, with it, is conſidered as being in diſpleaſure, not *pleaſed*; as, 1 Sam. i. 18. " her *countenance* was no more [we add] " *ſad*." Exod. xxxii. 11. " Moſes " יחל את פני *beſought* the Lord, ſaying, " Why does thy wrath wax hot againſt thy " people?" It is not δυσωπεω, as it relates to the ſupplicant; for the verb חלה reſpects the face of the perſon prayed to—it is his face is wearied out, overcome, made to ſink or yield.

חלה, and its compound חלל, is applied to the pain and ſickneſs a woman feels in labour; and, in a general ſenſe, to any thing elſe that exerts itſelf, or brings forth with pain and trouble; and, as a noun, what is ſo brought forth, be it animate or inanimate—as to the vaſt agitation of a whirlwind, or water-ſpout. Job xv. 7. " Art thou the firſt man that was born? " or חוללת *waſt thou made* before the " hills?" *brought forth with pain*, as pain and ſickneſs attend the bringing forth. Ver. 20. " the wicked man מתחולל *travaileth* " *with pain* all his days;" is bringing miſery upon himſelf. xxvi. 5. " the dead " יחוללו *ſhall be* new *formed* from beneath " the waters;" the ſea ſhall give up its dead to life again. Ver. 13. " his hand " חללה *formed* the crooked ſerpent." Pſal. xxix. 8. " The voice of the Lord יחיל *cauſes* " *ſes* the wilderneſs, *i. e.* the wild creatures " in it, *to bring forth*—יחולל *cauſes* the " hinds *to bring forth*." The pains are put for the *bringing forth*, it being the labour throws that do bring forth the young. Pſal. xxxvii. 7. " reſt in the Lord, and " התחולל *wait patiently* for him;" literally, *be ſick* for him, from ſtrong deſire towards him. Prov. xxvi. 19. " *much*, " many things, מחולל *trouble* every body, give pain and trouble. Iſai. xiii. 8. יחלו "

"*they ſhall be in pain*, as a woman in tra-
"vail." Jer. xxiii. 19. "as a whirlwind
"מתחולל *grievous*, יחול *it ſhall fall grie-*
"*vouſly* upon the head of the wicked."
The verb in hithp. expreſſes the inward ſtrife of the parts of a whirlwind, and action upon themſelves. Lam. iv. 6. "and no
"hands חלו בה *ſtayed on her*;" had any concern or care, or took any pains for her —ſhe had no helper, no ally. See 1 Sam. xxii. 8. above. Ezek. xxx. 16. "Sin חול
תחיל *ſhall have great pain*." Hoſ. viii. 10.
"and the princes יחלו *ſhall grieve* ממשא
"*for the burden*, or ſink under the burthen,
"of their King." xi. 6. "the ſword חלה
"*ſhall deſtroy*, tyranniſe, in his cities." In the active voice, be grievous. Mic. i. 12.
"the inhabitant of Maroth חלה *waited*
"*patiently*, marg. *was grieved*, for good,
"but evil came;" they looked with a longing eager deſire. It is an *impatient deſire* after it.

חלל comes regularly both from חל and חלה, becauſe, in doubling the radical [ל] the ה is dropt, as it is in שמה, and others. Under this root, it is rendered *wounded*, and *ſlain*: but it is a more general word; and they who are ſaid to be חללים by the ſword, or any other weapon, are rather ſuppoſed to be dead, than ſaid to be ſo, by this word, as thoſe who are *ſmitten*, or *fallen* in battle, are, unleſs the contrary be ſaid. Gen. xxxiv. 27. "the ſons of Jacob
"came upon *the ſlain*." Jud. ix. 40. "and
"many יפלו חללים *fell down wounded*." xx. 31. "they began to ſmite of the people,
"חללים *killing*;" or, to *ſmite down*, as we ſay, *knock at head*. Pſal. cix. 22. "my
"heart is חלל *wounded* within me. Jer. li. 52. "through all her land, *the wounded*
"ſhall groan." Lam. iv. 9. חללי "the
"*ſlain with* the ſword are better than the
"*ſlain* with hunger." Ezek. xxviii. 9. as a part. act. "thou ſhalt be a man, and no
"God, in the hand מחללך of *him that ſlay-*
"*eth thee*, marg. *woundeth*." And this word, though made another root by ſome, is evidently of the ſame root with חלה.

חלל, *Pain*, or labour in bringing forth. Job xxxix. 1. "or canſt thou mark חלל *the*
"*calving* of the hinds?"—Didſt thou ſet them their time of going with calf?

חלי, *Sickneſs*. Deut. vii. 15. "the Lord
"will take from thee all *ſickneſs*." 2 Chron. xxi. 15. "and thou ſhalt have great חליים
"*ſickneſs* [or diſorders] by מחלה *diſeaſe* of
"thy bowels, until thy bowels fall out by
"reaſon of חלי *the ſickneſs*."

חולה, חיל, חילה, מחלה, and נחלה, the ſame; as alſo חלחלה *pain*, *ſickneſs*, *grievance*.

מחלל, A *maker*, or one who *forms*, or, with labour and pain, gives birth to, the fruit of the mind or body. Deut. xxxii. 18.
"haſt forgotten God מחללך *that formed*
"*thee*." Iſai. li. 9. מחוללת "*that wounded*
"the dragon."

תחולל, Iſai. li. 2. "Look unto Abra-
"ham thy father, and unto Sarah, *that bare*
"you;" your mother.

חול, The ſand, or ſea-beach; whether from its *opening* under the feet—or its fatiguing and tiring them that walk upon it. Deut. xxxiii. 19. "they ſhall ſuck the
"abundance of the ſea, and the treaſures
"hid in the *ſand*;" or within the ſea-beach. Their ſituation was near the ſea.

חיל, *Pain*, or the fruit of labour and pain, either of the mind or body, or what they can or do exert; and is applied to many things. Jer. vi. 24. חיל "*pain*, as of
"a woman in travail." Eccleſ. x. 10. "if
"the iron be blunt—יגבר חילים *then muſt*
"*he put to more ſtrength*;" or redouble חילים his efforts, or pains. It is ſtrength, virtue, or perfection; any thing got by labour and pains. Gen. xxxiv. 29. "all חילם
"*their wealth*," or ſubſtance. xlvii. 6.
"any man חיל *of activity*." Exod. xiv. 4.
"upon Pharaoh, and all חילו *his hoſt*."
xviii. 21. "men חיל *able* [of worth, or capacity, virtue] "ſuch as fear God." Num. xxiv. 18. "Iſrael עשה חיל *ſhall do va-*
"*liantly*;" get wealth, or the pre-eminence. Deut. viii. 17. "My power, and
"the might of my hand, hath gotten me

"this חיל *wealth*." Ver. 18. "the Lord "God, it is he that hath given thee power "לעשות חיל *to get wealth*." xxxiii. 11. "Bleſs, Lord, חילו *his ſubſtance* [his labour and *pains* in the ſervice of religion] "and "accept the work of his hands." Iſai. lx. 5. חיל "the *forces*, marg. *wealth*, of the "Gentiles ſhall come unto thee." Joel ii. 22, "the tree beareth her fruit: the "fig-tree and the vine do give חילם *their* "*ſtrength*."

חל and חיל are alſo conſtrued *bulwark, rampart, wall, ditch*. The word is uſed, above, for the *ſtrength* of a kingdom, the army; and the ſtrength of a ſingle perſon, as to his mind or body, as, 1 Sam. ii. 4. "they that ſtumbled are girt with *ſtrength*;" —and ſo may be a general word for the *fortifications* of a city. 1 K. xxi. 23. "the "dogs ſhall eat Jezebel בחל *by the wall*, "marg. *ditch*, of Jezreel;—and, 2 K. ix. 31. "as Jehu entered the gate, ſhe was "thrown down, and troden under foot by "his horſes, and there left till the dogs ate "all but her ſkull, feet, and palms." And this is called, ver. 36. the *portion* of Jezreel —ground either within, or juſt by, the fortifications of the city. Iſai. xxvi. 1. "ſal-"vation will God appoint for walls and חל "*bulwarks*." Lam. ii. 8. "the *rampart*;" in the ſame general ſenſe as before, the fortifications, or what the ſtrength and defence of the city conſiſted in. Nah. iii 8. "whoſe "חיל *rampart* was the ſea."

אחלי, Uſed adverbially, *I wiſh*, would to God.

חלט, Once, 1 K. xx. 33. to *catch haſtily*.

חלך, Twice. Pſal. x. 8. "his eyes are "ſet againſt חלכה *the poor*." Ver. 14. "*the* "*poor* committeth himſelf to thee."

חלכא, Once, Pſal. x. 10. "that חלכאים "*the poor* may fall by his ſtrong ones." "חל באים *viribus attriti*." Buxt. And ſo, perhaps, חלכה is compounded of חל and נכה—both words implying *poor, low, weak, grieving*, or *grieved*, whether חל be put for חיל, or no.

חלם, To be *fat, groſs*, and *drowzy*; and, to *dream*. Job xxxix. 4. "their "young ones יחלמו *are in good liking*." It is thriving, growing fat, as they, who recover from ſickneſs, do. Iſai. xxxviii. 16. "and תחלימני *thou wilt recover me*, and "make me to live;" grow, and get well.

חלם, To *dream*. In the days of prophecy, dreams were inſpired, or information came from Heaven in dreams. And they uſed means to procure ſuch dreams from Heaven, by prayer—drinking of ſacred wine—ſleeping within the holy precincts—waiting for them, as they did for anſwers, by other ways of conſulting God. It was a divine art. Noah, Gen. ix. 21. drank wine, and ſlept in the tabernacle, and, in his dream, ſaw the moſt extenſive ſcene ever diſcovered to any of the prophets —no leſs than the fate of all his deſcendants down to theſe, nay, to the laſt times; the apoſtacy of *Ham*; and then of *Japhet*; and after that, of *Shem*; and then the return of *Japhet*, and, after that, of *Ham* and *Canaan*, into the church:—which important part of the dream is juſt now fulfilling.

Religion ſtands on tip-toe in our land,
Ready to paſs to the American ſtrand,

ſays the pious Mr. George Herbert, in his Poem intitled *The Church Militant*. And Canaan in America is in a fair way of living to become Chriſtian; as our different intereſts there will not ſuffer us to imitate the execrable cruelty, and curſed policy, of the Spaniards towards them. And, poſſibly, the ſlaves we carry thither from Africa, may, from the merciful interpoſition of the Government, be conſidered, in time, as human creatures, and having ſouls capable of ſalvation; and their purchaſers be obliged to teach them Chriſtianity. At preſent, it ſeems, they uſe them merely as beaſts, both as to work and diet, as well as to inſtruction; which, no doubt, hangs as a curſe over our colonies, and will do, till this more than Spaniſh cruelty be reſtrained, and better care be taken both of the body and ſouls of theſe our poor unhappy fellow-creatures.

But

But, to return to חלם, which is applied to any *indolent* ſtate, or thing: Gen. xxviii. 12. "*he dreamed*, and, behold, a ladder ſet "upon the earth." xl. 8. "*we have dream-*"*ed a dream*, and there is no interpreter "of it. And Joſeph ſaid unto them, Do "not interpretations belong to God?" Deut. xiii. 3. "thou ſhalt not hearken unto the "words of that prophet, or that חולם "החלום *dreamer of dreams*."

חלום, n. ſ. A dream. 1 Sam. xxviii. 6. "the Lord anſwered him, neither by חלמות "*dreams*, nor by Urim, nor by prophets."

חלמות, Job vi. 6. "Is there any taſte "ברור חלמות *in the white of an egg?*" An egg hath a ſhell, white, and yolk. LXX. and Vulgate don't conſtrue the word here; unleſs ρημασι κενοις in the one, and *affert mortem* in the other, be a conſtruction. Some render it *vitellus*, the yolk;—our tranſlation, an egg. The *white*, when boiled, is ſuch an inſipid ſubſtance as Job ſpeaks of; and the word deſcribes an egg as a thick, but unſubſtantial thing. Buxtorf's *in albumine vitelli* is not ſenſe.

אחלמה, Some precious ſtone, Exod. xxviii. 19. and xxxix. 12. *an amethyſt*; from the colour, it is likely, or appearance, or perhaps its ſhape when found. If חלמות, above, were *the yolk*, Mr. Parkhurſt's conjecture of its being the modern *hyacinth* would want little proof.

חלמיש, A *hard ſtone*, or *rock*. It is uſed with צור, both before and after it. Deut. viii. 15. "who brought thee forth "water out of the rock חלמיש *of flint*." xxxii. 13. "out of the *flinty* rock." But rocks are not flints, or flinty, though very hard, and will fly, as flints do, when ſtruck. And perhaps it is from חלם and מיש *receding* or *retiring*, as it does on being ſtruck, in ſplinters—or, ſee Mr. Parkhurſt, from יש *ſubſtance*, and חלם *groſs*.

חלף. "It ſingnifies a *change*, *paſ-*"*ge*, or *ſhifting*." Leigh. It is a *change*, and, what *changing* implies, *a paſſing away "of the old, and coming of the new*. And this appears in its uſe. Gen. xxxi. 7. "and "החלף *hath changed* my wages ten times." xxxv. 2. "be clean, and והחליפו *change* your "garments." Jud. v. 26. "ſhe had pier-"ced and חלפה *ſtricken*, or paſſed, *through* "his temples;" as, in French, *paſſer l'epée en travers*. See Mr. Parkhurſt. It is ſpoke of change of place here; as it is of time alſo and condition. 1 Sam. x. 5. "*thou* "*ſhalt paſs on* from thence." Job xi. 10. "if he *cut off*, or paſs away or off, any per-"ſons;" uſing it as a verb, in the ſenſe of *tranſitory*, applied to the ſtate of things here. xiv. 7. "there is hope of a tree, if it "be cut down, that yet יחליף *it will ſprout* "*again*;" *change*, alter, or be renewed. Ver. 14. "if a man die, he ſhall live *again*: "all the days of my appointed time will I "wait till חליפתי *my change* [renovation, as of the tree cut down] "come: thou ſhalt "call, and I will anſwer thee." Pſal. xc. 5. "in the morning it flouriſheth, and חלף "*cometh forth*;" or paſſeth from the ground, as from one place to another, which is its coming out of the ground. Cant. ii. 11. "the rain *is paſſed* and gone." Hab. i. 11. "*ſo ſhall the wind* חלף *go along* "*and paſs off*;" *i. e.* as a ſtorm, which ſpends itſelf in blowing, ſo ſhall the Chaldeans waſte away, becauſe they aſcribed the ſtrength, which Jehovah gave them to puniſh his people, to their god. Iſai. ii. 18. "the idols ſhall he wholly *paſs off*;" *aboliſh*, we ſay.

חלף, חלוף, and חליפה, *Change*. Gen. xlv. 22. "*changes* of raiment." Num. xviii. 21. חלף "*for* [adverbially, or, *in exchange of*] "their ſervice, which they ſerve." 1 K. v. 14. "ten thouſand a-month חליפות *by* "*courſes*." Job x. 17. "*changes* and war "are *upon* me;" ſuch as change for the worſe; or waſted, and made him paſs away, and be gone. Pſal. lv. 20. "becauſe they "have no *changes*, they fear not God;" as the verb is uſed, Pſal. cii. 27. "as a veſ-"ture *ſhalt thou change* them, and *they ſhall* "*be changed*." Prov. xxxi. 8. "all בני חלף "*ſuch as are appointed to deſtruction*;" by evil men.

מחלפות, Jud. xvi. 13. "if thou weaveſt "the ſeven מחלפות *locks* of my head with "the web;" called ſo, becauſe continually *changing* and *renewing*, *ut omnes*, as they do their place; alſo from their lightneſs.

מחלפים, Ezr. i. 9. *knives*, in the true Hebrew ſenſe, to *pierce*, or *paſſer au travers* with, as the verb is ſo often uſed in Hebrew.

חלץ, To *draw out*; to *deliver free from danger*, *incumbrance*, or *impediment*; to *looſe*, or *diſengage*. Lev. xiv. 40. "the prieſt ſhall command that חלצו *they* "*take away* the ſtones in which the plague "is; diſengage them from the wall. Num. xxxi. 3. החלצו "*diſpatch*, or *ſend out*, from "among you—חלוצי צבא *ſtript*, or *diſen-*"*cumbered*, for war." Deut. xxv. 9. "if "he ſtand and ſay, I like not to take her, "then ſhall his brother's wife—חלצה *looſe* "his ſhoe from off his foot;" as one who ſtopt אשר *the proceeding* and *bleſſing* in his own line. 2 Sam. xxii. 20. "he brought "me forth into a large place; he *delivered* "me, becauſe he delighted in me." Job xxxvi. 15. "he *delivereth* the poor in his "affliction." Pſal. vii. 5. "or אחלצה *have* "*diſpatched*, ſent away, צוררי *him that ſup-*"*ported*, or ſtrengthened *me*, empty." Iſai. lviii. 11. "the Lord ſhall guide thee con-"tinually, and ſatisfy thy ſoul in drought, "and יחליץ *deliver* thy bones;" from what? See Pſal. vi. 3. "*my bones* are vexed." xxxi. 11. "my bones are conſumed." xxxviii. 4. "there is no peace in my bones." xlii. 11. "there is a ſword, or burning, in my "bones." Hab. iii. 16. "rottenneſs enter-"ed into my bones." Our verſion [Iſai. lviii. 11.] *make fat thy bones*, is an unneceſſary paraphraſe. Lam. iv. 3. "*draw out* "the breaſt; they give ſuck."

חלץ, The *loins*, or waiſt. Gen. xxxv. 11. "kings ſhall come out of thy *loins*." Job xxxi. 20. "if his *loins* have not bleſſed "me;" for being cloathed by him. xl. 1. "gird up thy *loins* now like a man." Iſai. xxxii. 11. "ſtrip ye, and make ye bare, and "gird ſack-cloth upon your *loins*." It is the part of the body the girdle goes round, juſt below the long ribs, *unbraced*, *looſe*, and *flexible*. See Mr. Parkhurſt. But the ſhape of man or beaſt *draws away* from the *ſternon* downwards, ſmaller and ſmaller, till it ends at the *os ſacrum*, the ribs ſhortening. And ſo the lower end of the trunk of the body is deſcribed by this word, from its ſhape and *gauntneſs*, as the belly from its prominency.

חלוץ, *Expedite*, ſtript and ready for action. Deut. xxv. 10. "the houſe חלוץ "הנעל *of him that is ſtript* of his ſhoe."

חליצה, The *ſpoil*, or what you *ſtrip* from the ſlain in war. Jud. xiv. 19. "took their "*ſpoil*." 2 Sam. ii. 21. "lay thee hold of "one of the young men, and take חלצתו "*his armour*, marg. *ſpoil*."

מחלצה, Some *looſe* robe, or upper garment, Iſai. iii. 22. reckoned among the womens, but, Zech. iii. 4. the mens, and worn for ornament.

חלק, To *divide*, *part aſunder*; to *depart*: and it is applied to a part, ſhare, or portion, of any thing, and to any thing that *parts eaſily*, and ſo is ſmooth and ſlippery; and, thence, *ſmooth* and *deceitful*. Gen. xlix. 27. "in the evening *he ſhall* "*ſhare*, or take part of, the ſpoil." Deut. iv. 19. "which [ſun, moon, and ſtars] the "Lord thy God has *divided* unto all na-"tions." So they are made for us—not for other imaginary worlds. xxix. 26. "other gods whom they knew not; and "חלק להם and *who gave them no portion*, "ſhare, or inheritance." 2 Sam. xix. 29. "I have ſaid, thou and Ziba *divide* the "land." David had given Ziba all the land in his anger; but now reſtores Mephi-boſheth to his ſhare, which was half the produce, as rent paid him by Ziba, who was to farm it. Job xxxviii. 24. "what "way, or how, is light *divided*?" it being formed by *dividing ſmall* and *fine*, the hard and rough lumps of darkened air. Lam. iii. 16. "the face of the Lord חלקם is *ſepa-*"*rated*, or *parted*, *from them*." It is ſo uſed Jer. xxxvii. 12. להלק משם "*to ſeparate* "*himſelf*

himself thence among the people;" that went out. Hoſ. v. 7. "now will he con-ſume them, קדש חלקיהם *renewing their allotments:*" as, Job x. 17. "*he hath renewed his witneſſes againſt me,*" following with ſtroke upon ſtroke; renewing, repeating, doubling his blows. So, here, repeating, redoubling thoſe plagues he had allotted out to them; as it follows, *he had allotted them to the ſword, to famine, and to the peſtilence*; all which the Lord was daily ſending upon them, and that over and over again; which was renewing the *portion* of their cup. x. 2. "their heart חלק *is divided.*" Pag. *lenivit ſe*—rather, *parted from them*; *i. e.* their wiſdom and prudence is gone, now יאשמו *they ſhall be found faulty*, caught in their ſin.

חלק, חלקה, and מחלקה, Nouns. Gen. xiv. 24. "and חלק *the portion* of the men that went with me." Num. xviii. 20. the Lord ſpake unto Aaron, Thou ſhalt have no inheritance in their land, nor ſhalt thou have any חלק *part* among them: I am *thy part.*" Every true ſervant of God muſt make God his portion; *i. e.* look for his happineſs in another world. Deut. xxxii. 9. "the Lord's *portion* of mankind] "is his people." xxxiii. 21. חלקת "a *portion*, ſhare, or partaking, of מחקק ספון *the ſtudded ſcepter.*" 1 Sam. xxiii. 28. "they called that place *the rock* המחלקות *of diviſions*;" dedicating it by its name to Jehovah, the rock of Iſrael, who had ſo miraculouſly *ſeparated, parted,* or divided, his enemies from him; and ſo gave him aſſurance, that there was a rock who would *part* and *divide* betwixt him and other dangers;—as if he had ſaid, *There is a rock that is a rock of defence indeed*, or, *a rock who is the portion of us all.* 2 K. iii. 19. "and every good *piece* of land." Hence, Acts ii. 19. "*Aceldama*, that is to ſay, *the field of blood*;" contracted, for eaſy pronunciation, from *Acelk dama*. Pſal. cxlii. 5. "O Lord, thou art my portion in the land of the living." Hoſ. v. 7. "renewing their *portion*;" redoubling the miſeries he ſent upon them for their portion.

חלק, To *be ſmooth* and *ſlippery*. Gen. xxvii. 11. "I am חלק a *ſmooth* man." Ver. 16. "upon חלקת *the ſmooth* of his "neck." Pſal. xxxv. 6. "let their way be "dark, and חלקלקות *very ſlippery*;" on ſmooth ſlippery things that ſhall betray their feet, and make them fall. lxxiii. 18. "didſt ſet them בחלקות *in ſlippery places.*" Nor is it another idea, when applied to the mouth, tongue, and words, implying flattery and deceit. *Smooth*, oily, ſoft, flattering, and deceitful, are the ſame. Job xvii. 5. "they ſpeak evil things לחלק *in deceit-* "*fulneſs.*" Pſal. v. 10. יחליקו "they flatter "with their tongue." xii. 3. "they "ſpeak the lip חלקות *of deceit*, with a dou-"ble heart;" falſe tenets, which they colour and ſmooth over with deceit in their heart. We have heard ſuch lips in England; which have proclaimed aloud the glory of God, when the real deſign was to blot out all knowledge of that glory. One extends his God infinitely, that he may have no room to move.—Another makes numberleſs worlds for him, that this may be beneath his care; and the word of God convicted of falſhood, and beneath ours.—Others exalt *reaſon*, the gift of God to us, ſo high, that it is authorized to diſpute the commands of the God of Wiſdom, and tramples upon the *Ipſe dixit* of Jehovah, with the ſame complacency it does Plato's.—The Arian demonſtrates *the Being and Attributes of God*, by ſaying, that nothing *exiſts without a cauſe*; and ſo, *there is no God.*—Another ſhews, there is not only no future ſtate mentioned by Moſes and the prophets; but that they deny it: that the ſpirit of Sadoc may enter again into the church of God, and the certainty of the exiſtence of Angel and Spirit, and of the Reſurrection, may be diſputed with Divine Authority. Truth is made the criterion of truth, and *Nature* of *Divinity*; that people may juſtify themſelves in turning their eyes from the *Word of Truth*, and

follow

ſollow *Nature*—So that Philoſophy, Divinity, and Metaphyſics, ſpeak the lip of deceit with a double heart, and the *creature* is ſet up againſt the *Creator*, as the object of worſhip, to all intents and purpoſes, as much as it was in the days of Iſrael, when Baal rivalled Jehovah in the affections of his people. Pſal. xxxvi. 2. החליק "he "*flatters with his eyes*, is ſoft and ſmooth "with his looks, למצא עונו לשנא *that his* "*wickedneſs may ſucceed in his malice.*" Prov. xxvi. 28. "A falſe tongue ſhall hate "דכיו *its own miſchief:* and a *flattering* "mouth will work its own ruin." Jer. xxiii. 12. "their way ſhall be unto them "כחל קלקות as *ſlippery things:* they ſhall "be driven in darkneſs, and fall in it."

חלש. Exod. xvii. 13. "Joſhua "יחלש *ſubdued* Amalek;" made him ſink and give way. It is oppoſed to גבר to *prevail.* Job xiv. 10. "Man dieth, and יחלש "*waſteth away*, marg. *is weakened*, or *cut* "*off*; yea, man giveth up the ghoſt, and "where is he?" Iſai. xiv. 12. "how art "thou cut down to the ground, חולש על גוים "*ſinking down among the nations?*" *i. e.* as they have, being waſted and gone, or having failed, as a man does when he dies. החלש, Joel iii. 10. "let the *weak* ſay, I "am גבור *ſtrong.*"

חלושה, *Defeat*, or failing, giving way. Exod. xxxii. 18. "It is not the voice of "them that ſhout for maſtery; neither is it the voice of them that cry חלושה *for* "*being overcome.*"

חם and חמם, To *be hot, warm.* It is applied to any *heat*, whether it be in the fluid of the air, or any other fluid, as that of wine, poiſon, or the inward heat, and hot breath and blood, in *anger.* Gen. xviii. 1. בחם "*in the heat* of the day;" as it waxed hot, *i. e.* about noon. xxx. 38. "that יחמנה *they ſhould conceive* when they "came to drink." Ver. 41. "whenever "the ſtronger cattle יחם *did conceive.*" Exod. xvi. 21. "and when the ſun חם "*waxed hot*, it melted." Deut. xix. 6. "while his heart *is hot.*" Joſh. ix. 12. "this our bread we took *hot* for our pro- "viſion." 1 K. i. 1. "they covered him "with cloaths, but לא יחם לו *he gat no* "*heat.*" Job vi. 17. "what time חמו *it* "*waxes warm.*" xxxi. 20. "and יתחמם *he* "*hath warmed himſelf* with the fleece of my "ſheep." Iſai. xliv. 16. "Aha! חמותי I "*am warm*, I have ſeen the fire." Jer. li. 39. נחמם "*in their heat* [to be heat, fury, poiſon to them] "will I make their feaſts." Hoſ. vii. 7. "*they are* all *hot* as an oven."

חם, *Noun* and *adjective*, *heat*, *hot.* Gen. viii. 22. "ſeed-time and harveſt, and cold "and חם *heat*, and ſummer and winter, "and day and night, ſhall not ceaſe." Iſai. xviii. 4. "*in the heat* of ſummer."

חמה, *Heat*, the ſolar heat, or fire; poiſon; and anger; in reg. חמת. Gen. xxvii. 43. "till thy brother's חמת *fury* turn "away." Deut. xxxii. 24. "with חמת *the* "*poiſon* of the ſerpents of the duſt;" or hot venom. It is a fiery hot juice, in a bag, at the root of the teeth; and this is no metaphor, but a deſcriptive word. Ver. 33. "their wine is *the poiſon* of dragons;" their doctrine is as fatal to the ſoul, as that to the body. Job xxx. 28. "I went mourn- "ing without חמה *the ſun*;" or warmth. Pſal. lviii. 5. "their *poiſon* is like the *poiſon* "of a ſerpent." lxxvi. 12. חמת "*the wrath* "of man ſhall praiſe thee: *thou wilt gird* "*thyſelf* שארית חמת *with violent fermenting* "*fury*;" [Iſai. lix. 7. the garments of revenge.] lxxxix. 47. "Shall thy *wrath* "burn like fire?" Cant. vi. 10. "fair as "the moon, clear as חמה *the ſun*;" or ſolar heat—by eminence, *the heat.* Iſai. xxx. 26. "the light of the moon ſhall be as the "light החמה *of the ſun* [the ſolar fire] "and the light of *the ſun* ſhall be ſeven- "fold." li. 17. "hath drunk the cup את "*of his fury*;" a cup that heats and deſtroys, like poiſon. Jer. xxv. 15. "the cup "of the vine of my *fury.*" Hoſ. vii. 6. חמת מיין "*heat of*, or *from wine*;" in reg. words often are, though a prepoſition between, as it is here. Job xxix. 6. "when "waſhed my ſteps בחמה in hot, warm "liquor;"

liquor;" the preſs overflowing, ſo that it
un under his feet. Job xxix. 6. "when I
waſhed my ways בחמה"—may mean in
ine, or rich hot liquors; whether ſpeak-
g poetically of great plenty of it, as it
llows, *the rock poured me out rivers of oil*;
-or that he waſhed his body, and ſo the
ay he walked in, with old fermented wine
ainſt diſorders, heats, &c. But it is not,
ith butter, as rendered. Ezek. iii. 14. "in
the *heat* of my ſpirit." The breath is
t in affright, as well as wrath.

חום, Only, Gen. xxx. as the colour of
me of the ſheep, *reddiſh*, or *ſun-burnt*;
d as moſt, if not all, the deſcendents of
am were, more or leſs, *tawny*, we may
ppoſe his name was given him on that
count. On the diſperſion, *Ham* retired
to Egypt, which took one of its names
om him, and another from his ſecond ſon
iſrim. His eldeſt ſon *Chuſh*, who was *a*
ck [as we may judge by the proverb,
n כוש the *Chuſhite change his ſkin?*] re-
ed alſo from the wickedneſs of Babel,
d ſat down, near his father, on the con-
es of Egypt and Arabia, leaving his ſon
mrod in Shinar;—ſo that, how far ſo-
er the family of Ham was concerned in
e project of Babel at firſt; they abandoned
on the divine interpoſition, and betook
emſelves to the ſeveral portions of the
th allotted to them, and filled Africa,
d the weſtern parts of Arabia, with the
its of their labour.

חמן, often mentioned as an object of
rſhip; and, by the uſage of the word,
ſt be ſome idol to what gives *the heat*—
d appears, I think, to have been, among
er figures, a braſen bull with fire burn-
in it, which, venting itſelf through
mouth and noſe, would roar like a bull
raged. See בעל. Our learned Stillingfleet,
ig. B. i. C. 3. § 3. ſays: "חמנים *their*
mages of the ſun, ſome render it; but,
moſt probably, by this word is meant
περιφανεια, *the hearths* where they kept
heir perpetual fire; for theſe were חמנים
rom חמה." And ſuch *hearths*, or fire-
ſtoves were their braſen bulls and lions, in
which they burnt their children to their
god, *firē*. It is the *ſolar fire*, which forms
and ſends out the light. See Mr. Hutchin-
ſon on the word. The light is called the
light of the *chamah*, and ſo is diſtinguiſhed
from it. The images are mentioned, Lev.
xxvi. 30. 2 Chron. xiv. 5. xxxiv. 4, 7.
Iſai. xvii. 8. xxvii. 9. Ezek. vi. 4, 6. 2
Chron. xxxiv. 4. "they brake down the
"altars of the *Baals*, and חמנים *the ſun-*
"*images*, that were on high above them,
"he cut down, and the *Aſhers*, and the
"carved images, and the molten images,
"he brake to pieces." Among theſe muſt
be included their bulls, goats, lions, and
other ſuch braſen or molten images. And,
theſe חמנים being on high above the altars
of the *Baals*, and *Baal* being well known
to be, as to the image, a bull or heifer;
hence it appears, that fire or heat was the
object, and the image of the black cattle—
though, perhaps, ſeldom or never without
a human figure *by* it, *upon* it, or ſome way
with it.

חמת, Gen. xxi. 14. "Abraham took
"bread, and חמת *a bottle* of water, and
"gave it unto Hagar." And it is ſome veſ-
ſel they put wine and water in; and may
be of this root, and mean ſuch a kind of
veſſel as we call a *boiler*; and named from
heating liquor in it, or becauſe hardened it-
ſelf by heat.

חמא, Only as a noun. It is rendered *but-*
ter—but could not be butter, for Siſera,
Jud. v. 25. could not drink butter. Cream
and butter go by the ſame name; for
which, compare Job xx. 17. Prov. xxx. 33.
& *alibi*. It ſeems to differ from חלב, as
that is *any rich juice*—this only *cream*, or
the richeſt part of milk, whence butter is
made.

חמה and חומה, with and without the
Vau in the ſingular and plural both, are a
wall in many places. It may have no rela-
tion to חם, as the ה is not radical in that
word, and *may* be ſo in this. It differs from
קיר, which is alſo conſtrued *a wall*, as

Joſh.

Joſh. ii. 15. " her houſe was בקיר החומה *in* " *pariete muri.*" Though this word is moſt generally uſed for the walls of a city, and קיר for thoſe of a houſe, yet both are uſed as equivalent, though not often. Exod. xiv. 22. " the waters were חומה *a wall* on " their right and on their left;" as if they had marched between two walls. The waters divided, and ſtood on each hand, in that form.

חמיה, *Her father-in-law*, and חמתה or חמותה *her mother-in-law*, occur Gen. xxxviii. 13. Ruth i. 14. *& alibi.* Of what root, or preciſe idea, this word and the laſt are, Qu. Brick and lime are *burnt*, and the firſt often, in warmer climates only *ſun-hardened:* but *heated* or *burnt matter* may deſcribe the materials we build with, when they are brick and lime; but does not particularize *a wall*;—nor does *warmth*, of itſelf, any particular *affection* of the body or mind, without the context. *Heat* is anger, not love.

חמד, To *deſire*, *long after*; *take pleaſure in*. Gen. ii. 9. " out of the ground " made the Lord God to grow every tree " that is נחמד *pleaſant* to the ſight, and " good for food." Eden muſt, no doubt, be ſtored with the beſt fruits, and the trees of God's own planting be as flouriſhing and beautiful as poſſible: but it is God that plants for the man of God. And the Scriptures throughout, by the alluſions, ſhew that ideas were borrowed from trees, as all ideas muſt from ſome material things, of thoſe *objects of deſire*, which as yet we can form no adequate conception of. See Mr. Hutchinſon on *Eden*, and authors he refers to. And this is confirmed by the uſage of this word for what we call *ſacred* things." Exod. xx. 16. " Thou ſhalt " not *covet* thy neighbour's houſe." Joſh. vii. 21. " then I *coveted* them, and took " them. Pſal. xix. 11. " *more to be deſired* than gold." lxviii. 17. " the hill which " God *deſireth* to dwell in." Cant. ii. 3. " I delighted to ſit under his ſha- " dow."

חמד, חמוד, חמדה, and מחמד, *Deſire.* Gen. xxvii. 15. " Rebekah took the *goodly* " raiment of her eldeſt ſon Eſau;" Heb. *garments of deſire.* What they were, may be ſeen in Aaron's, Exod. xxviii. 1 Sam. ix. 20. " on whom is all *the deſire* of Iſrael." 2 Chron. xxxvi. 10. " with the veſſels of " *deſire* of the houſe of the Lord." It is any thing man ſets his heart upon, for its beauty and perfection. Cant. v. 16. " he is al- " together מחמדים *lovely.*" Iſai. ii. 16. " upon all *pictures of deſire*—and the idols " he ſhall utterly aboliſh." Iſai. xliv. 9. " they that make a graven image are all of " them vanity, and חמודיהם *their delectable* " *things* ſhall not profit." Hag. ii. 8. " " will ſhake all nations, and *the deſire*, de- " *liciæ*, of all nations יבאו ſhall come;" even the King of Glory.

חמט, Once, rendered *the ſnail.* Lev. xi. 30. but, more likely, was the *lizard*, as LXX. and Vulgate.

חמל, To *indulge*; *ſpare.* It is uſed with אל and על, and a *paſſive Vau*; as we ſay, to *be indulgent to*, or have indulgence.

חמס implies *violence* and *force.* Job xv. 36. יחמס " *he ſhall ſhake off* [ſhall be ſhaken, or thruſt off] " as the vine its " unripe grape." xxi. 27. " and the de- " vices תחמסו על' *ye wrongfully* entertain " againſt me;" as, Pſal. xxv. 19. " they " hate me חמס *with unjuſt* hatred." Jer. xiii. 22. " thy heels נחמסו *are forced*, " violently ſtruck up." Ezek. xxii. 26. חמסו *have violated*, marg. *offered violence* " to my law;" put forced interpretation upon it.

חמס, Gen. xvi. 5. " *my wrong* be upon " thee." Exod. xxiii. 1. עד חמס *a falſe wit-* " *neſs*;" or witneſs to the wrong. Prov. xxvi. 6. חמס שתה " *drinketh damage*," what is got by violence;" as, ch. iv. 17. or, his hurt, till he is the worſe for it. Amos vi. 3. " who are hunting for the day " evil: and bring nigh the reſting " violence;" ſc. upon themſelves, a ruin themſelves.

חמץ implies *acidity* or *ſourneſs*, *leaven*, *vinegar*, or ought that is ſour; as a verb, to put *leaven*, *i. e.* ſour dough, into dough for bread; or dye, tinge, or ſtain, with the acid ſalts in blood, or, *&c.* to *ſour* or aggrieve a perſon. "The *acidity* of "any liquor does conſiſt in keen particles "of ſalts put in motion.—Every one's ex-"perience does demonſtrate it. They need "but taſte *an acid*, to be ſatisfied of it; for "it pricks the tongue, like any thing keen, "and finely cut.—All *acid* ſalts do cryſ-"tallize into edges." Lemery Chym. p. 25. This word is more than common fermentation, and is that acidity which ariſes from too great a degree of it. Wine and other liquors work and ferment, without being ſour. Exod. xii. 34. "the people "took their dough, before יחמץ *it was lea-"vened*;" incorporated or mixed with what was *ſoured*. Pſal. lxviii. 24. "that *thou "mayſt dip*, or dye, thy foot in blood;" let the *acid* matter in blood tinge the foot. So, Iſai. lxiii. 1. חמוץ בגדים "*dyed gar-"ments*;" in the blood of the grape. There muſt be a ſtrong acid humour in any thing that ſtains. Pſal. lxxiii. 21. "my "heart יתחמץ *was grieved*;" ſoured, imbittered. Pſal. lxxi. 4. חומץ "*the cruel "man*;" who frets and ſours others. Iſai. lvii. 17. "relieve חמוץ *the oppreſſed*;" fretted, or aggrieved. "Ecquid habet *acetum* in "pectore." Plautus. xxx. 24. "ſhall eat חמיץ *clean* provender, that has been winnowed with the ſhovel and the fan;" clean corn that hath been ſteeped in ſomething acid, to help digeſtion, as we uſe vinegar with meat. It is ſpoke of *working* cattle, that they ſhould have the beſt of corn, and made both palatable and wholeſome;—not of *ſick* cattle, but the common food of labouring cattle; and, under that figure, of the labourers in the field of God, and their ſpiritual food. Hoſ. vii. 4. deſcribes the old leaven, "kneaded the dough, "till חמצתו *its growing ſour*, or being leavened."

חמץ, A noun; any thing ſour or acid. Exod. xii. 15. "whoſoever eateth חמץ *lea-"vened bread*, even that ſoul ſhall be cut "off;" that partaketh of the leaven of malice and wickedneſs. See Mat. xvi. 6. and 1 Cor. v. 7. applied to the *original* and natural corruption of the heart, which the grace of God will enable us to purge out. And it was in Adam before he ſinned. It is that infirmity of the fleſh, which God made, on purpoſe to ſhew his glory, in advancing it to that ſtrength, which, we ſee, the Prophets and Apoſtles attained to; but was moſt eminent in our Saviour, of whoſe ſtrength all may receive, if they will but uſe the means of grace. The Deiſt, and his brother the Natural-religioniſt, that are too proud to ſtoop for help, or acknowledge that they want it, cannot have it. They who live in ſin, have it not. If God planted this ſeed of ſin in us, why is he angry with ſin?—becauſe his grace is ſufficient for us. But the feaſt of unleavened bread had a further aſpect, *viz.* to the bread that came down from heaven, the real Paſchal Lamb, which the *mouth* of faith, as the Fathers ſpeak, only can eat of. Num. vi. 3. the Nazarite, the holy one of God, was to drink no חמץ *vinegar* of wine or beer, or any thing that was, or was liable to be, in a ſour ferment, being wholly free from every part of the old leaven. On the croſs, he became the leaven of wickedneſs for man, and, when juſt expiring, and his human nature was in the higheſt fret or ferment, they gave him vinegar, the typical *acid*, to drink, being not then the Nazarite, the *Holy One*, but the *Sinner*, in the ſight of God and man:—and then all was finiſhed. Pſal. lxix. 22. "in my thirſt they "gave me *vinegar* to drink." Prov. x. 26. "as *vinegar* to the teeth."

חמק, To *turn aſide*. Cant. v. 6. "but my beloved *had turned aſide*." Jer. xxxi. 22. "turn again, O virgin of Iſrael, "turn again to theſe thy cities; how long "תתחמקין *wilt thou be turning thyſelf?*" as not knowing which way to go.

חמוק, Cant vii. 1. חמוקי "*the joints* of "thy thighs [the turnings, the fine ſhapings, or make of thy ſides] "are like "jewels;" the moſt curious work. Mr. Parkhurſt, "the joints, or *acetabula*, of the "thigh-bones, where they turn."

חמר, *Mud*; clay, or cement made of water and clay, or earthy matter, mixed together;—as a verb, to *be muddled* and diſordered, as the ſeas and water, when diſturbed with ſtorms, and mixed with dirt. And it is applied to wine alſo, when ſtrong and *muddling*, as good wine is; and is the name of the aſs, the moſt *turbulent* creature poſſible when provoked. Job xvi. 16. "my face חמרמרה *is foul*, much diſ-"ordered, with weeping." Pſal. xlvi. 4. "though the waters thereof roar, and "יחמרו *be troubled*." Pſal. lxxv. 9. "in "the hand of the Lord there is a cup, and "the wine חמר *is red*;" *ſtrong*, intoxicating, or *diſordering* the head, *muddling* the underſtanding. Lam. i. 20. and ii. 11. "my bowels *are troubled*." Hab. iii. 15. "thou didſt drive thine horſes through the "ſea, חמר *troubling* the great waters;" *i. e.* the Gentiles, the nations of the earth, the enemies of the church. The idea of the word, in theſe texts, is too plain, to be diſputed; and that muſt guide us in others. Jud. xv. 16. "with the jaw-bone החמור of "an aſs, חמר חמרתים *with diſorder have I* "*diſordered them*, with the jaw-bone of an "aſs have I ſlain a thouſand men;" alluding to the meaning of the word חמור, as he does to that of חי and ל, *to the Living God*, in לחי, afterwards. Exod. ii. 3. "ſhe "took for him an ark of bulruſhes, and "תחמרה בחמר *daubed*, or mudded, it *with* "*ſlime*, and with pitch."

חמר, *Wine*, from its ſtrength, and effect in *muddling* the head. It is a very proper epithet, as יין is; and שכר for any ſtrong liquor. Deut. xxxii. 14. "and thou didſt "drink the blood of the grape חמר *pure*;" ſtrong, generous. Iſai. xxvii. 2. "In that "day ſing ye unto her, A vineyard חמר of "*red* wine;" of ſtrong intoxicating liquor, generous; not dead and lifeleſs ſtuff: and *muddling*, from *mud*, which is a word for being diſordered with liquor, is the very Hebrew phraſe.

חמר, *Mud*, ſlime, a mixture of earth and water; a name alſo of that bituminous mud on the banks of the Euphrates. Gen. xi. 3. "and החמר *the ſlime* had they for חמר "*mortar*." "Hæc Babyloniam condidit, "murumque urbi cocto latere circum-"dedit, arenæ vice, bitumine interſtrato; "quæ materia in illis locis paſſim è terrâ "exæſtuat." Juſtin. B. i. Chap. 2. Gen. xiv. 10. "the vale of Siddim was full of "*lime*-pits." Exod. i. 14. "in *mortar* and "in brick." Job iv. 19. "how much leſs "then, them that dwell in houſes of *clay*?" Iſai. x. 6. "as *the mire* of the ſtreets." lxiv. 8. "we are *the clay*, and thou our Fa-"ſhioner." Nah. iii. 14. "go into clay, "and tread חמר *the mortar*;" any foul mixture, from its *turbid condition*.

חמר, *Homer*, both a dry and wet *meaſure*. It contained ten *baths*, which was equal to the *ephah*; which, Exod. xvi. 36. contained ten *omers*; and if an *omer* was עמר *a ſheaf* of wheat, it was about eighty gallons. Ezek. xlv. 11, 14. "ten *baths* are "an *homer*." Lev. xxvii. 16. As much ground as an *homer* of barley-ſeed would ſow, was to be eſtimated at the value of fifty ſhekels of ſilver. Exod. viii. 14. "the "frogs died—and they gathered them "חמרם חמרים *homers upon homers*;" *i. e.* in *homer-fuls*. Parkhurſt. in their largeſt veſſels, they being in ſuch quantities. Num. xi. 32. "he that gathered leaſt, gathered "ten *homers*." A *bath* was a wet meaſure; and ſo muſt the *homer*, containing ten baths.

חמר and חמור, An *aſs*. "From its clayiſh, "or dark-brown colour," ſay ſome:—rather, from its nature, as others; no creature, dull and lifeleſs as they appear, being more violent and turbulent than they, either in the heat of luſt or rage. To the firſt, Ezek. xxiii. 20. and Jer. ii. 24. They fight, when baited, moſt deſperately and rage and roar. It is a general name of

the ſpecies, whether male or female. Gen. xlix. 14. "Iſſachar is a ſtrong *aſs*." 2 Sam. xix. 26. "I will ſaddle me an *aſs*, that I "may ride עליה *upon her*;"—though the male was generally uſed for labour, as being ſtronger, and of leſs value.

חמש, *Five*; from the number of the fingers, and their uſe in numbering. "Inde Græcis πεμπαζειν. חמשים igitur di-"cuntur qui in *numeris* ſunt & *catalogis*;" thoſe whoſe names are upon the muſter-roll—a proper name for ſoldiers who are muſtered and numbered. It is uſed as a verb, Gen. xli. 34. "and חמש *take up the* "*fifth part* of the land of Egypt."

חמשה and חמשת, *Five*; חמשי *a fifth*; חמישית and חמישית *a fifth*; חמשים *fifty*; and alſo, as before, in *ranks*, or *arrayed* as ſoldiers, who are numbered on a muſter, and know their place and ranks by it. Exod. xiii. 18. "the children of Iſrael "went up *harneſſed* out of the land of "Egypt:"—or it may mean, *by fifties*, ſc. in companies; as, 2 K. i. 9. "a captain "of *fifty*, and his *fifty*." Iſai. iii. 5. "the "captain of *fifty*, and the honourable "man."

חן and חנן, To be *gracious*, *kind*, *favourable to*. It implies mercy and free-grace, favour and affection. Gen. xxxiii. 5. "the children which God חנן *hath graci-"ouſly given* thy ſervant." xlii. 21. "in "that we ſaw the anguiſh of his ſoul, "בהתחננו *when he beſought us*;" pleaded for mercy. xliii. 29. "God יחנך *be gra-"cious* unto thee, my ſon." Deut. iii. 23. and אתחנן אל [in hithp.] I *beſought* unto the Lord." Job xix. 17. "and חנותי "*I intreated* for the childrens ſake of mine own body." Prov. xiv. 31. "he that ho-noureth him, חנן *hath mercy* on the poor." xxvi. 25. "when יחנן קולו *he ſpeaketh thee fair*, marg. *maketh his voice gracious*." To *grace*, in Engliſh, or to *fa-vour*, is not uſed, as in Hebrew, to *aſk for favour*, and *give as a favour*, or, to *make appear kind and gracious*.

חן, *Grace*, *favour*. Gen. vi. 8. "Noah "found חן *grace* in the eyes of the Lord." Pſal. xlv. 3. "*grace* is diffuſed upon thy "lips;" or, what beſpeaks the favour and good-liking of others. And it is often ap-plied to the beauty, or grace, or grace-fulneſs, of the perſon. In the pſalm above, it means that *gracefulneſs* on the lips of the Son of God, ſpoke of Luke iv. 22. "the "*gracious* words which proceeded out of "his mouth." Prov. i. 9. "an ornament of "*grace* unto thy head." iii. 22. "*grace*, "or graceful ornament, to thy neck."

חונן, *One ſhewing mercy*; חנון *inclined*, *diſpoſed to* mercy; *gracious*, *full of favour*.

חין, Job xli. 3. חין ערכו "*his comely pro-"portion*;" the *graceful* make, or pro-portion, of his body.

חנון, חנינה, תחנה, and תחנון, *Supplication* and *prayer*; or, the favour obtained, or aſked for—beſeeching begging words, and tone of voice, tending to ſtir up favour and compaſſion.

חנם, Adv. *without cauſe* or *motive*; *gra-tis*. Exod. xxi. 11. "then ſhall ſhe go out "חנם *free*, without money;" freely, for nought. 1 Sam. xix. 5. "to ſlay David "*without a cauſe*." Prov. i. 17. "*in vain* "the net is ſpread in the ſight of any "bird;" *for nothing*, *with no return*.

חנה, With a radical, though mu-table ה, to *pitch* a tent, houſe, city, or ſpear, on the ground. Gen. xxvi. 17. "and "יחן *pitched* in the valley of Gerar." Exod. xviii. 5. "where חנה *he encamped* at the "mount of God." Jud. xi. 18. "and יחנון "*pitched* on the other ſide of Arnon." Here this word doubles its *nun*, as well as the laſt, and drops its ה, as others do, before any *ſuffix*. Pſal. xxxiv. 8. "The angel of "the Lord חנה *encampeth* round about "them that fear him." liii. 6. "God ſcat-"tered the bones חנך *of him that encamped* "againſt thee." Iſai. xxix. 1. "the city "David חנה *pitched*." Nah. iii. 17. "graſ-"hoppers החונים *which camp*, pitch, or "ſettle, in the hedges." Zech. ix. 8. "and "חניתי "*I will encamp* about mine houſe."

Neither חנה the third perſon maſculine, nor חניתי the firſt perſon maſculine, nor any, *not a ſervile* ה, once occurs under חן *grace*, though the word is ſo often uſed. And I think myſelf miſtaken in what I ſaid of חנה, in my *Reply* to Dr. Sharp's *Review*, part i. page 185.

חנה and תחנה, An *encamping*. 2 K. vi. 8. תחנתי "*my encamping*." Jer. xxxvii. 16. החניות *cabins*, or little cells, ſmall tents in the dungeon of a priſon.

חנית, A *ſpear*, or *halbert*, too long to hold in the hand as a dagger, or ſword by the ſide—ſo, commonly reſted on the ground by the foot-ſoldier, and carried in a peculiar reſt on horſe-back. 1 Sam. xxvi. 7. "his *ſpear* ſtuck in the ground." Job xli. 17. חנית מסע "*the ſpear to puſh with.*" Hab. iii. 10. "at the ſhining of thy glit-"tering *ſpear.*" God is deſcribed as at war with the heavens, the gods of the Heathens, in behalf of his own people. The ſun, with the moon, ſtood ſtill, as thunder-ſtruck at his ſight: but as ſoon as he began to exert himſelf, at the light of his arrows, and glittering brightneſs of his ſpear, they fled in confuſion; as all the nations, the enemies of God's people, and worſhippers of the heavens, did, when God aroſe to ſhake terribly the earth.

מחנה, Pl. in ים and ות, an encampment, camp, or *tent*; and, metaph. dwelling-place. It is alſo, as *earth*, *city*, *&c.* are, the people belonging to it. Gen. xxxii. 2. "and when Jacob ſaw them [*viz.* Jehovah in three human perſons] "he ſaid, "This is מחנה אלהים *the camp of God:* "and he called the place מחנים *the perſons* "*encamping*;" ſc. round about him, and all who put their truſt in them; as, Pſal. xxxiv. 8. "The angel of the Lord *en-*"*campeth* round about them that fear "him." cxxv. 2. "the Lord is round "about his people." So, Zech. ix. 8. "round about mine houſe." The angels that Jacob ſaw, were the Perſons of the Godhead; and he calls them מחנה *the company* of the *Aleim*; and the place, in memorial of this viſion of God, and the *protection* it promiſed him, he called by a word that expreſſes the deſign of their appearing, *viz.* to ſhew that they were *encamped about him.* And Jacob here records his faith in the *Lord in Trinity encamping round about his people.* No wonder the apoſtate Jews ſhould point the word מחנים *dual*, and conſtrue it *two camps*, inſtead of *three perſons.* Solomon compares the luſtre and dazzling beauty of the Spouſe to the glory and ſplendour of this appearance, Cant. vi. *ult.* "Return, return, O *Shula-*"*mith* [thou perfection] that we may look "upon thee. How can we look upon the "*Shulamith*, who is כמחלת המחנים *like the* "*chorus of thoſe who incamp* round us?" And the prophet Zechariah, ch. xii. 8. deſcribes the glory of the church, or houſe of God, in the ſame ſtile: "in that day ſhall "the Lord protect the inhabitants of Jeru-"ſalem; and he that is feeble among "them, at that day, ſhall be as David, and "the houſe of David as God, as the angel "of the Lord before them." So, the glorified ſaints, at the reſurrection, are ſaid to be as *the angels of God*, Mat. xxii. 23. and Luke xxii. 36. and, like God, Zech. xii. 8. above; it being the ſame thing to be *like God*, and the angel of God—like the angels, or appearances, of God, for glory, wiſdom, beauty, ſtrength, and other god-like attributes. See compliments, and deſcriptions of the like high nature, Jud. xiii. 6. 1 Sam. xxix. 9. 2 Sam. xiv. 17. 20. Acts vi. 15. *How can we look upon the Shulamith, who is like an angel of God?*—was ſaying, She is as beautiful as an angel, too beautiful to be looked upon: only *angel* here is no creature, but that glorious appearance of God, in which he was ſeen by Jacob, Eliſha, and other good men, and *camped* about them. But, to return. Gen. xxxii. 7. "he divided the people, *&c.* into "two מחנות *bands*, or companies;" each of whoſe tents, or habitation, were by themſelves, and ſeparate from the other. And ſo Jacob applies the word, above, to

that myſtical Unity in Trinity, and ſeparate manner of exiſtence, which the catholic church always believed to be in Jehovah. 1 Sam. xvii. 1. "gathered together את "מחניהם *their bands* to battle." 1 Chron. xii. 22. "a great מחנה *hoſt*, *like the hoſt* of "God;" or armies of Iſrael. xiv. 15. "when thou heareſt the ſound of a march, "—God is gone out before thee, to ſmite "מחנה *the hoſt* of the Philiſtines." And the Perſons of Jehovah themſelves, thus upon the march to fight againſt their enemies, or incamped to defend their friends, are as properly called מחנה, as a body of men. 2 Chron. xxxi. 2. "Hezekiah ap-"pointed the courſes of the prieſts and "the Levites—to praiſe in the gates מחנות "*of the tents* of the Lord;" the temple, with its ſeveral apartments, courts, Holy of Holies.

חנט, To *embalm*. Gen. l. 2. "*to* "*embalm* his father." "Mel huic uſui, "Plin. vii. 3, 22, 24. *de ficu* dicitur, quod "*condiat groſſos ſuos*, h. e. ſucco ſuavi, & "quaſi melle impleat, ut fiant eſculenti. "Cant. ii. 13." Coc. "The fig-tree "חנטה [not *putteth forth*, but, as *Cocceius* conſtrues it] "hath ripened, or filled with "ſweet pulp, her figs; the vines give a "ſmell." The figs are ripe, and full of a ſweet luſcious pulp, when grapes give their ſmell. And this application of the word ſhews its meaning, when applied to embalming—that it is, properly, filling the body with ſweet gummy juices, to preſerve it, as the fig-tree does פגיה her green figs. The פג is put forth with the leaf, early in the Spring, and afterwards *embalmed*.

The dictionaries all put חטה *wheat* under this root:—"quod ex folliculis ſuis *pro-*"*truſum* emineat; & eſt pro חנטה, ut ex linguâ Chaldaicâ apparet." Buxt. The reaſon is as good as the authority, and neither worth a wheat-ſtraw. All eſculent ſeeds, rye, barley, beans, and, particularly, kidney or French beans, are ſurpriſingly fruitful, not leſs than wheat. But חנט *cannot* be to *put forth*, Cant. ii. 13. unleſs the fig-tree doth not put forth her green figs, till the vines begin to ſmell.

חנך, To *initiate*, inſtruct, dedicate, lay the firſt principles, and put a perſon, houſe, or, *&c.* in the way it is to keep, or be kept on with. "To *hanſel*, or "begin to uſe a thing." Mr. Parkhurſt. And hence *hank*, or *wont*. Deut. xx. 5. "What man is there that has built a "houſe, and hath not *dedicated* it?" hath not entered upon it, as is plain by the context—*initiavit*, begun to dwell in it. 1 K. viii. 64. "and *dedicated* the houſe of the "Lord;" opened it as a houſe of ſacrifice and prayer, with ſolemn ſacrifices and prayers. Prov. xxii. 6. חנך לנער "*Train up*, "or initiate, a child in the way he ſhould "go."

חניך, Gen. xiv. 14. "he armed חניכיו *his* "*trained* ſervants, that were born in his "houſe;" and who were a *militia*.

חנכה, Pſal. xxx. 1. חנכת הבית לדוד "*the* "*dedication of the houſe of David*;" *i. e.* of the temple of Chriſt's body. Ver. 3. "O Lord, thou haſt brought up from the "grave נפשי my body;" begun the immortal life in it, raiſed it up, and made it enter upon eternity.

חנמל, Once, Pſal. lxxviii. 47. joined with ברד *hail*; and ſeems equivalent to רשפים in the next verſe, and is ſpoke with reference to the hail mixed with fire. Exod. ix. 24, 25. we render it *froſt*. There is no mention of *froſt* in *Exodus*, and ſhould rather mean the lightning, which *pitches*, or is *drawn to a point*, and *cuts* to pieces all before it, where it lights; from חנל *to cut*, and חנה *to light upon*, or *ſettle down*.

חנף, To *ſtain with guilt*, *pollute*, *defile*, or ſomething of that nature. The noun is rendered *an hypocrite*; but the word is not uſed of ſecret ſins, or pretended innocence, but of open wickedneſs. Bribery and corruption, with regard to acquitting the murderer, are forbid, Num. xxxv. 33. "So לא תחניפו ye ſhall not *pollute* the "land wherein ye are; for blood יחניף, *it* "*defileth*

" *defileth* the land." Perhaps it is to *infect*; though it is not uſed to any contagion, but that of an ill example, and unreſtrained licence. Iſai. xxiv. 5. " the land " חנפה *is defiled* under the inhabitants " thereof; becauſe they have tranſgreſſed " the law."

חנף, The *ſinner*, who pollutes, infects; and חנפה *the ſin, the infection:* but *hypocriſy* ſeems no part of the idea, [ſee Mr. Parkhurſt] but the contrary, *preſumption* in ſin.

חנק, To *ſtrangle*. 2 Sam. xvii. 23. " Ahitophel—יחנק *hanged* himſelf." Nah. ii. 13. " the lion מחנק *ſtrangled* for " his lioneſſes."

מחנק, N. ſ. Job vii. 15. ותבחר מחנק נפשי " *that the ſtoppage* of my breathing were " preferable."

חס is that tenderneſs which appears in the eyes, and implies pity and concern. חמל is to *ſpare*, as Saul did the beſt of the ſpoil; and רחם is the *bowels*. Gen. xlv. 20. " let not your eye תחס *ſpare* " or pity, ſhew any concern for your houſ- " hold ſtuff." 1 Sam. xxiv. 11. " ſome " bade me kill thee; but תחס עליך it *ſpa-* " *red* or *pitied* thee;" *i. e.* I *pitied* thee, as verbs neuter are uſed impersonally—*dolet me*, and the like. Jer. xiii. 14. לא אחמול " *I will not be indulgent*, nor אחום *pity*, nor ארחם *have compaſſion*." The *vau* in אחום is not radical, any more than in אחמול, but *future*, or the paſſive noun, with the ſign of the tenſe before it.

חסד. This is one of thoſe words that have oppoſite ſenſes aſſigned them, for want of attending to the idea. It expreſſes that eaſineſs of nature when a perſon is ſoon moved, with regard either to what is good or bad. The ſtomach of ſome is weaker than others. As what is nauſeous will turn it ſooner, ſo will what is bad—and they are more ſcrupulous, or conſcientious. It is that feeling we would deſcribe, when we ſay, *our nature turns at a thing*. And ſuch a feeling incites to compaſſion and kindneſs, as much as it does to what is contrary to nature. The ſenſe of the word may be gathered from, *inter alia*, Lev. xx. 17. " if a man ſhall take his ſiſter " חסד הוא *it is a wicked thing*; and they " ſhall be cut off." It is what nature turns at, or is moved at. Prov. xxv. 10. diſcover " not a ſecret to another, leſt יחסדך *he put* " *thee to ſhame*;" abhor, or his nature turn at thee. Prov. xiv. 34. " Righteouſneſs " exalteth a nation: but חסד לאמים חטאת " ſtudium, vel pietas, nationum eſt pec- " catum." Coc. their deſire is to ſin, or their natural affection is for ſin. See Iſai. xl. 6, 7. Rom. ix. 30, 31. " all fleſh is " graſs, and all חסדו *its goodlineſs* as the " flower of the field."—But ſee the text under חטא. Where it is taken in a good ſenſe of *kindneſs* and *tenderneſs of nature*, it means what the New Teſtament deſcribes under the term of *charity*—a diſintereſted kindneſs and benevolence, ſuch as that of God towards man, and which proceeds from his nature; and ſuch as that of the true Chriſtian towards other men, doing good to them for God's ſake, not their own. *Charity ſeeketh not its own*—that is not charity which does. This is that diſpoſition in us, when ariſing from faith, that is ſo acceptable to God, and the greateſt of all graces. We render it *holy* and *pious*, when ſpoke of men, but *kind* and merciful in God. Exod. xx. 6. " ſhew- " ing חסד *mercy* unto thouſands of them " that love me, and keep my command- " ments." Prov. xvi. 6. " By *mercy* and " truth is iniquity purged." Love is all that God requires from man, and that will purge his ſin away. Man can make no atonement nor return to God:—Chriſt hath made them, and, for *love* only, will pardon all. Prov. xix. 22. " *The deſire* of a " man, or what is deſirable in him, is חסדו " *his love*;" or good-will.

חסיד. Deut. xxxiii. 8. " of Levi he ſaid, " Let thy Thummim and thy Urim be " with חסידך *thy holy one*, whom thou didſt " prove at Maſſah;" not *holy one*, but *who loved* God, or ſhewed ſuch affection to him, carrying it to the ſame pitch our Lord requires

equires of all other Chriſtians, *hating* fa-
her and mother for his ſake, or in com-
pariſon of him; as it follows of Levi, ver.
9. "Who ſaid to his father and to his mo-
" ther, I have not ſeen them; neither did
" he acknowledge his brethren, nor knew
" his own children." This was Levi's
indneſs to God—a picture of the love of
he True Levi, Chriſt Jeſus. And חסיד is
ot *holy one*, but *affectionate one*—"vir ſtu-
" dioſus Domini." Pſal. xii. 2. חסיד "*the*
" *charitable* faileth." The places are too
many to cite, and too plain to need any
omment. The word is, *the kindneſs and*
vour of God; and, *affection and love in*
an to God, or to other men. The *ſure*
ercies of David are the kindneſs and fa-
ours promiſed him; and thoſe who are
alled God's חסידים, are thoſe who are cha-
tably inclined, *affected* with chriſtian love.
Ve uſe *affection* only in a good ſenſe; the
ebrew in a good or bad ſenſe, as it is the
me delicacy of temper in either caſe.

חסידה, The *ſtork*. Lev. xi. 19. whether
named from the fabulous account of
eding its parent when old, or from the
ture of the bird, let any judge. This
rd is ſo eaſily affected, that, on the leaſt
ffle, they diſcharge every thing, and that
quickly, that what they ſwallow alive
all come out ſo. I reckon the heron and
ane under this genus, which are reckon-
unclean;—not *nature*, but *grace*, not a
odneſs that proceeds from inſtinct, or *a*
tural eaſineſs of temper, but what proceeds
om charity, being acceptable to God.
e new nature, not *the old man*, is what is
eaſing to God.

חסה, With a *radical* though mu-
ble ה, to *ſhelter under*, as under a rock
m ſtorm, under a wing, or to *take re-*
ge. Deut. xxxii. 37. "the rock חסיו בו
in whom they truſted;" which they took
fuge in, or ſheltered under. Jud. ix. 15.
ן "*put your truſt* in my ſhadow." Pſal.
xvi. 8. יחסיון "*put their truſt* under the
ſhadow of my wings." בטח is to *lean*
on; and both imply *hoping*, or truſting
and confiding *in*. Prov. xiv. 32. "the juſt
"חסה *hath hope* in is death;" *his life being*
hid with Chriſt in God.

חסות and מחסה, in conſtructo מחס, *ſhel-*
ter, *refuge* for body or mind. Job xxiv 8.
"embrace the rock for want of a *ſhelter*."
Pſal. civ. 18. "the rocks are מחסה *a refuge*
"for the conies." cxlii. 6. "O Lord,
"thou art מחסי *my refuge*."

חסל, Once as a verb, Deut. xxviii.
38. "the locuſt יחסלנו *ſhall conſume it*."

חסיל, Some devouring inſect, that comes
with the locuſt, or is a ſpecies of them;
for it is included in the locuſt, Exod. x. 13.
compared with Pſal. lxxviii. 46. There is a
great variety of inſects that are hatched
from eggs in the ground; whence the
name ארבה [*locuſts*] *lurkers in holes*. This
ſort is named from חסל *to deſtroy*, unleſs the
verb be formed from the noun.

חסם, Once, Deut. xxv. 4. לא
"תחסם *Thou ſhalt not muzzle* the ox,
"when he treadeth out the corn;" he
that laboureth being to be partaker of the
fruits.

מחסום, Once, Pſal. xxxix. 2. "I will
"keep a *bridle* [muzzle] on my mouth;"
i. e. a reſtraint.

חסמת, Once, Ezek. xxxix. 11. Qu. the
whole paſſage.

חסן, Once, as a verb, Iſai. xxiii.
18. "it ſhall not be treaſured, nor יחסן *be*
"*laid up*;" kept, *preſerved*. Thence, as a
noun, *laſting*, *durable*, *what will keep*, or is
laid up as treaſure or ſtore.

חסן. Prov. xv. 6. "In the houſe of the
"righteous is much *treaſure*." xxvii. 24.
חסן "*riches* are not for ever;" any thing
that is kept or preſerved as a ſtore. Iſai. i.
31. החסן "*the ſtrong* ſhall be as tow."
xxxiii. 6. "and there ſhall be *ſettledneſs* in
"thy time, חסן *durableneſs*, ſalvation, wiſ-
"dom, and knowledge: the fear of the
Lord, that ſhall be *their treaſure*." Jer.
xx. 5. "I will deliver all the *ſtrength* of
"this city;" whatever was thought worth
preſerving. Amos ii. 9. "*ſtrong* as the
oaks;"

" oaks;" that would keep or preſerve, be as durable.

חסין, Pſal. lxxxix. 9. " O Lord God of " Hoſts, who is like unto thee, חסין יה *du-* " *rable, laſting* in eſſence, and thy ſtead- " faſtneſs round about thee?"

חספס, Whence מחספס, once, Exod. xvi. 14. *round.*

חסר, To *want, ſtand in need of, fail, be deficient.* Gen. xviii. 28. " if *there* " *ſhould be wanting*, of the fifty righteous, " five." Deut. ii. 7. חסרת " *thou haſt* " *lacked* nothing." 1 K. xvii. 14. " nor " the cruſe of oil *fail.*" Pſal. viii. 6. תחסרהו מעט מאלהים " *madeſt him ſtand in need of* " *the gods* [ſc. the heavens, whom the Heathens called gods, and, in the Pſalms, are often called ſo in ridicule] " a little " while;" thou haſt ſubjected man a little while to the powers of the air, but wilt raiſe him above them, and crown him with glory and honour. Eccleſ. iv. 8. " and " מחסר *bereave* my ſoul of good;" let it want it.

חפא, Once, 2 K. xvii. 9. rendered, *did ſecretly*, contrary to the context, which charges them with open defiance of God. They made a ſecret of nothing.

חפה, With a mutable ה, to *cover over.* 2 Sam. xv. 30. " his head was חפוי " *covered*—חפו *they covered* every man his " head." 2 Chron. iii. 5. " the greater " houſe חפה *he covered it*, or wainſcoted it, " with fir-tree, ויחפהו *which he overlaid* " with fine gold." Pſal. lxviii. 14. נחפה " *covered* with ſilver;" as white as ſilver. Job. xxxiii. 9. " I am חף *covered*;" and ſo ſafe. Iſai. iv. 5. " cloud and a ſmoke by " day, and the ſhining of a flaming fire by " night: for over all *ſhall* the glory חפה " *cover*;" as it was when they came out of Egypt. And the God of Glory ſhould again be with them, Mat. xvii. 5.

חפף, Deut. xxxiii. 12. " *covering him* " continually." The temple of God was the protection of Benjamin in Jeruſalem, being in that tribe.

חפה, The dreſſing-chamber, where the bride and bride-groom dreſſed, and covered themſelves with their ornaments. David compares the ſolar light, as it iſſues from the ſolar fire, to a bride-groom adorned in all his glory, as he firſt comes from his dreſſing-chamber, Pſal. xix. 6. and the word of God to that.

חוף, A ſea-port, where ſhips ride under *cover* from the winds, Deut. i. 7. Joſh. ix. 1. the ſea-coaſt, or land hanging over the ſea.

חפן, A noun, with the formative *nun.* It occurs only in the plural—*vola*, the hollow of the graſp, or hand graſping. Exod. ix. 8. " take your *hands* full;" as much as the two hands together could hold, or *cover.*

חפן, To *be in hurry*, through *fear* or *haſte.* Deut. xx. 3. תחפנו " *and do* " *not tremble*;" marg. *make haſte.* Job xl. 18. " he will ſtop a river, לא יחפון *without* " *being in fear.*"

חפזון, *Haſte*, fright, or confuſion. Exod. xii. 11. " ye ſhall eat it *in haſte*;" as ready and eager to be going, as travellers to a better place.

חפץ, To *fancy*, and *delight in*, *any thing.* It " notes not the will, and the " election of the will, ſo much as the com- " placency and delight of the heart." Leigh. Gen. xxxiv. 19. " becauſe he *de-* " *lighted* in Jacob's daughter." 1 Sam. xv. 22. " Hath the Lord החפץ *the delight* in " burnt-offerings and ſacrifices, as in obey- " ing the voice of the Lord?" They were to teach humility and obedience, not to be ſet up in their room. 1 Sam. xxviii. 9. " with a perfect heart, and בנפש חפצה *with* " *a free will*;" which gives the idea of the word, and ſhews wherein it differs from other words for *loving.* Job xl. 12. הפץ " *Will he wag* his tail, which is as cedar? Will he fawn upon thee, as a dog does and wag his tail? To court favour, or to pleaſe, as a dog does by his tail, is beautifully expreſſed by the word. And here is applied to ſomething external; as it

Pro

Prov. xxxi. 13. to the nimble motion of the fingers in ſpinning; the *freeneſs* and *willingneſs* of their motion.

חפץ and מחפץ, *Delight*, *freeneſs*, or *willingneſs*. Job. xxxi. 16. "if I have with-held *the deſire* of the poor." Prov. iii. 15. "all חפציך *the things thou canſt deſire*." xxxi. 13. "She ſeeketh wool and flax, and worketh בחפץ *with the nimbleneſs* of her hands." Eccleſ. v. 6. "wonder not at חפץ *the fancy*."

חפר, To *ſearch into*, *diſcover*, *lay open*, by *clearing out*, or removing, what covered or concealed any thing. Gen. xxi. 30. "*I digged* this well." But it is not the *digging* merely; for, Deut. i. 22. "*they ſhall ſearch us out* the land." And, Pſal. xvii. 16. כרה "*he hath digged* a pit, ויחפרהו "*and cleared it out*." To dig into the ground, is to ſearch into it. Job xi. 18. וחפרת "yea, *thou ſhalt find out* [ſo, be convinced] "that thou mayſt take thy reſt in ſafety." It is applied to the mind, and rendered *ſhame*. Our word *expoſe* is its true conſtruction. Pſal. xxxiv. 6. "their faces לא חפרו *were not aſhamed*;" expoſed, made to bluſh, and diſcover a ſenſe of ſhame and confuſion. Prov. xiii. 5. "a wicked man is loathſome, and יחפיר "*cometh to ſhame*;" is expoſed. Iſai. xxiv. 23. "the moon *ſhall be confounded*;" conſidered as a god or goddeſs, and not able to defend its votaries.

חפרפרות, Iſai. ii. 20. "in that day ſhall a man caſt his idols—to חפרפרות *the moles* and the bats." A mole is a moſt ſurpriſing quick digger. But the text ſpeaks of ſuch holes or by-places, as lumber is caſt into;—and it ſeems a general word for the creeping vermin, rats and mice, that live in ſuch holes.

חפש, To *ſtrip*, *free*, *clear*, from any let or incumbrance; ſo, *ſearch*, *examine into*. 1 Sam. xxviii. 8. "and Saul יתחפש (not *diſguiſed*, but] "*ſtript himſelf*, and put on other raiment." 1 K. xx. 38. "and *he ſtript himſelf*, ſc. of his prophetic dreſs, with duſt upon his eyes." Job xxx. 18. "with great force muſt my cloaths *be* "*ſtript off*." They ſtuck to his fleſh, and ſet in, as on all ſores. Pſal. lxiv. 7. "*They* "*ſearch out* iniquities, they make *a moſt* "*diligent ſearch*;" hunt after occaſions to do wickedneſs. lxxvii. 7. "my ſpirit יחפש "*made ſearch*;" ſhall conſider, reflect deeply, *inquire* into my actions.

חפש and חפשה, *Freedom*, *liberty*. Lev. xix. 20. "*liberty* hath not been given her." Ezek. xxvii. 20. בגדי חפש "*looſe garments* "for riding."

חפשי, *Free*, *diſengaged*. Exod. xxi. 2. "in the ſeventh he ſhall go out לחפשי "*free*." Pſal. lxxxviii. 6. במתים חפשי "*free* among the dead;" diſmiſſed, or releaſed from life.

חפשית. 2 K. xv. 5. "he dwelt in the "houſe החפשית *of retirement*," from all buſineſs;—*retiring-houſe*.

חצב, To *hew* wood or ſtone; including the cutting down of a tree, or digging the ſtone from the quarry—for both is *hewing* ſtill. Deut. vi. 11. "and "ciſterns חצובים *hewed out*, which thou "חצבת *hewedſt* not." viii. 9. "of whoſe "mountains *thou mayſt cut out* braſs." The ore is, properly ſpeaking, hewed or cut out of the rock. Job xix. 24. "that *they might* "*be hewen*, or *cut out*, in a ſtone for ever;" as a device is in a ſeal, or precious ſtone, for a memorandum. Pſal. xxix. 7. "the voice "of the Lord [thunder] *cutteth out* flames "of fire;" flaſhes of lightning. Iſai. xxii. 16. "*thou haſt hewed* thee out a ſepulchre "here, חצב ימרום *high vaults*, or *deep pits*, "for his burial-place." li. 1. "look to the "rock *ye were hewen out of*;" whence the materials, they were made of, were dug—the block ye were chips of, as we ſay. Ver. 11. "who *cuttedſt through* רהב the deep," or ſea. גזז is to *cut ſmooth*: this, to *cut rough*.

חצה and חצץ, To *part*, or *divide aſunder*, whether into equal or unequal parts. Gen. xxxiii. 1. "and יחץ *he divided* "the children unto Leah and unto Rachel, "and unto the two handmaids." Jud.

vii. 16. " *divided* the three hundred men " into three companies." Job xxi. 21. " the number of his months חצצו *ſhall be* " *cut off*;" ended before their full tale. Pſal. lv. 24. לא יחצו " *ſhall not have half* " of their days." Iſai. xxx. 28. יחצה " *ſhall* " *reach to the midſt* of the neck." 2 K. ii. 8. " the waters *were divided* hither and " thither."

חץ, חצי, and חצין, An *arrow*; from cutting and dividing the air. And it is uſed for the handle or wood-part of a ſpear. Mr. Parkhurſt: " from being forcibly *ſeparated* " from the bow." The word ſignifies *a diviſion*, or what *is divided, a piece*. And we uſe the word *piece* for a gun; and, more generally, for a *dividuum quid*. Gen. xlix. 23. בעלי חצים " *the archers* ſhall ſorely " grieve him." Joſeph had the primogeniture, and mount Ephraim was, for many years, what mount Sion was afterwards; and *archers* means the enemy of the church in general. Deut. xxxii. 23. " *mine ar-* " *rows* ſhall devour them." Ver. 42. " make " *mine arrows* drunk with blood." Jud. v. 11. " from the noiſe of *the archers* [or from the arrows] " in the places of draw- " ing water;" out of the reach of the noiſe of war and of the arrow, in places under ground, in pits and caves, did they diſtribute the righteous laws of God to his people. 1 Sam. xvii. 7. " and חץ *the ſtaff* " of his ſpear;" the handle or ſhaft, which was arrow-ſhaped. 2 Sam. xxii. 15. lightnings are God's *arrows*. Zech. ix. 14. " his " *arrows* ſhall go forth as lightning." Pſal. lxxvii. 18. חצציך " *thine arrows* went " abroad." Prov. xxx. 27. " The locuſts " have no king; yet go they forth חצין כלו " all of them *an arrow*;" or arrow-wiſe— in a body in that ſhape, to cut the air the better, and fly lik an arrow along.

חצה, חצי, מחצה, and מחצית, A *part*, *diviſion*; *half*; *more or leſs than half*. Exod. xi. 4. כחצת " *about the middle* of the night." xxiv. 6. " Moſes took חצי *half* the blood." Job xxxiv. 20. " the people ſhall be diſ- " turbed חצות לילה at *midnight* [in the hours of the night] " and paſs away;" imperceptible ruin ſhall come upon them, at times, and by means, they ſee and ſuſpect nothing of. Joſh. x. 13. " the ſun, or " ſolar light, stood בחצי *in the midſt* of " heaven;" *i. e.* at the edge of the horizon, where the heavens divide into the upper and lower hemiſpheres. Pſal. cxix. 62. חצות לילה " *at midnight* I will riſe;" *in the diviſions*, or *hours*, of the night. The word is plural;—we ſay, *in the night-time*.

חצין, *Grit*, or *gravel*. Prov. xx. 17. Lam. iii. 16. from its ſplitting and dividing ſo diſagreeably between the teeth, and grating, and hurting, and *ſplintering* the teeth.

חצן, A noun with the formative *nun*, the *lap*; where the body *divides*. Neh. v. 13. " I ſhook *my lap*." Iſai. xlix. 22. " they " ſhall bring thy ſons בחצן *in the lap*."

חוץ, A *ſtreet*, and *without*. It is a *diviſion*, what is *divided*. A city is divided into many diviſions, and into ſtreets, lanes, allies. And that which is divided from us, is *without* us—in another part or diviſion. Gen. vi. 14. " within and *without* with " pitch;" the in-*ſide* and out-*ſide* are *divided* from each other. xv. 5. " he brought " him החוצה *forth abroad*." It is applied to any thing without doors. Deut. xxv. 5. " the wife of the dead ſhall not marry " חוצה *without* unto a ſtranger." 2 Sam. i. 20. " tell it not בחוצת *in the ſtreets* of " Aſcalon." " Thou ſhalt make thee חצות [without the participial *vau*] " *ſtreets* in " Damaſcus." Job v. 10. " who giveth " rain upon the earth, and ſendeth waters " על פני חוצות *upon the fields*;" the ſeveral *diviſions* of the earth. It is divided into hills, vallies, plains; wood-ground, corn and meadow grounds: and פני חוצות equivalent to ſaying, its whole ſurface. xviii. 17. " his remembrance ſhall perish " from the earth, and he ſhall have no " name על פני חוץ upon [or above] ground." Prov. viii. 26. " he had not yet made the " earth, nor חוצות *the fields*;" or diviſions

before ſpoke of. Iſai. xxxiii. 7. " ſhall cry " חצה *without*."

חיצון, Adjective, *outward*.

חיץ, Once, Ezek. xiii. 10. a wall, a *partition*.

חצר, A *tube* or *pipe*, or what is like a pipe or hollow tube. *Graſs*, moſt eminently, and there is ſome garden eſculent ſo named, Num. xi. 5. rendered *leeks*; perhaps *aſparagus*, or ſomething of that kind. Gen. xxv. 16. " theſe are their " names בחצרותם *by their towns*; *villages* in other places—and diſtinguiſhed from towns, Exod. viii. 13. " out of the houſes, " out of the *villages*, and out of the fields." xvii. 9. " thou ſhalt make the *court* of the " tabernacle;" which was round about the tabernacle. *Villages* might be ſo called, being cottages, or ſingle low houſes, with *courts* or *gates*, incloſures, for their cattle about them; the farm-houſe being named from its *court* or *yard*. The court of the tabernacle was for the people to meet in for prayers and inſtruction, hung round with curtains embroidered with Cherubs. Lev. xv. 31. " but the houſes החצרים *of the* " *villages*, which have no wall round them, " ſhall be counted as the fields of the country; they may be redeemed." 1 K. vi. 36. " he built the inner *court* with " three rows of hewn ſtone, and a row of " cedar-beams;" upon them. Pſal. c. 4. " Go into *his courts* with praiſe." Zech. iii. 7. " thou ſhalt alſo judge my houſe, " and ſhalt alſo keep my *courts*;" and order the affairs tranſacted there.

חציר, *Graſs*; from its *tubular* ſtructure. Num. xi. 5. " *leeks*;" ſome garden eſculent. 2 K. xix. 26. " as *the graſs* on the " houſe-tops." Pſal. civ. 14. " he cauſeth " *the graſs* to grow for the cattle."

חצוצרה and חצצרה, A *trumpet*. Num. x. 2. " Make thee two *trumpets* of ſilver;" " call the aſſembly, and ſound a march " with, ver. 2. and ver. 9. upon going out to war. Ver. 10. on the ſolemn days, over " the ſacrifices, for *a memorial*. It was ma- " king proclamation in the moſt grand and loudeſt manner, of their acting, on the ſeveral occaſions, in the name of God, and triumphing in it. See Mr. Hutchinſon on the word.

חק and חקק, " inſculpere, ſeu in- " cidere lapidi." Leigh. To *engrave*, or *make marks*; and, thence, what is ordered, appointed, conſtituted, decreed, *marked out*. It is equivalent to writing, Iſai. xxx. 8. " write it then on a table, and חקה *note it* " in a book." xlix. 16. " behold, חקותיך *I* " *have graven thee* upon my hands." Jud. v. 26. " ſhe ſmote Siſera, מחקה bruiſing, " or *indenting*, his head, and penetrating " through his temple." We render it *ſmote off*, without any foundation. Job xiii. 27. " thou watcheſt all my paths; תתחקה [we render it] " *thou ſetteſt a print*." But the verb is in hithp. and feminine, either uſed impersonally, a *print is made*; or, if it refer to the gyve or fetter, ſee Mr. Parkhurſt, it is the fetter-rings, and enters into his fleſh, and ſo *imprints itſelf* there. The *roots of the feet* ſeems to mean, the ſteps or marks the feet make on the ground; and the metaphor taken from the hunter, who ſets a mark, where he traces the foot of his game. But the word does not ſignify to *incloſe*, but *indent*. xix. 23. " Oh that " my words — ויחקו and *that they were* " *printed* in a book." There was no writing at that time, but with the graver's tool, in cypher, with an iron pen; ſoftening the ſtone, as they do now with lead, to make it take the impreſſion the eaſier. Ezek. iv. 1. " *pourtray* upon it the city."

חק, Pl. in ים and ות, a *ſtatute*, *inſtitution*, law, or commandment, but, etymologically, a *decree*; and is uſed for the religious rites and duties, that were *decreed*, or *marked out*, to be obſerved, as we uſe *Scriptures* for the ſacred writings—but ſignifies any ſet or appointed duty, taſk, or portion. Gen. xlvii. 22. " the prieſts had " חק *a portion* from Pharaoh; and did eat " חקם *their portion*." Exod. v. 14. " Why " have ye not finiſhed חקכם *your taſk?*" Jud. v. 15. " for the diviſions of Reuben

" there were great חקקי *thoughts*, marg. " *impreſſions*, of heart;" great grief, or cuttings to the heart. The private quarrels and diviſions of Reuben, when they ſhould have joined againſt the common enemy, made a great *impreſſion* on their heart. Iſai. x. 1. " that *decree* unrighteous *decrees*."

מחקה, *Engraving*, *carving*, figures carved, or cut in. 1 K. vi. 35. " filling up " מחקה *the carved work*." He inlaid the double Cherubs, and palm-trees in bloom, all of gold, in the doors of the temple—Chriſt being the door. Ezek. viii. 10. " every form—מחקה *pourtrayed* upon the wall round about." Theſe texts ſhew the radical meaning of the word, and ideal difference from other equivalent words.

מחקק, The *law-maker*, and the *enſign* of his power. Gen. xlix. 10. " The ſcepter " ſhall not depart from Judah, nor מחקק " *the ſtaff*, or enſign of power, from be- " tween his feet, till Shiloh come." Judah was to continue a tribe, and have a form of government, when Chriſt came, which none of the reſt had. The judge, whilſt he ſits in court, reſts his hands upon the ſtaff or ſcepter, ſitting with it between his feet. It deſcribes the judge on the bench, and is beautifully pictureſque. Num. xxi. 18. " The princes digged the well, the " nobles of the people digged it במקק " במשענתם *with the enſign of power, with* " *their ſtaves*." Each head of a tribe had a rod or ſtaff, which he carried in his hand. With theſe they made way for the water to run, when Moſes and Aaron had ſmitten the rock, and the waters guſhed out. It was משען *what the hand leaned on*, and the enſign of power both. Deut. xxxiii. 21. " he ſhall provide a firſt part for himſelf; " for there ſhall be חלקת מחקק ספון *an in-* " *heritance of the covered ſcepter*." *Gad* was a frontier-tribe, eaſtward againſt the Syrians, and their moſt dangerous enemies. Of this tribe it is ſaid, that it ſhould have a chief ſhare in the ruling power; and יתא *ſhould ſet bounds to*, or rule over, the heads of the people, adminiſtring the juſtice of the Lord, and his judgments with Iſrael, on mount Gilead. Within the tribe of Gad were *Miſpeh*, and *Mahanaim*, and *Ramoth*, cities of refuge, and of the prieſts; and, of courſe, like the other cities of refuge, were the ſeats of law and juſtice. See Gilead, Jer. xxii. 6. l. 19. and Jud. xi. and xx. and 1 Sam. vii. 16. See ספן.

חוקק, As well as מחקק, the *law-makers*, ſay ſome, or executors of it.—*Scribes* rather, as *Pagnine*.

חק, חוק, and חיק, The *boſom*; either from the *form* within or without, or, perhaps, from both. It is the *indented*, or fore part of the breaſt, from the throat to the pit of the ſtomach. Exod. iv. 6. " Put now thine " hand into *thy boſom*." Prov. xvi. 33. " The lot is caſt into *the lap*;" *i. e.* boſom, or midſt of the veſſel, it is caſt into; as the midſt of the chariot is called its *boſom*, 1 K. xxii. 35. " the blood run out of the wound " into חיק *the midſt* of the chariot." We call it *the bed* of a waggon, or chariot; and, Ezek. xliii. 13. *the bed* of the altar, rendered *bottom*—whereas it is *the top*, or cavity where the braſs grate was, and where the wood was laid.

חקר, The *retired*, or *inmoſt* part of any thing. As a verb, to *ſearch thoroughly into*, to *examine to the bottom*. Deut. xiii. 14. " thou ſhalt inquire and חקרת *make* " *ſearch*." 1 Sam. xx. 12. " when אחקר " *have ſounded* my father." Job xxviii. 3. " He ſet bounds to the darkneſs [ſc. the outer darkneſs at the verge of this ſyſtem] " and חקר *ſearcheth* through the covering " over all." God made the outer darkneſs, and knows the extent of it; and, of courſe, it is no darkneſs to him. Prov. xxv. 2. " It " is the glory of God to conceal a thing [his ways are unſearchable]: " but the " glory of kings to *ſearch* a matter *to the* " *bottom*;" which implies diſcovering of it. Ver. 3. " the heart of kings אין חקר " *not*, or *ought not to be*, *ſearched out*;" being a great point of wiſdom to keep their own counſel.

חקר and מחקר, A *ſearching out*, or part or thing to be ſearched into. Job. xxxviii. 16. "Haſt thou entered into the ſprings of "the ſea: or haſt thou walked בחקר *in the* "*ſecret part*, or *receſs*, of the deep?" Pſal. xcv. 4. "in whoſe hands are מחקרי *the deep* "*places* of the earth;" the moſt retired parts of the earth, the cracks in the ſhell, great and ſmall, and the abyſs within, are under his rule. cxlv. 3. "of his greatneſs "אין חקר *there is no ſearching out.*" Jud. v. 16. "for the diviſions of Reuben were "there great חקרי לב thoughts that went to "the bottom of the heart;" thoroughly affected it—deep concern. The ſame as חקקי לב, ver. 15. impreſſions made on the heart.

חר or חרה, and the double words חרר and חרחר, To *heat*, *kindle*, *burn inward*; ſo, *dry up*; burn into holes, as fire does what it burns within. And it is applied to the heat of anger, the ſeat or outlet of which is the noſe. To *be incenſed*, is the Hebrew phraſe. Job xxx. 30. "my bones "חרה *are burnt* with heat." Pſal. lxix. 4. "my throat נחר *is burnt*, or dried up, with "heat." Iſai. xxiv. 6. "the inhabitants of "the earth חרו *are burned*;" or dried up with heat within. Jer. vi. 29. "*burnt out* "with blowing duſt waſted by the fire." Ezek. xv. 4. "the middle of it נחר *is* "*burnt*." xxiv. 11. "ſet it empty upon "the coals, that the braſs of it may be hot, "and חרה *burn*." Gen. xxx. 2. "Jacob's "anger יחר *was kindled*." 1 Sam. xv. 11. ויחר לשמואל "and Samuel *was heated*." Grief heats within, as well as anger; as will alſo wonder and ſurprize, and fear too. —"Did not our hearts *burn* within us, "while he talked with us by the way, and "while he opened to us the Scriptures?" Luke xxiv. 32. So Samuel was not *angry* with God, or *incenſed* with anger, but grief; as David alſo was, 2 Sam. vi. 8. with grief and fright at God's wrath upon Uzzah. Neh. iii. 20. "Baruch the ſon of Zabbai "חרה *earneſtly* repaired the other piece;" was hot or eager. Hab. iii. 8. "Was Je-"hovah חרה *diſpleaſed*, or incenſed, againſt "the rivers?" Pſal. xxxvii. 8. אל תתחר "*heat not thyſelf* however not to ſin;" *be ye angry, and ſin not*. But, ver. 1. אל תתחר "*fret not thyſelf*, becauſe of evil doers." Iſai. xxix. 22. "neither ſhall his face now "יחורו *wax pale*;" burn; *ſhame* heats, as well as anger—and the whole face *burns*, on the ſudden emotion. Jer. xii. 5. "if "thou haſt run with the foot, and they "have wearied thee, how תתחרה *canſt* "*thou heat thyſelf* with the horſe?" rouſe up thyſelf. Deſire and emulation *kindle*, or burn, in the heart. xxii. 15. "Shalt thou "reign becauſe thou מתחרה *diſdaineſt* ce-"dar?" art diſpleaſed at it, and buildeſt with ſtone.

חר and חור, A *hole*—"properly, through "which the *white light* appears." Parkhurſt. What is *hot* or burning, is full of holes and cracks. Iſai. xix. 9. may be *net-work*, from the context. 1 Sam. xiv. 11. "come forth out of החרים *the holes*, or "cracks, where they had hid." 2 K. xii. 9. "and bored חר *a hole* in the lid." Job xxx. 6. "*holes* in the ground, and in "rocks;" heat-cracks, which heat makes. 2 K. xviii. 27. "to eat חריהם their own "dung;" from its hot burning nature, Parkhurſt;—*foramine egeſtum*, others. Not improper either way: but Mr. Parkhurſt's is extremely proper.

חרים and חורים, whence perhaps *herus*, and our word *hero*;—whether it mean *togati*, from the gown being *white*; or from its being *net* or *eyelet*-work, as Joſeph, Gen. xli. 42. had שש *white linen*, and Mordecai, Eſth. viii. 15. was cloathed in royal apparel of חור;—or they are named from their office, to excite, ſtir up, kindle emulation, ſo inſtructors;—or they are ſo called in oppoſition to חשכים *dark obſcure* men; theſe, *bright illuſtrious* ones, Qu. See 1 K. xxi. 8, 11. Jer. xxxix. 6. "and all חרו *the* "*nobles* of Judah;" where one would take it for a general term, like *optimates*, or the better ſort. Eccleſ. x. 17. בן חורים "*a ſon* "*of nobles*," is one who keeps company only;

only with the *better ſort*, not mean baſe fellows.

חרי, Any thing *hot*. Gen. xl. 16. "three "סלי חרי [not *white*, but] *baſkets of paſtery*: "and in the upper baſket was all manner "of bake-meats;" which riſes and puffs up by *heat*. LXX. χονδρίλων.

חרי, חרן, and חרון, *Heat*; *anger*; though not confined to the heat from that paſſion only. Exod. xi. 8. "he went out from "Pharaoh בחרי אף *in heat of anger*." Num. xxv. 4. חרון אף "*the fierce anger*." Pſal. lviii. 10. "as *live fleſh*, as חרון *what is hot*, "or heated, ſo ישערנו he ſhall make him to "ſhake, or tremble." lxxxviii. 17. חרוניך "*thy fierce wrath*."

חרר occurs only once—חררים, Jer. xvii. 6. "*parched* places;" as the verb is uſed. Job xxx. 30. "my bones *are burnt* with "heat."

חרחר, As a verb once, Prov. xxvi. 21. "*to kindle* debate." As a noun, Deut. xxviii. 22. "the Lord ſhall ſmite thee "—with an inflammation, and with *ex*-"*treme burning*."

חריונים, 2 K. vi. 15. by derivation, *pigeons dung*;" the name of a kind of pulſe or vetches, which the Arabs to this day call ſo. See Mr. Parkhurſt.

חרות, in the deſcription of the firſt writing on ſtone, may be of this root. Exod. xxxii. 16. "the tables were written on "both their ſides, on the one ſide and on "the other were they written—the wri-"ting was the writing of God, חרות *gra*-"*ven* [ſuppoſe we render it,] *burnt* into "the tables;" the letters being wrote with a pen of fire.

חרא occurs Iſai. xxxvi. 12. for which, in the parallel place, 2 K. xviii. 27. is חריהם "*their own dung*:" whether it was the Syriac pronunciation, or another word uſed as equivalent. תחרא is ſome kind of armour, Exod. xxviii. 32. and xxxix. 23. *habergeon*, a coat of mail;—whether any real or fancied likeneſs, betwixt the *anus* and the hole of the coat of mail, gave a decent name to *the dung*.

This and חרה are different roots; and מחראות, 2 K. x. 27. may be a place for the coats of mail to be made and kept in.

חרב is a general word, *Deſtruction*, *waſting*, or *deſolation*; a *drought*. And it is applied to any thing *dry*, or exhauſted. Gen. viii. 13. "the waters חרבו *were* "*dried away*." Jud. vi. 37. "if dew be on "the fleece, and חרב *it be dry* on all the "earth." xvi. 7. "green withs, that never "חרבו *were dried*." 2 K. xix. 17. "the "Kings of Aſſyria החריבו *have deſtroyed*, "laid waſte, the nations and their lands." Ver. 24. "with the ſole of my feet אחרב "*have I dried up* all the rivers." Iſai. xxxiv. 10. "it *ſhall lie waſte*, none ſhall paſs "through it for ever." Iſai. xix. 5. "the "river יחרב *ſhall be waſted*, and [as a conſequence] יבש *it ſhall be dry*." li. 10. "Art "not thou it, which dried the ſea," at the exodus; and can deſtroy any ſea of troubles, that may threaten his people.

חרב, *Drought*, *waſting*, *ſword*. It is a ſword in too many places to cite; but not in ſome, where it is ſo conſtrued. And, perhaps, a ſword was named ſo from its ſhape, as well as uſe, waſting, or diminiſhing by degrees, till it end in a very ſmall ſharp point, or thin edge. Joſh. v. 2. "make "thee חרבות צרים *knives of flint*;" or of *thin* edges—to circumciſe with. Exod. iv. 25. "Zipporah took צר *a ſharp ſtone*, "marg. *knife*, and cut off the foreſkin of "her ſon." There is nothing for *ſharp*, if צר be *ſtone*; but צר is *ſharp*, and *knife* implied. Pſal. lxxxix. 44. צור "*the edge* "חרבו of his ſword." Gen. iii. *ult.* is a very important text:—"he placed at the "eaſt of, or before, the garden of Eden "Cherubs [two upon an ark] and the להט "החרב *flaming*, *drying*, *ſcorching matter* [ſc. of the heavens, *i. e.* fire] "המתהפכת *rolling* "*in upon itſelf*." The air, in the condition here deſcribed, is fire; and fire the ſimilitude of the divine glory. See Exod. xxiv. 17. Ezek. i. 4. And this was the ark and Cherubs in the chariot of glory; as placed in the Holy of Holies, and for the

ſame

ſame intent. This fire, when in a cloud, called the chariot of God, is *the ſword* of the Lord, Iſai. xxxiv. 5. " my *ſword* ſhall " be bathed in the heavens." 2 Pet. iii. 16. " the elements ſhall melt with *fervent* " *heat*." Zech. xi. 17. xiii. 7. *& alibi*.

חרבה and חרבן, *Nouns, dry ground, dry-neſs*, drought, deſolation.

חרג, Once, Pſal. xviii. 46. to *tremble* or *quiver*; for which, 2 Sam. xxii. 46. is יחגרו.

חרגל, Once, Lev. xi. 22. ſome ſpecies of the flying reptile, that goes upon all four, which hath *not* כרעים *benders*, legs that *bend* for ſtooping to the ground, above his feet, to jump upon the ground, as the toad hath. See ver. 21. which we render *have*, inſtead of *have not*, legs. It is conſtrued *ophiomachus*, Eng. the *beetle*;—perhaps the *adder-ſpear*, which is very remarkable for its tremulous motion; and is alſo גל *a circulator*; and a ſpecies of ארבה, that breeds and lurks in *crevices*. There are ſeveral ſorts and ſizes of them. The body is long, like a caterpillar's; wings tremulous and glittering; long and thin, tranſparent, and ſhaped like the blade of a knife. They lodge their eggs in froth, in graſs and other herbs, at the knots of the ſhoots, and hence come graſhoppers.

חרד, To *tremble* or *flutter*, as the heart in a fright, or through care and ſolicitude; or ground in an earthquake. Exod. xix. 18. " the whole mountain יחרד *quaked* " greatly." 1 Sam. iv. 13. " his heart was " *trembling* for the ark of God." xiv. 15. " a *panic*, or trembling, from God." Prov. xxix. 25. חרדת " *the fearing* of man will " prove a ſnare." This fluttering of the heart is very ſtrong after a hurry; and remarkably ſo in birds, on flying.—Thence *the haſte* of the return of Iſrael to their own land, is expreſſed by this word, Hoſ. xi. 10. " the children חרדו *ſhall hurry* from the " weſt; יחרדו *they ſhall flutter*, or *hurry*, as " a bird, from Egypt; and as a pigeon [which is remarkable for its ſpeed, and the fluttering it makes] " from Aſſyria." The verſions have, none of them hit the ſenſe of the paſſage, but the *Vulgate*.

חרוז, Once, Cant. i. 10. rendered *chains* —perhaps compounded of חר and רז; and mean the thin gauze net-work worn for ornament, as well as defence from flies in hot countries, both by man and horſe. " I " have compared thee, O my love, to סוסתי " the horſes of Pharaoh's chariots: thy " cheeks are comely with תורים—; thy " neck with חרוזים—."

חרט, Conſtrued *bags*, and *criſpin pins*; and a graving-tool, or pen, *ſtylus*. It occurs only as a noun. Exod. xxxii. 4. " faſhioned it with חרט *a graving-tool*." Iſai. viii 1. " write on it with a *pen*." 2 K. v. 23. " bound two talents בשני חרטים *in* " *two bags*." It muſt mean the *pen*, or *ſtylus*, in Iſaiah; and may ſuch a *caſe* [like a pen in ſhape, as we put counters in] to put money in, 2 K. v. above, and not *bags*.

חריט is reckoned among the other trinkets in the dreſs of women, Iſai. iii. 22. " the *gloves*, and חריטים *the criſping-pins*;" perhaps *muffs*, which are *caſes* for the hands.

חרטם, *Magician*. They were *religious*, of what particular ſort or buſineſs, does not appear. Pharaoh, Gen. xli. conſults them, and all the wiſe men of Egypt, about his dream. Nebuchadnezzar does the ſame, and they are named as the firſt in rank. The etymology may be חרט and טמן, the *nun* dropt as in נתן and others, from their *inſpecting* and *forming* the ſacred images, and ſecret hieroglyphical writings. All nations had their oracles, and, no doubt, till they forſook Jehovah, had reſponſes from him; as alſo communication by dreams, as Laban, Pharaoh, and others. Theſe חרטמים might be the writers, keepers, and interpreters, of theſe *ſecrets* and *myſteries*—*ſecret penmen*, or *ſecretaries*. Hence the *Greek* χαραττω, from the uſe of the pen, to *engrave*, *make the marks* and *characters*.

חרך occurs twice. Prov. xii. 27. " The deceitful man לא יחרך *ſhall not roaſt* " his

" his prey;" or ſhall not enjoy what he gets unlawfully. And it ſeems to mean *roaſting* upon a grate or grid-iron; by Cant. ii. 9. " he looketh forth at the win-" dows, ſhewing himſelf מן החרכים from " the latteſs;" or lattice. To illuſtrate this, let me cite a paſſage from Dr. Shaw, Travels, Edit. i. p. 273. " Now the me-" thod of building, both in Barbary and " the Levant, ſeems to have continued the " ſame from the earlieſt ages, without the " leaſt alteration. Large doors, ſpacious " chambers, marble pavements, cloiſtered " courts, with fountains ſometimes playing " in the midſt, are certainly conveniences " very well adapted to the circumſtances of " theſe climates.—All the windows open " into private courts, if we except ſome-" times a latticed window, or balcony to-" wards the ſtreet.—The account we have " in the Second Book of Kings [ix. 30.] of " *Jezebel's painting her face, and tiring her* " *head, and looking out at a window*, upon " *Jehu's* public entrance into *Jezreel*, gives " us a lively idea of an eaſtern lady at one " of theſe ſolemnities." And ſo *the Beloved* ſhews himſelf from the latticed window, where ſhe gets a ſight of him.

חרל, Some weed, *nettle*, or *thiſtle*. Job xxx. 7. Prov. xxiv. 31. Zeph. ii. 9. " Moab " ſhall be as Sodom—ממשק חרול *over-run* " *with nettles*."

חרם, To *devote*; *bind by*, or *under* a *vow* or *curſe*; *anathematize*, as this word from τιθημι ſignifies. And to *treat as devoted*, is either to *deſtroy*, or *appropriate* to God, according to the ſubject. But the word doth not mean, but rather imply, *deſtruction* in it, in ſome caſes. Exod. xxii. 19. " He that ſacrifices " to the gods, יחרם *ſhall be utterly de-*" *ſtroyed*." Lev. xxvii. 28. " no חרם *de-*" *voted thing*, which a man יחרם *ſhall de-*" *vote* unto the Lord, of all that he hath, " of man or beaſt, or of the field of his " poſſeſſion, ſhall be ſold or redeemed. " Every *devoted thing* is moſt holy to the " Lord. Every *devoted one*, which *ſhall be* " *devoted* of man, ſhall not be redeemed: " he ſhall ſurely be put to death:"—not as a ſacrifice, as ſome have wickedly charged God with commanding; but as criminals too guilty to live. And, for diſobeying this command with regard to *Agag*, the wicked Amalekite Prince, *Saul* loſt his kingdom, 1 Sam. xv. and *Ahab* his life; and the people the kingdom, for ſparing *Benhadad* the man of God's curſe, 1 K. xx. 42. And the curſe will lay upon any other prince or people that ſay *God ſpeed* to thoſe, whom God hath curſed in *his word*; and ſhould make people conſider who are, and who are not under *God's curſe*, leſt that come upon them, which did upon both the kingdoms of Iſrael.

חרם, Lev. xxi. 18. rendered, *one that hath a flat noſe*, and *curtus membris*. It is the oppoſite of שרוע *ſuperfluous*, over-large; and, by ch. xxii. 23. is equivalent to קלוט *contracted*, or *drawn together*; *ſtinted*.

חרם is alſo ſome kind of *net* for fiſh, either *caſting-net* or *drag*; either of which indeed *binds up* the fiſh, as well as *contracts*, and *draws cloſe* together itſelf; and *devoting* is a *binding* by vow or curſe. Acts xxiii. 14. " We have *bound ourſelves* under " a great curſe." As a net is called a *caſter*, or *caſting*-net, from being caſt—ſo it is, I apprehend, here named from its contracting, drawing up cloſe, and incloſing and binding in the fiſh it is caſt over. Eccleſ. vii. 26. " a woman whoſe heart is ſnares " and חרמים *nets*." Ezek. xxvi. 5. " Tyrus " ſhall be a place for the ſpreading of *nets* " in the midſt of the ſea."

חרמש, Twice, Deut. xvi. 9. and xxiii. 25. a *ſickle*.

חרם, The *ſolar fire*. Jud. viii. 13. " *the ſun, i. e.* ſolar fire, *being on high*." So Mr. Parkhurſt. xiv. 18. " before it [ſo the place, or *impersonally*, as we ſay, *rains*; before, *it*] " was gone from being " החרסה *towards the ſun*." The final ה *local*. The fire, or orb of the ſun, does not move as שמש *its light* does. Job ix. " He hath commanded חרם *the ſolar fire*

and it ariſes not." They ſacrificed by fire o the fire; and even human ſacrifices, urning them alive. The gate that led to Gehenna, went by this name—that was he place for theſe infernal offerings. See er. xix 2—4. " and have filled this place with the blood of innocents." Iſai. xix. 8. " five [*i. e.* ſeveral] cities in the land of Egypt ſhall ſpeak the language of Canaan: one [*i. e.* any one, or each of hem] " ſhall be called the city of חרס the fire," or ſun; the fountain of light and glory. See Iſai. lx. 20. and Mal. iv. 2. & *libi.*

חרס, Deut. xxviii. 27. rendered *itch*; ome hot fiery humour breaking out in the kin.

חרף, To *expoſe*, in word or deed; eprive of honour or glory; to *reproach*. ev. xix. 20. is a text that gives a clear dea of what is meant by this word, though has been ſo much miſtaken: " whoever lieth carnally with a woman that is a bond-maid, נחרפת לאיש *that has been diſhonoured*, robbed of her honour, marg. *abuſed*, by any man, and not redeemed." Tamar calls the diſhonour done her, by his name, 2 Sam. xiii. 13. " and I, whither ſhall I cauſe חרפתי *my diſhonour* to go?" Jud. v. 18. " Zebulun was a people חרף נפשו *that expoſed their life*;" laid open to danger and hurt. viii. 15. " with whom ye *did upbraid me*;" treat me with diſhonour on their account. 1 Sam. vii. 10. " I *defy* the armies of Iſrael this day." 2 Sam. xxi. 21. " and when *he defied* Iſrael;" by reproachful words. xxiii. בחרפם *when they made a challenge* among the Philiſtines;" went down to them, nd challenged them upon the ſpot. 2 K. ix. 4. " hath ſent to *reproach* the living God;" to ſpeak contemptibly and ſlightly f. Pſal. xlii. 11. " mine enemies *reproach* me; while they ſay daily unto me, Where is thy God?"

חרפה, A *reproach*, *diſhonour done*; joind with ſhame, contempt, and ſynonymous words.

חרף, *Winter*, when every thing is ſtript of its honour; is naked and bare; is in a ſtate of *diſgrace* or *diſhonour*. It is plain, by Amos iii. 14, 15. that they had temples to theſe two conditions of the air, Winter and Summer: " I will viſit the altars of " Bethel—and I will ſmite בית החרף the " *Temple of Winter*, *with the Temple of* " *Summer*, and the houſes of ivory ſhall " periſh, and the great houſes ſhall periſh." Job xxix. 4. " as I was in the days חרפי *of* " *my youth*;" the time of life before the honours of the head and beard are grown; and when even the heir of all is in the ſtate of a ſervant, and without honour, and the reverence paid to more advanced years. A verb is formed from the noun *Winter*, Iſai. xviii. 6. to *winter*, or *ſpend the winter*. To *harp upon*, repeat in a teazing manner, ſeems to be from hence.

חרץ, To *chop*, *cut off ſhort*, *drop ſhort*, or *at once*; *decide*. It is applied to the tongue of a dog, when he ſnarls, and makes a quick haſty bite. Exod. xi. 7. " againſt any of the children of Iſrael ſhall " not a dog יחרץ *move* his tongue;" *dart*, or *puſh it* out. It is the *ſhort motion* of the tongue the word ſeems to refer to. Joſh. x. 21. " no man *moved* his tongue againſt " any of the children of Iſrael." We call it *ſnapping*, when we ſpeak ſhort and angry. 2 Sam. v. 24. " then תחרץ *thou* " *ſhalt beſtir thyſelf*;" *be quick* and *ſpeedy*. 1 K. xx. 40. " be it as thy judgment is; " thou חרצת *haſt decided* it."

חרוץ, *Acute*, ſharp, active, quick; *cut ſhort*. Lev. xxii. 22. " blind, or broken, or " חרוץ *maimed*;" *conciſum*, ſome part cut off, or ſhort. Job xiv. 5. " his days are *de*- " *termined*; the number of his months is " with thee." Prov. x. 4. " the hand of " the *diligent* maketh rich." xii. 24. " The " hand of the *diligent* ſhall bear rule: but " רמיה *the ſlothful* [or who works deceitfully, *i. e.* idly. See Jer. xlviii. 10.] " ſhall " be under tribute." It is oppoſed to *ſlothful* again, ch. xiii. 4. and, xxi. 5. diſtinguiſhed from אץ *haſty*, *precipitate*; this being *diligent*,

gent, *acute*, implying a kind of *quickneſs* that differs from *precipitancy*, as finiſhing a matter does from miſſing one's aim, thro' over-eagerneſs. The antitheſis is betwixt *diligence* and *haſtineſs*.

חרוץ and חריץ, Participial nouns, *deciſion*, or *cutting ſhort*; *an inſtrument* alſo to threſh corn with. Joel iii. 19. "in the val-"ley החרוץ *of deciſion*;" predicting ſo great a ſlaughter, that the valley ſhould be named from it. Iſai. xxviii. 27. "fitches "are not threſhed with חרוץ *what chops* "and cuts down." xli. 15. "a new מורג "חרוץ *ſharp threſhing inſtrument*, having "teeth;" or edges. It ſeems to have been a wheel with iron knobs, *condyli*, round its ring. Our waggon wheels are drove full of ſuch large-headed iron nails. And this was turned round upon the corn. See Mr. Parkhurſt. It was to beat or threſh with, and make the chaff, which incloſes the corn, let go its hold, as the flail does now. It is uſed for pieces of ſtone, or of any thing elſe. Job xli. 21. "ſharp ſtones are "under him: he ſpreadeth חרוץ *ſharp-*"*pointed things* for mire;" they hurt him no more than dirt—he maketh his bed upon them. It is uſed for *gold* in pieces, whether *natural* or *artificial*, Pſal. lxviii. 14. "her feathers with yellow *gold*;" ſpotted, of the colour and form of ſuch *ſmall maſſes*. Hence *carat* of gold.

חרץ and חריץ, 2 Sam. xii. 31. with 1 Chron. xx. 3. was ſome inſtrument, if one may gueſs from the context, that was uſed by the ſtone-cutter;—"and ישם *ſet* "or employed them at ſaws, and חרצי *har-*"*rows* of iron, and axes of iron;" what the ſtone-cutter, or carpenter, uſed to cut with. 1 Sam. xvii. 18. "carry theſe ten "חריצי החלב *cheeſes* to the captain of their "thouſand." *Exciſiones è lacte dicas*. Buxtorf.—*Pieces* of milk or cream.

נחרצה, Iſai. x. 23. and xxviii. 22. ſeems a *noun*, the ſame as חרוץ.

חרצן, With a formative *nun*. Num. vi. 4. חרצנים "the kernels of grapes;" *grape-ſtones*, from their ſhape, *acuminated or ſharp-pointed form*: which is the reaſon the word is uſed for thoſe inſtruments of iron, that were to *break into pieces*, or *pieces off*, and were formed, with proper *points*, for that purpoſe; and to *bits*, or *pieces*, of gold. Hence to *craze*, or to break.

חרצב, Twice, Pſal. lxxiii. 4. and Iſai. lviii. 6. a *knot*, the faſtening of a bond; a *tye*, *nexus*. It naturally divides itſelf into חרץ *a knob*, and צבה *to ſwell*. It is *metaphorical*, Pſal. lxxiii. 4. for difficulties that hamper and perplex: אין חרצבות למו "*they have no* "*knots* in their way; *their ſtrength is per-*"*fect and firm*." Iſai. lviii. 6. "to looſe "*the bands of wickedneſs*;" the ſame as, Acts viii. 23. "*the bonds of iniquity*;" the ties or knots of which are ſo hard to unlooſe, and get rid of; *evil habits*, which muſt be all changed; cords that muſt be untied.

חרק, To *grind*, or *gnaſh the teeth*, whether in pain, anger, or mockery. Hence *cark* and *creek*.

חרש, To be *loſt in thought*, in forming any thing in the brain, or with the hand, or any inſtrument; *tacitum cogitavit*—taking the idea from a workman, who, whilſt he is intent on his work, obſerves nothing that paſſes about him. חשב is to *inlay*, relating to any inwrought work, or figures: this, to *think*, or *make the form*. חק, any mark or indenture. Gen. xxiv. 21. "the man, wondering at her, מחריש *held* "*his peace*." Jud. xvi. 11. יתחרשו "*kept* "*themſelves ſtill* all night. Deut. xxii. 10. "Thou ſhalt not תחרש *plow* with an ox "and an aſs together." To *plow*, is to *draw the lines*, and *work* the ground, and *faſhion the face* of the field. In the ſame ſenſe it is applied to *working a ſtatue*, or *framing a diſh* or *platter*. And to plow with an ox and aſs, is to *yoke unequal things* together;—as thoſe do, who plow in the field of God with the light of Revelation, and darkneſs of Nature together; and that with as much judgment, as if a man, because he had got good eyes, ſhould pretend the light came from the earth, and not from

from heaven. Job iv. 8. " they that *plow* " iniquity, and ſow in wickedneſs, reap the " ſame." Pſal. cxxix. 3. חרשים חרשו " *the* " *plowers plowed* upon my back;" plowed iniquity, contrived miſchief. Prov. iii. 29. " *Deviſe* not evil againſt thy neighbour;" or, in the language of Job and the Pſalmiſt, *plow not evil upon his back*. Our verſion gives the true meaning, but loſes the proverb, or metaphor. Jer. xvii. 1. חרושה " *it* " *is graven* upon the table of their heart;" the form drawn upon it.

חרש, One *deaf, ſilent*, who neither hears, nor makes a noiſe. Lev. xix. 14. " thou " ſhalt not curſe *the deaf*;" take advantage of no man's weakneſs, or think, becauſe man cannot in ſome caſes, that God will not puniſh. 1 Sam. x. 27. " but he was " כמחרוש, marg. *as though he had been* " *deaf*." He that is deaf, is dumb of courſe. Pſal. xxxviii. 14. " I was כחרש *as a deaf* " *man* that heard not." And it is often uſed, verb and noun, to expreſs that *ſtillneſs*, and *want* of hearing, there is in ſilence and deafneſs;—the ſilence of thought.

חרש, *Workman, artificer, framer*, or *faſhioner*, whether in any metal, ſtone, wood, or the field; and *the thing ſo formed and faſhioned*, whether the field, image, veſſel, or tool; or any handy-craft, or head-craft. Gen. iv. 22. לטש " one who ſet an edge " on all חרש *tools* of braſs and iron." We have loſt the art of ſetting an edge on braſs; though we can harden iron, ſo as to make it capable of keeping an edge. Exod. xxviii. 23. חרש *engraver*, or *ſmith* in general, and חשב *an inlayer*, and רקם *embroiderer*. 1 Sam. xiii. 19. חרש " *ſmith*, leſt " they make ſwords or ſpears." Lev. vi. 28. " but כלי חרש the earthen veſſel, where- " in it is ſodden, ſhall be broken;" and ſo often for veſſels formed, by art, of clay. Job ii. 8. חרש " *a potſherd* to ſcrape him- " ſelf with." 2 Chron. xxvii. 4. בחרשים " *in the plowed grounds* [to defend them, perhaps, or for *ſmiths*] " he built caſtles " and towers;" or for *fortified works*. Mr. Parkhurſt. Iſai. xvii. 9. עזובת החרש " what " is left in the corn-ground;" ſc. the gleaning. Ezek. xxxi. 3. " and חרש *arti-* " *ficially*, or beautifully *formed*." Prov. xxvi. 23. " ſilver-droſs ſpread upon the " ſides of חרש *the coppel*, is warm lips, and " a bad heart." Eager and warm profeſſions, with a bad heart, are like the droſs on the ſides of a coppel, or crucible, where the metal is ſubſided, and only the droſs adheres to the ſides, in a frothy ſcum called *litharge*. The compariſon is exact and beautiful:—there is the appearance of ſilver, and nothing more.

חריש, *Plowing*. Gen. xlv. 6. *& alibi*, with reſpect to the *forming* the ſurface of the ground. We call it *laying the ground*. *Thinking, forming* in the mind, is a *ſilent* operation; and *deafneſs*, beſides the natural conſequence of being dumb, is a *ſilence* to the *deaf*—he hears no noiſe.

חרשה, The name of a place, or a fortification; but arbitrarily rendered *wood*, 1 Sam. xxiii. 15. *& ſeq.* a ſtrong place made by art in the rocks, as appears by the context.

חרישית, Jonah iv. 8. " God prepared " חרישית *a vehement* eaſt-wind [an eaſt-wind with a *ſtillneſs* in the air] " and *the* " *ſun beat upon the head of Jonah*;" with redoubled force.

מחרשה is *the plough-ſhare* and *graving-tool* for the ſmith. 1 Sam. xiii. 20. " there " was no חרש *ſmith* found throughout all " the land of Iſrael—the Iſraelites went " down to *ſharpen* [or harden the edge] " every man מחרשתו *his ſhare*, and his coul- " ter, and his ax, and מחרשתו *his mat-* " *tock*." It is a tool to faſhion and form ſomething with; a *plough-ſhare* in the firſt part of the verſe, and *graving-tool, chizel*, or ſomething of that kind, in the latter part; and both together in the beginning of the next verſe 21. " yet they had a file למחרשות " *for the* [above] *working-tools*." And לטש, rendered *ſharpen*, means more than barely *ſharpening, viz.* the hardening, and making them capable of keeping an edge, which they would not let them have a ſmith

to do for them; though they had a file to ſharpen them, when they had made them for them. Hence ſome fetch χαραϛω.

חרות, Exod. xxxii. 16. *graven*. See in חר *crack* or *hole*.

חש, or חשה with a mutable ה, ſeems to carry its ſenſe in its ſound—*huſh*, the noiſe we make when *hurrying on*, and almoſt out of breath; or when we *bid ſilence*. And this gives us plainly the ſound of the two letters ח and ש. We ſay *hſh* without a vowel. " 1 K. xxii. 3. Eccleſ. " iii. 7. *metaphoricè, et voce dilatatâ, pro* " quieſcere, ceſſare, *ſumitur*." Leigh. Num. xxxii. 17. " we will be equipt, חשים *in* " *diligence and haſte*, before the children of " Iſrael." 1 Sam. xx. 38. חושה " *haſte*, " ſtay not." Job xxxi. 5. " if my foot תחש " *hath haſted* to deceit." Eccleſ. ii. 25. " *who can eat* [hath better opportunity to gratify himſelf] " or *who elſe* יחוש *can* " *haſten* [be more diligent] *than I?*" Iſai. v. 19. " That ſay, Let him make ſpeed, " and *haſten* his work;" attend it with diligence. xxviii. 16. " he that believeth, " לא יחיש *ſhall not be haſtened*;" or put in a hurry, or *confuſion*, as under other words that ſignify *haſte*. lvii. 11. " Have I not " מחשה *held my peace*, been huſh, even for " time out of mind?" lxv. 6. לא אחשה " *I will not keep ſilence*;" or, be ſtill.

חוש or חושי, A noun, Job xx. 2. " and " becauſe of חושי בי *the hurry it puts me* " *into*." When we are in a hurry of ſpirits, or very eager, the breath is affected as if we held it for ſilence.

חשש, *Chaff*;—I ſuppoſe, from its lightneſs, and *hurrying on without noiſe*. Nothing is ſo eaſily hurried on, and without the leaſt noiſe. To *conceive chaff, and bring forth ſtubble*, Iſai. xxxiii. 11. is doing works that cannot ſtand the trial, any more than chaff and ſtubble can the fire, as it follows —*your breath ſhall be a fire that ſhall devour you*. And to this alludes 1 Cor. iii. 12. " the " fire ſhall try every man's work, of what " ſort it is."

חשן. The *breaſt-plate* of the High Prieſt is by ſome aſſigned to this root, which, grammatically, it may be of, a noun with a formative *nun*—" as implying *a ſilent oracle* " to be ſeen on the breaſt of the High " Prieſt, rather than heard," ſays Leigh; from the Rabbinical notion, that the letters of the names of the tribes on the twelve ſtones in it, gave reſponſes, ſome how or other. It is called חשן משפט *the breaſt-plate of judgment*. It was made of gold-wire, blue, purple, ſcarlet, and linen or cotton thread, twiſted together, with the double Cherub, or lion-man, inwrought in it. The names of the twelve tribes were engraven on the twelve precious ſtones that were ſet in it. The *Urim* and *Tummim* were in it, which are underſtood to be the precious ſtones, as figures of the light and perfection in the real High Prieſt, and diffuſed to his myſtical body, the church, through the twelve heads or fountains of it. Exod. xxviii. 15. " thou ſhalt make " *the breaſt-plate of judgment*;" becauſe, ver. 30. " Aaron ſhall bear the judgment " of the children of Iſrael upon his heart " before the Lord, continually;" to plead *the cauſe*, or judgment of the church, before God, as their advocate. Num. xxvii. 5. " Moſes brought *their cauſe* before the " Lord." See alſo Iſai. i. 27. xvi. 5. li. 4. And the meaning, or reaſon, of the name may be, that this *judgment* or *cauſe* of his people, was what God was *intent upon*, and, as Iſai. lx. 22. *would haſten* in his time. And Aaron had no power without it, being but a *perſonator*. And it was the myſtical body of Chriſt, whoſe *cauſe* this was, in which the High Prieſt was the advocate.

תחש, A noun, without any verb to it, may be regularly formed from חש; and is the name of ſome creature, of whoſe ſkins ſhoes were made for ornament, and the outer covering of the tabernacle. It does not appear what creature it was, by any deſcription of it. We render it *badger*. But טלא *maculoſus, ſpotted*, being uſed as the colour

colour of their high places, the ſkin was ſpeckled, or full of ſpots, Exod. xxvi. 14. Ezek. xvi. 10. and we may fairly ſuppoſe it a word for thoſe creatures, whoſe ſkins we to this day make uſe of, for ornament and warmth, and, from the ſkins, call *furr*, and *ermine*. The beaver, fox, and ſome leſſer creatures, may well be named from their ſpeedy and ſilent hurry they move with, as well as their way of breathing.

חשב, To *think, reaſon, put things together, impute, compute, reckon*. Gen. xv. 6. "he believed in the Lord, and יחשבה *he* "*counted it*, reckoned it, to him for right-"eouſneſs." xxxi. 15. "Are we not *ac-*"*counted* of him ſtrangers?" Lev. xvii. 4. "blood *ſhall be imputed* to that man." xxv. 27. "*let him count* the years of the ſale "thereof." Num. xxiii. 9. "the people "ſhall dwell alone, and לא יתחשב *ſhall not* "*reckon themſelves* among the nations;" looking upon themſelves as the firſt-born, head and chief over them;—as children of God, as they were by virtue of the bleſſing, which was to flow through them to all nations. They were a *peculiar people*, and ſeparate from the world; as every true Chriſtian muſt be, and *not reckon himſelf one of this world*, but a ſtranger and pilgrim. 2 Sam. xiv. 14. "yet חשב מחשבות *hath he* "*deviſed means*, that his baniſhed [loſt man] "be not driven from him." Job xli. 23. יחשב "*he maketh* the deep *ſeem*, or be "reckoned, to be hoary." Jonah i. 4. "and "the ſhip חשבה *thought* to break." *Penſer* is uſed ſo in French.

This is one of the words uſed for *the in-wrought* cherubical figures in the hangings and veils of the temple, whether put in by the ſhuttle or needle;—which was to teach us, that the God-man was the temple of God, and the vail that was to be rent, as well as that through which the way lay into the Holy of Holies, or Heaven, to the preſence of God. Exod. xxvi. 1. "ten cur-"tains of fine twined linen, and blue, and "purple, and ſcarlet, with Cherubims מעשה "חשב *of cunning work*, marg. *of the em-*"*broiderer*, ſhalt thou make them." Theſe curtains, which were the ſides of the tabernacle, and the vails, were to have the lion-man, and palm-tree in bloom, between them, *inwrought* or embroidered in them. See Ezek. xli. 18. The ſame figures were *inlaid* in gold, in the correſpondent parts of the temple. And the ſacerdotal garments under both were wrought full of the ſame hieroglyhical ornaments, declaring that the High Prieſt was the repreſentative of the *God-man*. Exod. xxxi. 4. לחשב מחשבת "*to deviſe cunning works*;" not to *deviſe*—it was all *deviſed* for them, and a pattern ſhewn Moſes of every thing, as David had afterwards of the temple; but to *embroider*, work the figures in, to execute the work.

מחשבה, A *thought, counſel*, means, or contrivances.

חשבון, 2 Chron. xxvi. 15. *Machines:* "he made in Jeruſalem חשבנות מחשבת חושב "*engines invented by cunning men*, to be on "the towers, and upon the bulwarks, to "ſhoot arrows and great ſtones withal." Eccleſ. vii. 26. חשבון "*the reaſon* of "things." Ver. 30. חשבונות "*inventions*."

חשך, To *obſtruct, reſtrain, with-hold, ſtop*. Gen. xx. 6. אחשך "*I with-held* "*thee*." xxxix. 9. "neither *hath he kept* "*back* any thing from me." 2 Sam. xviii. 16. "Joab *held back* the people." Prov. x. 19. חושך "*he that reſtraineth* his lips, "is wiſe." Jer. xiv. 10. "they have not "*refrained* their feet." The meaning of the word is very plain: and ſuch a *reſtraint* from motion, or *ſtagnation*, is *darkneſs*, or *ſtagnate air*. So there needed no left-handed point on ש to make it another root, where it is applied to *darkneſs*. As *light* is air in motion, or air is enlightened by motion—ſo air at reſt, *reſtrained* and *bound up*, is *darkneſs*. There can be no qualities without a ſubſtance; and the *Hebrew* always denominates things by their qualities. Gen. i. 2. "and חשך *darkneſs* upon the "face of the deep." xv. 12. "behold, a "horror of great חשכה *darkneſs* fell upon "him;"

" him;" the figure of death itſelf—nay, of the law of ſin and death. Thick denſe darkneſs looks very horrible; and it is the ſhadow of death. Exod. x. 21. חשך " *dark-* " *neſs* that may be felt." And this is literally true; for *darkneſs* is as much a ſubſtance as wind, heat, fire, or any other condition of the air. 1 Sam. ii. 9. " the " wicked ſhall be ſilent, or put to ſilence, " in *darkneſs*;" the oppoſite of light, life, and happineſs. 2 Sam. xxii. 12. " he pla- " ced *darkneſs* round about him;" as at Sinai, when he appeared in fire, in the cloud of darkneſs. Job xii. 22. " He turn- " eth round the deep [or loweſt parts, ſc. of the earth] " from the darkneſs: and " bringeth out to the light the ſhadow of " death;" as the earth turns from Weſt to Eaſt. xviii. 6. " light חשך *ſhall be dark*;" ſpeaking according to nature, light, when ſtagnate, being darkneſs. xx. 26. " all " *darkneſs* is hid, or laid up, for his ſtores;" nothing but darkneſs is reſerved for him, or, all that is dark, and can render one miſerable, is laid up in reſerve for him. xxviii. 3. " he ſet the bounds *of the* [outer] " *darkneſs*." Pſal. lxxiv. 20. מחשכי ארץ " *the obſcure places* [villages and by-places, as well as great cities] " are full of habi- " tations of violence." Prov. xxii. 29. חשכים " *obſcure perſons*." Iſai. xlv. 7. " I " form the light, and *create*, or concrete, " *darkneſs*." Darkneſs is an accretion of matter by degrees, as much as a plant is: the growing of which is expreſſed by ברא alſo. Jer. xiii. 16. " before יחשך *it is dark*, " and their feet ſtumble upon the dark " mountains." See Mr. Hutchinſon on the word, and the ſynonymous ones; which open the great ſecret of philoſophy, and cauſe of continued motion.

חשל, Once, Deut. xxv. 18. rendered *feeble*—perhaps, *ſtragglers*.

חשן, ſee in חש, the *pectoral* of the High Prieſt, that held the precious ſtones, and names of the twelve ſtars, or body myſtical of Chriſt, whoſe משפט *cauſe* he was to bring before God continually; *ſeeing he ever liveth to make interceſſion for them.* And therefore it is what he is always חש *intent* upon; *haſtening*, and promoting.

חשמל, Ezek. i. 4, 27. and viii. 2. rendered *amber*. The compariſon is of the appearance of Chriſt in glory to עין *the ſparkling* of החשמלה, and to the brightneſs or clearneſs of the firmament; and, perhaps, is compounded of מל to *cut*, and חש *quickly*, and means a multiplying glaſs cut with many angles—as the compariſon refers to ſomething that ſparkles, or caſts the rays of light about it. We ſay, a *quick* turning, *change*, or, &c. for a *ſhort* one.

חשמן, Once, Pſal. lxviii. 32. rendered *princes:* חשמנים " *princes* ſhall come out " of Egypt: Ethiopia ſhall ſtretch out her " hands unto God." חשמנה is the name of a place where Iſrael encamped, Num. xxxiii. 29. near Egypt; and it may mean that people. There was a city of the ſame name, if not the ſame place, in the tribe of Judah, on its borders, towards Edom and Egypt; and, it is likely, fell, among many others, into the hands of the neighbouring Heathens, who, from enemies, were to become friends and believers—tho' thoſe countries are now become enemies to Chriſt again.

חשף, To *make naked* or *bare*, as the arm when ſtript and exerted, and wood when *peeled*; to draw liquor out of a caſk, or let it out in a ſtream. " Aquæ " hauſtæ *denudantur*." Leigh. Gen. xxx. 37. מחשף " *making bare* the white which " was in the rods." Pſal. xxix. 9. " The " voice of the Lord, *i. e.* thunder, ſhaketh " the wilderneſs—יחולל makes to tremble " אילות *the oaks* [or *elms*; they are mentioned as ſacred trees] " and יחשף *maketh* " *bare* the woods;" robs them of their honour. It can ſhake the tall cedars of the earth, and deſpoil the woods; even kings and their people. Iſai. xx. 4. חשופי שת " *ſtript*, or *bare*, to the buttocks." xxx. 14. " *to draw* water in out of גבא." Jer. xxx. 26. " *ſtrip up* thy ſkirts upon thy " face."

חשף,

חשף, 1 K. xx. 27. "the children of Israel pitched before them, like two חשפי עזים *little flocks of kids*; but the Syrians "filled the country." Perhaps it may mean two parties that were going to hunt the goats, and *drive* them out of the rocks and mountains, while the Aſſyrians filled the country, like the people that were to catch the kids, when driven down into the plains to them. To *uncover* the kids, like our *unharbouring* the deer, would be a proper term. Jer. xlix. 10. "*I have made* "*Eſau bare*," ſeems the ſame hunters language—that he was driven out of his ſtrong holds, and they deſtroyed. Some conſtrue it *ſhorn* flocks. No doubt, Iſrael kept the faſtneſſes of the hills, till the prophet ſent them down into the plain againſt the Syrians. The ſmallneſs of their number made it neceſſary for them to encamp in a ſafe place, which the open plain was not; —and thence the compariſon, that they looked like the two parties of kid-drivers, one on this ſide, the other on that ſide of a hill, and as few in number. Kids may be *ſhorn*, and creep cloſer together when ſhorn; but that ſeems far fetched.

חשק is uſed in the deſcription of the tabernacle, Exod. ch. xxvii. and xxxviii. and of the wheels, 1 K. vii. 33. Some will have it to mean the *nave* of the wheel, in which the ſpokes are faſtened: others, the iron ring round the nave—and ſo to be the hoops or rings round the heads of the pillars, that ſupported the curtains. But *Cocceius* is ſtrongly of opinion it means the ſpokes of the wheels; and, in the tabernacle, *virgæ*, *perticæ*, the curtain-*rods*, *poles* that reached from pillar to pillar, and ſuſtained the curtains or hangings. "*Virgæ* conſerentes columnas, & aulæa ſuſtinentes: חשק autem eſt jungere *virgis* "vel *perticis*. מחשקים *virgatæ*. In rotâ "autem חשקים ſunt *radii*. In animi autem "affectu notat *appetivit*." 1 K. vii. 33. "the make of the wheels was like the "make of a chariot-wheel; ידותם *their* "*axle-trees*, and גביהם *their-apſides*, *rings*; "and חשקיהם *their ſpokes*, *radii*; and "חשריהם *their naves*." What elſe is there in a chariot-wheel? Now, what is there belonging to the pillars of a tabernacle or tent, that is like the nave of a wheel? The pillars have ווים *paxillos*, *hooks*, for what uſe but to hold the *rods* or *poles* that held the hangings. Exod. xxxviii. 10, 11, 12, 17. "the hooks of the pillars, and חשקיהם "*their fillets*, or *poles*, of ſilver." Ver. 28. "he made the hooks for the pillars, and "צפה *covered* their heads, and חשק *filleted* [*joined them together by poles*, *conſeruit virgis*, put the rods on] "them." So, ch. xxvii. 17. "all the pillars of the court "מחשקים *radiatæ*, rodded or poled, of ſil-"ver." A rod hung between two pillars, by hooks, from the top of the pillars. Such a connexion, or *hanging to*, will anſwer to the uſe of the word, where uſed for *deſire*. Gen. xxxiv. 8. "the ſoul of my "ſon Sechem חשקה בבתכם *longeth* for your "daughter." Deut. x. 15. "the Lord *had* "חשק *delight* in your fathers." Pſal. xci. 14. "becauſe חשק בי *he ſet his love on me*." Iſai. xxi. 4. and xxxviii. 17.

חשר, Twice. 2 Sam. xxii. 12. חשרת "*dark*, marg. *binding of*, waters, "with thick clouds of the ſkies." 1 K. vii. 33. "the wheels—their axle-trees, "and *their naves*." A maſs of waters of a globular form, denſer towards the centre, and the nave of a wheel, where the ſpokes meet, have a reſemblance. Mr. Parkhurſt, *condenſation*.

חת, or חתה with a mutable ה, and נחת, ſeem to be the ſame root, and the נ occaſionally added as in נקף and others; to *ſink down*, *reduce*, to *bring down or under*. And it is, with great propriety, applied to fire, which *reduces*, or brings down, to aſhes what it *burns*. Applied to the mind, to *caſt down*, *diſmay*. Gen. ix. 2. "the fear "of you and חתכם *the dread* of you." xxxv. 5. חתת "*the terror* of God;" or a terror from God. 1 Sam. ii. 4. "the bows "of the mighty חתים *are broken*." 2 Sam. xxii. 35. "a bow of braſs נחת *is broken* by

"mine

" mine arms;" or rather, is *brought down*, or bent. The arm bent the bow, which ſtood upright againſt the foot. Job xli. 24. " who is made not to be חת *diſmayed.*' 2 K. vi. 9. " beware thou paſs not ſuch a " place, for thither the Syrians נחתים *are* " *come down.*" Pſal. xxxviii. 3. " thine ar- " rows נחתו *are ſunk* into me, and thine " hand תנחת עלי *is come down upon me.*" Prov. xvii. 10. " Reproof תחת *deſcends* " more, or deeper, into a wiſe man." Iſai. xxx. 30. " and נחת *the lighting down* of his " arm ſhall be ſeen, with the indignation " of his anger." Jer. xxi. 13. " Who *ſhall* " *come down* againſt us?" It is the oppoſite of עלה to *go up*. Prov. vi. 27. היחתה " *Can* " a man *take* fire in his boſom?" xxv. 22. " thou ſhalt *heap* coals of fire on his head." But *burn coals of fire upon his head*, anſwers the compariſon of *melting a perſon into kind- neſs*. Iſai. xxx. 14. לחתות אש " *for fire to* " *burn in* from the hearth." As fire burns, it keeps *lowering*, and brings down what it burns; and may be uſed to any *lowering* or gradual deſcent, as to the arm coming down with a blow; to a diſh ſet down up- on a table, Job xxxvi. 16.

מחתה, Exod. xxv. 38. " the tongs there- " of, and מחתתיה " *ſnuff-diſhes*;" perhaps, *ſnuffers*. Lev. xvi. 12. " he ſhall take " המחתה *a cenſer* full of burning coals;" a *burning pan*, or pan or plate to burn up- on. Pſal. lxxxix. 41. " thou haſt brought " his ſtrong holds to מחתה *ruin*." Prov. x. 14. " Wiſe men lay up knowledge: but " the mouth of fools קרבה מחתה *preſent* " *deſtruction*." xiv. 28. " in the want of " people is *the deſtruction* of the prince;" reduction, or low eſtate. Some diſtinguiſh חתה and נחת; but to *come down*, and *cauſe to come down*, is the ſame idea, though dif- ferent moods in Hebrew.

תחת, *Under*, *inſtead of*, *for*, I would place under this root; becauſe *under* and *down* is plainly the meaning of the word. And as *under* is a *ſubſtitute*, hence it ſignifies *for*, *inſtead of*. One perſon under another, is his *ſub*, or proxy. Gen. xviii. 8. תחת " *under* " the tree. xxii. 23. " *inſtead of* his ſon." xxx. 20. " Am I *in God's place?*" his ſub- ſtitute. Exod. x. 23. " neither roſe any מתחתיו *from his place* for three days." xx. 4. " waters *under* the earth. Take the whole, and the ſurface of the earth is higher than the ſurface of the ſea. And the waters lay partly within the earth, in the abyſs, and under ground; and partly upon the earth, as ſome parts of the ſeas, and all rivers do. But, in general ſpeaking, they are *under* the earth, or they muſt overflow it. The earth is founded upon the ſeas, Pſal. xxiv. 2. which therefore are *under* it, and ſo neceſſarily within it, at its centre. Deut. xxxiii. 27. מענה " *ſubduing* the for- " mer Gods: and מתחת *under* ſhall be the " arms of old. He ſhall drive out before " thee the enemy, and ſay, Deſtroy." 1 Sam. xiv. 9. " we will ſtand תחתינו *under* " *us*;" or ſtand ſtill. We uſe the word *ſub- ſiſt*, which is *ſtanding-under*, ſupporting, or ſuſtaining one's ſelf. Iſai. x. 4. " with " ſtooping down [alluding to the cuſtom of the condemned, ſtooping the head to the ſcymitar] " תחת *for* or *like* priſoners, and " *like* the ſlain [in battle] ſhall they fall;" they ſhould fall by famine, as the ſlain do, dropping down, though neither fettered, nor ſlain with the ſword. Hab. iii. 16. " I " trembled תחתי *in myſelf*;" under me, or all of me. Gen. ii. 21. " and cloſed up the " fleſh תחתנה *inſtead thereof.*" To *dwell under* themſelves, *ſtand under* themſelves, *fall under* themſelves, and ſuch phraſes, are common, where *under* ſeems ſuperfluous. So, Zech. vi. 12. " Behold the man whoſe " name is the Branch; and he ſhall ſhoot " up מתחתיו *from under himſelf.*" A plant cannot ſhoot up from any place, but what is under it. And ſo the word, though lite- rally true, is rather a redundancy, than ab- ſolutely neceſſary. " A *plant*, *and he ſhall* " *thrive or flouriſh*," is intelligible without תחתיו with it. And ſo are many other pa- ſages; though it is often neceſſary, when it is uſed. Some have laid a ſtreſs o מתחתיו, Zech. vi. 12. as if it denote Chriſt

Christ's independent power, and ſelf-originate nature.—But no ſuch uſe can be made of it. Uſage, in other places, is againſt it. It is a refinement in itſelf dubious at beſt, to ſupport a doctrine, which needs not ſuch far-fetched criticiſms to ſupport it. Chriſt is Jehovah and man; who hath power in himſelf, and of his own, as God. As man, he was the temple of God, which he [Jehovah] built. This word, though a *præpoſition*, as we call it in Latin and Greek, is formed with ת, as nouns are; and is declined as they are. Gen. vi. 16. "with תחתים *lower*, ſecond "and third, floors."

תחתון, תחתי, and תחתית, *Inferior, lower, more under.* Deut. xxxii. 22. "and ſhall burn to שאול תחתית *the pit beneath*—and ſet on fire the foundations of the mountains." Ezek. xxxi. 14. ארץ תחתית "*the nether parts of the earth*;" or, *below* its ſurface. Iſai. xliv. 23. "Sing, O ye heavens, for the Lord hath done it: ſhout, ye התחתיות *lower parts* of the earth;"—not below its ſurface, but fields, and all *the lower* grounds with reſpect to the mountains, all nature, high and low, was to rejoice at the redemption. Pſal. lxiii. 10. "thoſe that ſeek my ſoul to deſtroy it, ſhall go into תחתיות *the lower parts* of the "earth;" death eternal—*the grave*, that, Rev. xx. 14. is to be caſt into the lake of fire. Pſal. cxxxvi. 15. רקמתי בתחתיות "*I was woven under* ground;" in a place out of ſight. ארץ is *earth* or ground, as well as *the earth*.

חתל, A *bandage*. Ezek. xvi. 4. "in the day thou waſt born—החתל לא חתלת *thou waſt not ſwaddled at all.*" Exx. 21. a *bandage* for a broken arm. Job xxviii. 9. "when I made—thick darkneſs "the preſſure of the ſpirit] "חתלתו *its ſwaddling band*;" to confine the ſea, at the Flood, within bounds, and keep it ſo.

חתם, To *ſeal*, cloſe up or over, as when a wound cruſts over; or a ſeal is put upon a letter; or on the opening of a door or purſe. Lev. xv. 3. "or his fleſh "החתם *be ſtopped*;" be ſealed up, cruſted over with matter, and ſo ſtop running. Deut. xxxii. 34. "*ſealed up* in my treaſures." Job ix. 7. "and יחתום *hath ſealed up* the ſtars;" fixed them immoveable in their places; the denſe matter of the heavens being the wax the ſeal upon them is made of. See Mr. Hutchinſon, under ככב *ſtar*. xiv. 17. "my tranſgreſſion is "*ſealed up* in a bag;" kept in reſerve againſt him. xxxiii. 16. "Then he openeth the ears of men, and *ſealeth up* [ſo "*putteth* a check or ſtop] "במסרם to *their* "*refractorineſs*." Cant. iv. 12. "A garden "*ſealed up* is my ſiſter [full of ſweets] a "ſpring locked up; a fountain *ſealed*;" a treaſure of refreſhing ſtreams and choice water. In hot countries, where the freſh water is ſcarce, the wells were ſealed up, or covered over, as at Haran and Midian, till a ſet time, when all the flocks came together. Iſai. viii. 16. "*ſeal up* the law "among my diſciples." So it became, xxix. 11. "a book *ſealed up*;" as to its ſenſe and meaning as much unknown, as the purport of a letter till unſealed. Dan. ix. 24. "to *ſeal up* ſins—and to *ſeal up* "*viſion*, and the prophets;" *i. e.* put a ſtop to them, finiſh or complete them—it being henceforth not *prophecy*, but *preaching*. Prophecy was till John: then Chriſt was preached. And he put an end to the wickedneſs and ignorance of the traditionary doctors, by fulfilling the law, and correcting their miſinterpretations.

חתן, *Affinity*, the relation contracted by marriage; father-in-law; ſon-in-law; mother and daughter-in-law. Gen. xxxiv. 9. התחתנו "*make ye marriages* with "us: give your daughters unto us, and "take our daughters unto you." Exod. iv. 25. Moſes, being ſent into Egypt to deliver Iſrael, was met by the way by Jehovah, who made as if he would ſlay him. On which, Zipporah, Moſes's wife, took a knife and circumciſed her ſon, laying the foreſkin at the feet of Jehovah; and claimed that relation to God, the church hath by

the covenant, the ſign or ſeal of which was circumciſion outwardly—and is ſtill, as it was then alſo, inward purity, or circumciſion of the heart. Zipporah, as the repreſentative mother of the ſons of God, [as Eve, Sarah, Mary, and others, in their days] ſays to Jehovah, "Surely חתן דמים *a* "*father-by-marriage* [it never ſignifies *huſband*, though *bride-groom*] "*by blood*, art "thou to me [ſo Moſes and his children, ſons of God] "and he, ſc. Jehovah, ירף ממנו "*left him*;" deſiſted from the attempt to hurt him. It is plain, it was at the feet of Jehovah ſhe laid the foreſkin, becauſe he was appeaſed by it; and it was to Jehovah ſhe ſpake, when ſhe ſaid, חתן חמים למולת *he was father to her by blood*, namely *by the circumciſion*. Circumciſion was cutting off the old man—a memorial, that the *Berith* ſhould be in their fleſh, and of their blood. The church was *affianced* to God by that act. She does not ſpeak to Moſes, and call him a bloody or cruel huſband, but to Jehovah: and being a daughter of uncircumciſion, or an alien from the common-wealth of Iſrael, to which ſhe had no relation but by her marriage with an Iſraelite, ſhe circumciſes a ſon of that marriage; and claims God as her *marriage-father*, *having made peace through the blood of the everlaſting covenant*. Zipporah muſt know why Jehovah was diſpleaſed at Moſes; *viz.* becauſe his ſons were not circumciſed, when the covenant with Abraham, the ſign of which was circumciſion, was now going to be put in execution. And ſhe knew alſo, it is plain, what that ſign meant; and claimed the relation betwixt God and her, which ariſes from the marriage of the Lamb. See Iſai. lxii. 4, 5. and conſider what circumciſion was—and that will explain this *ſhort puzzling ſtory*, as Dr. Conyers Middleton called every thing in Scripture he did not underſtand. Pſal. xix. 6. "as a *bride-groom*, or one who hath con-"tracted marriage, coming out of his "chamber;" in his marriage-dreſs. Cant. iii. 11. "in the day חתנתו *of his eſpouſal*;" or becoming ſon-in-law. It extends to *nephew*, or *grandſon*, 2 K. viii. 27. Ahaziah was the ſon of Athaliah, the daughter of Ahab, ſo grandſon to Ahab, and *nephew* to Joram, the ſon of Ahab, who then reigned.

חתף, Twice, to *take away*. Job ix. 12. "behold, he *taketh away*, who can "hinder him?" It cannot mean *unjuſt taking away*, becauſe God cannot take away unjuſtly. Prov. xxiii. 28. "She alſo "lieth in wait כחתף *as for a prey*;" as a *robber*. We uſe *robbing*, in an innocent ſenſe, for *depriving*. And this word and חמס differ, as *ſeizing upon* and *depriving* do.

חתר, To *dig into*, as a thief, when he breaketh through a wall into a houſe; or as rowers do into the water, with their oars. Ezek. viii. 8. "*dig* now "into the wall." Exod. xxii. 2. "If a "thief be found במחתרת *in* the act of "*breaking up*, or *digging into*, a houſe." Jonah i. 13. "the men יחתרו *rowed* hard; "*dug* into the water, which is a quite different idea from that of a ſhip's *plowing* the water. This is directly doing with an oar, what a thief does with a bar on a wall, which, by repeated diggings, he breaks through. Jer. ii. 34. See Mr. Parkhurſt.

ט. *Teth*,

IS a *radical*, and yet is *thrice* put for as a *ſervile*. In numerals it denotes the number 9; and ſounds *th*.

טא, Whence the double word only uſed Iſai. xiv. 23. "and מאטאתיה "*will ſweep it* with מטאטא *the beſom* "deſtruction:" for which conſtruction we have only the authority of ſome lucky Rabbi, who heard an Arabian woman call a *broom* by ſome ſuch name. Qu. its meaning.

טב, *Good*, as what is perfect in its kind, regular, and in order. "It is largely "extended to that which is *goodly*, *fair*, "*ſweet*, *pleaſing*, *profitable*, or *commodious*

" and *cauſing joy*." Leigh. Gen. ii. 12. " the gold of that land was טוב *good*." iv. 7. " if תיטיב *thou doſt well*, ſhalt thou not " be accepted?" This is ſpoke of the *work of faith*, which was not good in Cain, or perfect, ſuch as it ought to have been; and therefore ſin lay at his door. vi. 2. " the " daughters of men, that טבת הנה *they were* " *good*;" not, as to diſpoſition, but *form*, good, as that which is perfect is good. Exod. xxx. 7. בהיטיבו " *when he maketh* " *good* the lamps;" by ſupplying freſh oil. And, in this ſenſe, it is ſpoke of the heart, when raiſed by liquor, which we render *merry*. Num. xxiv. 5. " How טבו *good* are " thy tents, O Jacob!" to the ſight, as when ſpoke of beauty. Joſh. vii. 21. " a " Babyloniſh robe, אחת טובה *a good one*." We uſe *good*, in the ſame manner, for what is perfect in its kind. And this, without multiplying citations, is the general ſenſe of the word. 2 Chron. iii. 5, 8, & *alibi*, " he overlaid with טוב *good* gold;" the ſame as, ver. 4. *pure* or *refined* gold. Pſal. cxxxiii. 2. " like the *precious* ointment;" that exhilarated the ſpirits, and did one *good*, as we ſay of what refreſhes and enlivens us to ſmell it. Eccleſ. ii. 1. " I will " try thee with mirth; and ſee or expe- " rience thee בטוב *in pleaſure*;" what maketh the heart *good*. Ver. 24. " let his ſoul " ſee, or enjoy, *good*." Jer. ii. 33. " Why " תיטבי דרכך *goeſt thou ſo far?*" as we ſay a *good* way for a *great* way; and a *good* deal for a great deal. Hoſ. x. 1. כטוב " *ac-* " *cording as it was well* with their land, " הטיבו מצבות *they made good*, or a good " many, *their ſtatues*;" as their land proſpered, their images multiplied. As God bleſſed them, they forgat him for idols, and, in adverſity, turned to him. Mic. i. 12. חלה לטוב " *is thoroughly afflicted*;" or a good deal. Zech. i. 17. " my cities ſhall " be ſwelled, or over-filled, with *good*;" goods, treaſures of good things. viii. 19. " and טובים *good*;" chearful, merry-making meetings, inſtead of faſts. Theſe inſtances ſhew, that the prefixed *jod* does not alter the root, or meaning of the word; which we ſhall find to be the caſe in many other roots. Nor is the *vau* radical in the word.

טבח, To *cut the throat*, as they did for ſacrifice or food, in order to drain out all the blood. Exod. xxii. 1. " if a " man ſhall ſteal an ox or a ſheep, and *kill* " *it*." 1 Sam. xxv. 11. " and my fleſh " which *I have killed* for my ſhearers." Iſai. lxv. 12. " ye ſhall all ſtoop down לטבח " *to the ſlaughter*." And Ezek. xxi. 10, 15.

טבח, One who killed for food, a cook; as alſo an *executioner*, the method being beheading, or cutting the throat. The chief of theſe was an high officer. Our High Sheriff is head hangman. Mr. Parkhurſt well remarks, that princes uſed their own guards for executioners; and the captain of that guard, in many caſes, was the executioner. Saul, 1 Sam. xxii. 17. ordered his guards to ſlay the prieſts, [illegible] guilty of treaſon. And *Benaiah*, tho' [illegible]en captain-general, ſlew Joab at Solo[illegible] order, 1 K. ii. Though this word is *a cook*, it doth not ſignify to dreſs victuals;—a cook taking his name from *killing* the creature.

טבל, To *dip* or *dye*. Deut xxxiii. 24. " *dip* his foot in oil;" when he treads the oil-preſs. His country ſhould abound with oil, and what oil typified, *unction* from the Holy One, 1 John ii. 20. Job ix. 31. " *dipt*, or dyed me, in corruption." Ezek. xxiii. 15. " *dipt* or dyed turbans."

טבע, To *thruſt into*, or *fix in*; as the finger into a ring, the foot into mud. Exod. xv. 4. " his choſen captains " טבעו *ſunk into* the Red Sea." 1 Sam. xvii. 49. " the ſtone *ſunk* into his forehead." Job xxxviii. 6. " Into what are its hinges [or *riders* that direct its motion] " *thruſt*, " or made to ſink?" This implies that the earth moves, becauſe it is ſaid to have *riders*, *ſockets*, ſee Exod. xxvi. 19. or ſome things that direct and rule its motion; though thoſe hinges are not fixed, like thoſe of a door, into any thing. Pſal. lxix. 3. טבעתי " *I ſink* in deep mire;" am in " great affliction. Prov. viii. 25. " before

" the mountains הטבעו *were ſunk*, or fixed, " in the earth." They are like columns or pyramids, whoſe bottoms are fixed in the ground.

טבעה, A *ring*; becauſe it is what the finger is *thruſt into*. And, from the precious ſtones ſet in them, and the devices upon them, and, more particularly, as ſuch ſtones are uſed for ſeals, they were tokens of power, as well as marks of honour. Gen. xli. 42. Pharaoh gave Joſeph *his ring* from his finger. So Ahaſuerus to Mordecai, Eſth. viii. 2. which was a ſeal. Iſai. iii. 21. it is reckoned among the ornaments of dreſs; and, Exod. xxxv. 22. is among the offerings made in the wilderneſs for the tabernacle: and, doubtleſs, were thoſe the Egyptians gave the Iſraelites, to pray for them, at the exodus. And, Num. xxxi. 50. they are among the ſacred emblems taken from the Midianites. Exod. xxv. 12, *&ſeq.* the ark, table for the ſhew-bread, altar, *&c.* were to be carried by ſtaves, by four rings at the corners;—in token, I ſuppoſe, that the four winds of heaven carry and circulate the earth, all power in heaven over the earth depending on *the circulation* of its own parts. And by that circulation they carry the earth, give us rain and food, and all other neceſſaries.

טבור, Twice, only as a noun. Jud. ix. 37. " *the middle*, marg. *navel*, of the " land." Ezek. xxxviii. 12. as before. By the context, in both places, it is the riſing or high grounds, the *prominency* of the hills. LXX. ομφαλος *umbo*, the *knoll of a hill*, the *tumpt*. Hence *tuber*. See Mr. Parkhurſt. Such the land of mount Libanus might be called.

טהר, *Clean*, *clear*, *pure*; taking the idea from the *pure* æther, or from *clear* water. Exod. xxv. 11. " cover the ark " with טהור *pure* or *refined* gold;" as a figure of the *ſubſtance of air*, or pure æther, the higheſt idea we can form of the *Divine Eſſence*, which the covering of the ark referred to. The diſtinction betwixt the creatures, of clean and unclean, is expreſſed by this word, Gen. vii. 2. *& alibi*; which ſhews, that this part of the law was in force before the flood, that the creatures, by their ſeveral qualities, might point out to man what was *clean* and *fit* in him, and what not. It is applied to innocence; to words, thoughts; any thing that is oppoſite to polluted, guilty or ſinful. Mal. iii. 3. " he ſhall ſit *as* a refiner and *purifier* of " ſilver, and טהר *ſhall purify* the ſons of " Levi." The purifications from pollution in the Levitical law, without entering into particulars, evidently denote the purity of mind and intention; the putting off evil habits; and may be ſummed up in that of St. James's, i. 21 and 27. or that of St. Jude's, " *hating even the garment ſpotted* " *with the fleſh.*" Job iv. 17. " Shall a man " be more *pure* than his Maker?" more free from fault and blame. xxxvii. 21. " men ſee not the light *in its conception in* " *the æthers*; *and the ſpirit paſſing* ורוח " *to clear them.*" Light is formed by the expanſive power of the heavens; and the clearneſs of the ſky is owing to the preſſure of the ſpirit, which paſſes or puſhes thro' any part where the light is.

טהר, *Clearneſs*. Exod. xxiv. 10. " as " the ſubſtance of the air לטהר *for clear-* " *neſs.*" The glory about God was like the clear bright part of the air.

מטהר, A *purifier*; and, Pſal. lxxxix. 45. " Thou haſt made *his brightneſs*, *unſullied* " *honour*, to ceaſe, and caſt his throne " down to the ground."

טוה, To *ſpin*, occurs only Exod. xxxv. 25, 26. with a radical *vau*, טוו *they ſpun*; מטוה *what was ſpun*. Hence אטון, Prov. vii. 16. *the ſpinning* of Egypt—with the formative א and ג.

טח, To *overlay*, *daub*, or cover a wall, or any thing elſe, by ſpreading mortar, gold, or other matter, over it. Lev. xiv. 42. " and טח *ſhall plaiſter* the houſe." 1 Chron. xxix. 4. " gold and ſilver—לטוח " *to overlay* the walls of the houſe—and " for all manner of work of the *ſmiths.*"

Iſai

Iſai. xliv. 18. "טח *he hath ſpread a film* "over their eyes, that they cannot ſee;" not *ſhut* them. *Ezekiel* compares the pretended peace and ſecurity the falſe prophets gave them in the name of God, to a wall of defence built of bad materials, which could not ſtand the weather. Ch. xiii. 10. "they have ſeduced my people, "ſaying peace, and there is no peace; and "they build a wall, and טחים *daub it* "with תפל *rotten, muttering* mortar." Ver. 12. "Where is הטיח *the plaiſtering?*"

טח, Pl. טחות. Job xxxviii. 36. "Who "placed wiſdom בטחות *in the inward* "*parts?*" Pſal. li. 8. "thou deſireſt truth "*in the inward parts*;" not the *kidneys* alone—they are not the ſeats alone of the paſſions, or, *inſtrumentally*, reaſon and underſtanding; though *refiners* and *ſtrainers* of the juices of the body; and the ſtoppage in which, of the urine ſoon muddles the brain, and confounds the underſtanding. The intrails are covered with a mucous matter, and, in general, *lined* with fat, to protect them. And ſo it may be a more general word than *kidneys* or *reins*, and mean, as rendered, thoſe inward parts that are the veſſels of deſire, of the affections, and underſtanding.

מטחוי, Gen. xxi. 16. applied, without any violence, to the ground a bow can *ſpread over*, or *overlay*, in one ſhot—"*a* "*good way off, as it were, a bow-ſhot.*" The bow throws the arrow over the ground.

טחן, To *grind*. Num. xi. 8. "*ground* it in mills, or beat it in a mor-"tar." Jud. xvi. 21. "and he was טוחן "*employed in grinding*;" a laborious, as well as ſervile employment. Iſai. xlvii. 2. "take רחים the mills [hand-mills] and "טחני *grind* meal."

טחנה, *Grinding*, or *grinder*. Eccleſ. xii. 3, 4. "and הטחנות *the grinders* ceaſe, be-"cauſe מעטו *they are few*;" or *leſſened*, unable, unequal to the taſk, as mill-ſtones do when they are worn away, or ſmooth, which is *their teeth* being *leſſened*—"and "the voice הטחנה *of the grinding* is low;" when the *digeſtion* lowers its demands.

טחר occurs twice, 1 Sam. vi. 11, 17. the ſame as עפלים, which, by Deut. xxviii. 27. are to be reckoned among the blotches, blains, or boils, inflicted on the Egyptians; of which nothing like *emrods* is mentioned, but, Exod. ix. 10. a *boil breaking forth*, which עפל anſwers to, as it is to *riſe, lift up, keep aſcending*. Such attend the plague, which, or ſomething like which, were upon the Philiſtines; and all who died not of the plague, had thoſe blains or ſwellings. Vide עפל.

טוטפת and טטפת, From נטף *to drop* or *hang down, frontlets*; ſome ornament worn on the forehead, and hanging dangling between the eyes, as memorials of *whoſe* and *what* a Jew was. Aaron had a gold plate, and on it engraved *the Holy One of God*; which hung by a blue lace, from the mitre, down upon his forehead, Exod. xxviii. 36. and ſome ſuch memorials were thoſe *drops* or *pendants* which hung on their foreheads, Exod. xiii. 9, 16. Deut. vi. 8. xi. 18. And the word, about which there are various opinions, is regularly derived from נטף, by doubling the word, and dropping the *n n*, as in other inſtances. Rev. xiii. 16. and xiv. 1. "a *mark* in their "right-hand, or in their foreheads;" as *doers of the law*.

טיט occurs only as a noun, *mud* or *mire*. I would fetch it from נטה, by the ſame rule as the laſt word from נטף;—*what is extended*, or *ſpread* upon the ground.

טיל. Vide in נטל.

טור and טיר, *Row* or *rank*; in טר.

טל, *Dew*, I ſhould think from נטל. Gen. xxvii. 28. "God give thee מטל "*of the dew* of heaven." The ſame is repeated to Eſau, ver. 39. Exod. xvi. 13. Num. xi. 9. "when the *dew* fell upon the "camp in the night, the manna fell upon "it." Deut. xxxii. 2. "my ſpeech ſhall "diſtill as the *dew*." Prov. xix. 12. "his "favour is as *dew* upon graſs;" which gives the compariſon aimed at in *the dew of heaven*

heaven upon man, as to Eſau and Jacob, above: and, Pſal. cx. 3. "from the "womb, from the dawn, ſc. of life, טל "*ſhall the dew be* upon thee, from thy "birth;" or through thy growing up. Cant. v. 2. "my head is full of *dew*." Iſai. xxvi. 19. "the *dew* of herbs is thy "*dew*;" to make thee grow and proſper. Hoſ. xiv. 6. "I will be as the *dew* unto "Iſrael; he ſhall grow as the lilly." Mic. v. 6. "the remnant of Jacob ſhall be in "the midſt of many people, as a *dew* "from the Lord;" to water the ſeed ſown among them. See Zech. viii. 12, 13. Job xxix. 19. "the *dew* lodged upon my "branches." A tree is greatly nouriſhed by dew and rain upon its branches.

טלה, Twice uſed. 1 Sam. vii. 9. "Sa-"muel took a טלה חלב *milk-fed lamb*;" ſuch, perhaps, as the paſchal lamb, that was kept up four days before-hand. Iſai. lxv. 25. "The wolf and *lamb* ſhall feed to-"gether;" the fierceſt tempers ſhall be changed, and peace reign every-where. We ſay, ewes *drop* their lambs; and טלה, from נטל, would be no improper word for *a young one dropt* not long ſince—whether it mean *calf*, *lamb*, or *kid* here. But ſee Mr. Parkhurſt.

טלל, As a verb once, Neh. iii. 15. "he "built the gate, and יטללנו *covered it*." It is the only gate ſaid to be covered; and what covering it means, I don't know. But we may juſtly expect Perſian or Chaldean words in Nehemiah, though he underſtood his own language, and the people uſed it.

טלא can hardly be miſtaken, from Joſh. ix. 5. where it is applied to old ſhoes —and Gen. xxx. 32. as a colour, *ſpotted*, or *mouldy-coloured*, marked with broad white ſpots—"all the ſpeckled and טלוא *ſpotted* "cattle;" all that had any white in them. נקד *ſpeckled*, is ſuch ſpots as are in muſty dry bread, from Joſh. ix. 5. *white* ſpotted black; and טלא ſuch ſpots as holes worn in ſhoes, or patches upon them, ſeem to be—חום *black*, or ſun-burnt; and עקד *ſtriped*, like bandages round any thing—either white upon black, or black upon white. And טלא is ſpoke both of the ſheep and goats. Ezek. xvi. 16. "thou didſt "take of thy garments, and madeſt thee "high places טלאות *of divers colours*;" ſpotted, a dark ground with large white ſpots in it—ſuch as was the outermoſt covering of their tabernacles, reſembling evidently the ſky, with the ſtars, in irregular ſpots, ſome bigger, ſome leſs. Iſai. xl. 11. "He ſhall feed his flock like a ſhepherd: "he ſhall gather טלאות *the lambs* in his "arms, and carry them in his boſom." The ſhepherd doth not carry the lambs, unleſs they are weak and tired, and cannot carry themſelves. And it ſeems to mean here the lambs that are dirty, weak, and weary, ſpotted with dirt, and therefore he carries them. This word is ſuppoſed the ſame as טלה *a dropling*, or *young-dropt* lamb.

טלה, טל, and מטלטל. See in נטל.

טמא, *Unclean*, *polluted*; the oppoſite of טהר.

טמן, To *hide*, *conceal*, *put out of ſight*. Gen. xxxv. 4. "Jacob יטמן *hid* "them under an oak." Deut. xxxiii. 19. "ſhalt ſuck the abundance of the ſeas, and "the treaſures טמוני *hid* in the ſand." They lived near the ſea-ſhore. Job iii. 16. "as "an *hidden* untimely birth." xl. 8. and Iſai. ii. 10. "*hide* thee in the duſt." In theſe, and ſome other places, the idea of diſgrace, ſcandalous, not fit to be ſeen, is annexed to the word, *what ought to be hid*. Job expreſſes it at large: טמנם "*hide them* "in the duſt altogether: and bind their "faces בטמון *in ſecret*;" as what ought to be hidden. Lev. xi. 43. and Job xviii. 3. uſe the verb in this ſenſe, dropping the final *nun*, as in נתן and others. Lev. xi. 43. "Ye ſhall not make yourſelves abominable "by any creeping thing; nor תטמאו *ſhall* "*ye defile yourſelves* by them; nor בהמה "—by them." Something different from טמא muſt be meant. So flat verbal a tautology would be unaccountable; and בהמה muſt

muſt be from another root. There is no other but טמן, which drops its *nun*, Job xviii. 3. נטמינו "*we are accounted vile* in "your ſight." Thoſe that were not fit to live, had their faces covered. And I would put theſe two under טמן, and not טמא.

טנא, A *baſket*, or ſome ſuch veſſel they were to bring ſome choice fruits in, as a quit-rent, and acknowledgement to God for their land; and offer it with a ſhort prayer, that was an epitome of the hiſtory of their nation, Deut. xxvi. 2, 4. and xxviii. 5, 7.

טנף, Only Cant. v. 3. "I have waſhed "my feet, how אטנפם *ſhall I defile them?*"

טעם, To *taſte* or *reliſh*; *taſte*, *diſcernment*; *the judgment*, or *diſcretion*. Gen. xxvii. 4. מטעמים "*ſavoury meats*." Exod. xvi. 31. טעמו "*its taſte* like wafers made "with honey." 1 Sam. xxi. 13. "he "changed טעמו *his behaviour*, ſenſe, judg-"ment, before them." xxv. 33. "bleſſed "be טעמך *thy ſenſe*, or diſcretion." Jonah iii. 7. מטעם "*by the decree* of the king and "nobles;" what they approved of, or *reliſhed*.

טען, Twice. Gen. xlv. 17. טענו "*lade* your beaſts, and go get you into the "land of Canaan." Iſai. xiv. 19. מטענ' "*thruſt* through with the ſword." It may mean ſuch a *piercing* or wounding as the ſpur makes in the ſides of a horſe; and it ſeems evidently to be Pharaoh's meaning, that they ſhould *goad* on their aſſes, as we ſay, ſpur their horſes, and make haſte to their father and families, and fetch them; not *load* their cattle, but hurry away, and return to Egypt.

טף, *Little children*; perhaps from נטף *to hang as a drop*, or pendant, as children do on the arms or ſhoulders; or from their *tripping*, as טפף is applied, Iſai. iii. 16. to nice and delicate walking, when the foot is lift up and hangs, as not knowing where to fix—"walking טפוף *mincing*, marg. *trip-*"*ping*, as they go. טף is always *little chil-*"*dren*, and, likely, named from their manner of walking. In children, it is inability—in fine ladies, affectation and nicety.

טפח, *The palm of the hand*, or *hand's-breadth*. Exod. xxv. 25. "a border "of *an hand-breadth* round about." 1 K. vii. 9. "from the foundation to הטפחות "*the coping*." Iſai. xlviii. 13. "my right-"hand טפחה *ſpanned out*, proportioned, "and framed the heavens:"—or, it may be, *gave them their ſpan*. So we call the extent of a building. And the ſpan of the heavens is vaſtly large. Pſal. xxxix. 6. "thou haſt made my days טפחות *ſpans*" only, in meaſure; *i. e.* very ſhort. And, perhaps, the *ſpan*-ſtones, above, mean the *ſmalleſt*. Lam. ii. 20. "children טפחים *that* "*you dangle and toſs upon the hand*." So, as a verb, ver. 22. "thoſe that טפחתי *I have* "*ſwaddled*;" dangled upon the open hand. Ruth iii. 15. "reach me המטפחת "*the vail* that is עליך *upon thee*, and hold "it; and ſhe held it. And he meaſured "ſix of barley, and laid upon her." There is no more reaſon to render it *vail*, than *handkerchief* or apron. Iſai. iii. 22. among other parts of the ladies dreſs, rendered *mantles*; but might be *handkerchief*, or ſome trinket in the hand, as the word is *the palm of the hand*—ſomething to play with, or hold in the hand. And it might be ſome *ſmall meaſure* that was held in the hand, an *hand-diſh* that Ruth gave Boaz, and which he meaſured the corn he gave her with.

טפל, To *ſew up*, or *ſew together*. Job xiii. 4. "*forgers* of lyes." xiv. 17. "My tranſgreſſion is ſealed up in a bag, "and תטפל *thou haſt ſewed up* mine ini-"quity." Pſal. cxix. 69. "*forged* a lye."

טפסר, A prince, ruler, or ſome great man; poſſibly from ſome flying pendulous ornament on the head, or elſewhere; from טף *pendent* and סר *looſe*—as מנזרים were, who wore a golden flower on the forehead.

טפש, Once, Pſal. cxix. 70. expreſſing ſome effect pride has on the heart: "Their "heart is as *fat* as חלב *greaſe*." The blood of proud people is uſually very thick and rich,

rich, which, of courſe, affects the brain; and if pride breeds madneſs, madneſs alſo breeds pride.

טר, Whence טור and טיר, a *row* or *rank*. Exod. xxviii. 17. "four טורים "*rows* of ſtones," in the breaſt-plate; it being ſquare, Rev. xxi. 16. "the city lieth "four-ſquare." 1 K. xvii. 18, 20. "two "טורים *rows*—the pomegranates were two "hundred טרים *in rows* round about, upon "the other crown;" or hemiſphere—as the ſtars about the ſky.

טיר, Rendered *caſtle*, is rather houſes in ranks or rows, as in ſtreets. Gen. xxv. 16. "in their *villages*, where the houſes are "ſcattered, and בטירתם *in their towns*." Pſal. lxix. 27. "Let טירתם *their habitation* "be deſolate, and none to dwell in their "tents." Num. xxxi. 10. "they burnt all "their cities wherein they dwelt, and all "טירתם *their goodly caſtles*," or towns; not caſtle or palace, but joint buildings, or tents in rows. Cant. viii. 9. "if ſhe be a "wall, we will build upon her טירת a *pa*-"*lace* of ſilver;" ſuppoſe a rank of buildings, for ornament, uſe, and defence.

טרא, Whence Lam. iii. 12. "and ſet "me as *a mark* for the arrow." It is equivalent to מטרה from נטר. Qu. if from ראה and נטר.

טרד, Twice, Prov. xix. 13. and xxvii. 15. *continual*.

טרה, Whence טריה, *freſh*, new, or *moiſt*. Jud. xv. 15. and Iſai. i. 6. a wound *moiſt* and running.

טרם, *Before*, *not yet*, *newly*, *lately*, as what is unripe, green, premature, is not yet come; and the ם added, as in יומם, and many others.

טרח, To *weary*, or *wear out*; bear a burthen. Deut. i. 12. "How can I "alone bear טרחכם *your cumbrance*?" Job xxxvii. 11. "yea, the clearneſs טריח *wea*-"*rieth out*, and ſo breaks to pieces, the "denſity, or denſe air. See Mr. Hutchinſon on this curious piece of philoſophy, vol. D. p. 128. This ſhews the cauſe of the continued or *perpetual motion* of the expanſive power of the air, heat, or fire, which is *clear* or ſubtle æther, diſſolves the grains or maſſes of coagulated air, which is wind, cold, and darkneſs, *pro conditione*. And cold concretes the fire into denſity, or grains again. And ſo the expanſion continues.

טרף, To *break* to pieces with the teeth, as food is. To *ſnap a bit*, comes up to the meaning of the word; and it is common to any creature, tame or wild. Ezek. xvii. 9. טרפי צמחה *tender ſhoots*." They are vaſtly brittle and tender, when ſhooting out, and eaſily ſnapt and broke to pieces; which gives the idea of the word. Gen. viii. 11. "an olive-leaf טרף *pluckt off* "in her mouth." xxxi. 39. טרפה *that* "*which was torn*." xlix. 9. "from *the* "*prey*, my ſon, thou art gone up. Deut. xxxiii. 20. and ſhall couch as a lion [a lion, tiger, and cat, fit down, before they ſtart or ſhoot out upon the prey] "וטרף "*and tear* זרוע *with ſtrength* even the head;" ſeize the head, chief or principal part. Pſal. lxxvi. 5. "the mountains טרף *of prey*;" thoſe who make prey. But the word implies no other violence, than what is in the teeth, which tear and pull to pieces what is eaten. Pſal. cxi. 5. "he gives טרף *prey*, "or *food*, to them that fear him." Prov. xxx. 8. הטריפני "*give me to eat* the bread "חקי *of my appointment*;" fit for my allowance.—Give me this day my daily bread. Mal. iii. 10. "that there may be "טרף *food* in my temple." To *trap*; a *trap*.

י. *Jod*,

IN numerals denotes the number 10; is a *ſervile*; and it is prefixed, infixed, and poſtfixed. It often forms a noun when prefixed or poſtfixed; and often prefixed to verbs, without making another root, as in יטב, of which many inſtances occur, as of ה in like manner. It is ſometimes radical, though not very often.

יאבתי

יאבתי, *My deſire*, Pſal. cxix. 131. a noun with a formative י, from אבה. יאבה *deſire* reg. with י *my*, יאבתי.

יאל or נאל, To *be ſelf-willed*, or *obſtinately bent*—and ſo, raſh and ſilly. It is always applied to eager doings; but not always in a bad ſenſe, though in a reſolute one. Gen. xviii. 27. "behold now, הואלתי "*I have taken upon me.*" Exod. ii. 21. and Moſes הואל *would* [came to a reſolution] "to dwell with the man." The *jod* often changes into a ו *vau*, after another prefix. So הואל for יאל;—hence our word, *will*. Joſh. vii. 7. "would to God הואלנו *we had been content* [reſolved, rather] "and dwelt on the other ſide Jordan." xvii. 12. Jud. i. 27. & *alibi*, relate to the *reſolution*, *fixed will*. So, 1 Sam. xii. 22. "the Lord הואיל *would*, was reſolute, to make you his people." Ver. 24. "the men of Iſrael were diſtreſſed that day, for Saul יאל [if of this root, it muſt be] "*had been raſh and heady* with the people, ſaying, Curſed be, &c." Saying *Curſed* be, was an adjuration. But if יאל be from אל, it is the only inſtance of its dropping the ה without ſome poſtfix. xvii. 39. ויאל "*and would* have him go." Hoſ. v. 11. "for he *would* go back from, or from after, "the commandment." It is in a bad ſenſe Num. xii. 11. implying an obſtinacy—נואל "*we have done fooliſhly*;" have been "heady." Iſai. xix. 13. "The princes of Zoan נואלו *are become fooliſh*;" heady, raſh.

יאר and יאור, from אר *to flow*; *a ſtream*, diſtinguiſhed from נהר a head or pond of water, and אגם a pool or marſh. Exod. vii. 19. 2 K. xix. 24. Iſai. xix. 6. "all יארי מצור *the ſtreams of the rocky grounds*." Job xxviii. 10. "he made *ſtreams* to break "out in the rocks." Jer. xlvi. 7, 8. a compariſon, that the people ſhould ariſe in confuſion and diſorder, as a river when it ſwells and overflows. So Amos viii. 8. "the "land—ſhall riſe כאר *as a river*, all of it: "and it ſhall be caſt out [of its bed] and be ſucked or drunk up [in the ground] *as* "*the river* of Egypt;" as that ſwells and overflows its banks, and its waters ſink away into the ground, ſo ſhould all the people of that land. ix. 5. the ſame metaphor. Zech. x. 11. "all the deeps יאור *of* "*the river*," or running water;" *i. e.* the people of the kingdoms of Aſher and Egypt, as it follows, who were deep waters, great nations.

יאש, To *deſpair*. 1 Sam. xxvii. 1. "and Saul נואש *be out of hope*, or deſpair, "of me." Eccleſ. ii. 20. ליאש "*to cauſe* "my heart *to deſpair* of all the labour "which I took under the ſun;" deſpair of finding happineſs in it. Job vi. 26. Iſai. lvii. 10. "thou ſaidſt not, נואש "*there is* "*no hope*." The *nun* is paſſive, and *vau* for the *jod*, as uſual.

יאת, Gen. xxxiv. 15. "in this "נאות *will we conſent*, or come, to you." Ver. 22. "only in this יאתו *will they con-*"*ſent*." Jer. x. 7. "for יאתה לך *it be-*"*cometh thee*:"—are plainly from אתה to *come*; *convenio*.

תיבב, Jud. v. 28. See in נב or נבה *to utter*, *put forth*.

יבל, To *carry*, or *bring along*; as a ſtream of water is; as the juice or ſap in plants is into fruit; or the air along a pipe or trumpet, which is the ſame manner of motion. Job x. 19. אובל "*I ſhould have* "*been carried* from the womb to the "grave." Pſal. xlv. 15. "*ſhe ſhall be brought*, "or led along." Iſai. xxiii. 7. "her feet "יבלוה *brought* her along." xxx. 25. "upon every high hill יבלי *ſtreams* of wa-"ter." Ezek. xxxiv. 27. "the earth ſhall "yield יבולה *her increaſe*." It is a funeral, or any other proceſſion or progreſs.

יבל and יובל, The *Jubile*, or fiftieth year, when every man returned to his inheritance and liberty again. Lev. xxv. 10. "ye ſhall "hallow the fiftieth year, and proclaim "liberty throughout the land to all the "inhabitants of it. It ſhall be יובל *Jubile* "to you: and ye ſhall return every man "unto his poſſeſſion, and ye ſhall return "every man unto his family." This was

proclaimed by שופר תרועה *ſound of the trumpet*; which was a horn, or made of horn, Joſh. vi. 4. And the queſtion is, what יובל *Jubile* ſignifies. It is rendered *ram*; as if the trumpet or horn was that creature's horn. It might be ſo;—but there is no proof, that I know of, for it. And, by comparing Lev. xxv. 9. שופר תרועה *the trumpet of ſhouting* or *rejoicing*, with Joſh. vi. 4, 13. trumpets יובלים, and horn יובל—it is pretty plain, that תרועה and יובל are uſed as ſynonymous for the manner of the blaſts of air, through the trumpet or horn, in ſtreams or guſts; and ſo ſtand both of them, as *ſhouting* does, for the *joy* or rejoicing that occaſioned it. And *Jubile* muſt be a *rejoicing*, not a *ram*. We render תרועה by *ſhouting*, and *Jubile* both. And, Lev. xxiii. 24. the *Jubile* is explained by a *memorial* of תרועה *ſhouting* or *rejoicing*, though expreſſed by the trumpet, that it might be heard the further. So that it ſeems clear, that יובל is not a *ram*, but a word for *trumpeting* or blowing the trumpet; and as proper a word as תרועה is; and, of courſe, for the joy it expreſſed, and naturally raiſed in the hearer. See Mr. Hutchinſon and Mr. Parkhurſt on the word. And this was a memorial of the laſt great trumpet, and the general releaſe of the ſervants of the True God from all forfeitures.

יבלת, ſee under בלה, a *wen*, decayed or dead fleſh.

יבם, A *brother-in-law*. Deut. xxv. 5. יבמה "*her huſband's brother* ſhall go in "unto her, and take her unto him for "wife, and יבמה *perform the duty of an* "*huſband's brother unto her*." Ruth i. 15. יבמה "*a ſiſter-in-law*." Gen. xxxviii. 8. "Go in unto thy brother's wife, and יבם "*marry* her." This was long before Moſes. And, by the ſtory of Ruth, this duty extended as far as the right of redemption; though the law mentions only the brother taking his ſiſter-in-law.

יבש, To *dry*, to *wither*. Gen. i. 9. יבשה "*the dry*," ſc. ground. Num. vi. 3. "nor eat לחים *moiſt* grapes, nor יבשים "*dried*." Joſh. ii. 10. "the Lord הוביש "*dried up* the waters of the Red Sea." Jer. xii. 4. "the herbs of every field יבש "*wither*."

יגב. See in גב *an huſbandman*.

יגה, To *grieve*. Job xix. 2. "How "long תוגיון *will ye vex* my ſoul?" Here the final ה is ſupplied by *jod*, and the radical *jod* changed into *vau*, as it is preceded by the affix ת. Lam. i. 5. "the "Lord הוגה *hath afflicted* her." הגה would have been, *had bemoaned* her, the *vau* being here for the *jod*, and diſtinguiſhes the root.

יגון and תוגה, *Grief*, *ſorrow*; and differ, perhaps, as *grief* and *grieving*, being nouns both differently formed.

יגע, To *labour*, to *toil*. Deut. xxv. 18. "and thou waſt faint and יגע "*weary*;" labouring, or ſpent with toil. It is that labour which man exerts till he is weary, or when weary. Pſal. vi. 7. יגעתי "*I am weary* with my groaning."

יגיע, Gen. xxxi. 42. "God hath ſeen "mine affliction, and labour of mine "hands;" the *hard labour* he had undergone. Deut. xxviii. 33. "the produce of "their labour;" what they laboured hard for.

יד or ידה, To *caſt*, *put forward*; to *handle*, to *hand along*. Jer. l. 14. "all "ye that bend the bow, ידו *ſhoot* at her; "*throw* the arrow upon her. Lam. iii. 53. "and ידו *have caſt* a ſtone upon me." Zech. xii. 21. לידות *to caſt*, ſc. down or away, the "horns of the Gentiles." To *handle an enemy*, is a phraſe we uſe in the ſame ſenſe.

This verb is alſo to *confeſs*, *profeſs*, *make acknowledgements* [of ſin, of obligations to, of the power, &c. of God] to make an open declaration of any thing—*holding it out upon the hand*, as it were. It is always in *hiphil* or *hithpael*, in this application of the word to the tongue or mind. Gen. xxix. 35. "now אודה *will I confeſs*, or "*knowledge*, the Lord;" that it was his hand, his bleſſing. Lev. v. 5. "and אודה

[in hithp.] "*ſhall confeſs himſelf* upon what "he hath ſinned." xvi. 21. "Aaron ſhall "lay both his hands upon the head of the "live-goat, and *confeſs* over him all the "iniquities of the children of Iſrael." 1 K. viii. 33. "and הודו *ſhall confeſs*, or *profeſs*, "thy holy name." 1 Sam. xxii. 50. אודך "*I will give thanks*, or make acknowledge-"ments, unto thee." 1 Chron. xvi. 34. הודו "make acknowledgements to the "Lord, that he is good; that his mercy "endureth for ever." xxiii. 30. and 2 Chron. v. 13. להדות "*to thank*, *i. e.* make "acknowledgements, or profeſſions, to the "Lord." Pſal. xxviii. 7. אהודנו "*I will* "*praiſe him.*" xlv. 18. יהודוך "they ſhall "praiſe thee;"—as if the root were הדה. To *confeſs* to God's name, or profeſs it, to make acknowledgements to, and *thank* and *praiſe* him for kindneſſes received, are ſo much the ſame thing, that the root may very well be the ſame. And uſage of other words, as in הלך and ילך, will juſtify it.

הדה. Iſai. xi. 8. "the weaned child *ſhall* "*put* his hand, or *throw* it, over the cocka-"trice-den;" which is a beautiful pictureſque deſcription of a child playing with an adder, as with an innocent thing; and a glorious promiſe to the child of God, as well as leſſon to the children of men, to become the little children of the Goſpel.

הד, As a noun, Ezek. vii. 7. conſtrued *ſounding again*, or *echo*; but on what authority from the context, or uſage of any part of the root, I ſee not. Qu. the meaning.

הדה, A *noun*. Jer. xxii. 18. "they ſhall "not lament for him, ſaying, Ah Lord, or "ah הדה *glory*."

הוד, A *participial* noun, of the ſame import as the laſt, other nouns being formed with or without the *vau*, and with or without the final ה. It is rendered *glory*; that which deſerves to be openly ſpoken of—and is, as *Leigh* ſays, "a general word for "*any laudable grace*, or virtue, for which "one is celebrated, reverenced, or com-"mended." Num. xxvii. 20. "thou ſhalt "put ſome of הודך *thine honour* upon him;" inveſt him with a ſhare of power, and ſo of honour and reverence from the people. Job xxxvii. 22. "with God is terrible "*majeſty*." xxxix. 20. הוד "*the glory* of "his noſtrils is terrible." Pſal. xl. 5. "array thyſelf with הוד *glory* and beauty." It means any thing which *ſets* a perſon *off*, and ſhews him to advantage, as the verb in *hiphil* is uſed. Iſai. xxx. 30. "*the* "*glory* of his voice." Hoſ. xiv. 7. הודו "his beauty [verdure, bloom] ſhall be as "the olive-tree's." Zech. vi. 13. "he "ſhall bear *the glory*, and ſhall ſit and rule "upon his throne;" either as to the royal dreſs, or royal dignity, or both. And הוד is, literally, *that which ſets off*, *præ ſe fert*.

יד, Pl. in ים and ות, *hand*. And it is uſed more largely than we uſe the word in Engliſh, as, by its derivation, it appears it properly may; for the power or means by which any thing exerts itſelf—the power, or ability, of any perſon, Creator or creature; thing, animate or inanimate. And, beſides its metaphorical, or abuſive uſe, which is too obvious to need citing or explaining, it is uſed for a *trophy*—whether a large *hand* to hold the ſpoils and other memorials of a victory, or a *pyramid*, or, *&c.* Exod. xvii. 16. "Moſes built an al-"tar, and called its name *Jehovah be my* "*banner*; for he ſaid, יד *the monument* [ſc. the altar, or, at leaſt, *the pillar* with the altar] "by the tabernacle of *Jah*, is the "war of the Lord againſt Amalek from "generation to generation." 1 Sam. xv. 12. "Saul came to Carmel, and behold, "מציב יד *he hath ſet him up a monument or* "*trophy*, and is gone about, and paſſed "on, and gone down to Gilgal." He took a triumphal circuit through the country, carrying the captive king and priſoners, who ſhould have been deſtroyed, about with him, with the pride and inſolence of a Roman General; and erected a trophy of his victory over Amalek; and dedicated that to God, which was too abominable in God's ſight to be kept among men. 2 Sam.

viii. 3. להשיב ידו "to fix, or set up, *his* "*trophy*, at the river Euphrates." xviii. 18. "he called מצבת *the pillar* after his "own name, for he called it יד *the monu-* "*ment of Absalom*;" which was a pillar or obelisk, for so מצבה signifies. 1 Chron. xxix. 24. "all the princes the mighty men, "and all the sons likewise of King David, "נתנו יד *submitted*, marg. *gave* [put] *the* "*hand* under King Solomon;" which shews the form or manner of doing homage. 2 Chron. xxx. 8. "*give the hand* to "the Lord." See Mr. Parkhurst.—Kneeling down, and putting the hands into those of the Lord, and so *under* his. And this is what the verb הודה expresses, as to the meaning of the act. Kneeling down, and holding up the hands in prayer, is *the giving the hand to God*, above.

ידד, Isai. xvi. 9. rendered *shouting*, may be *clapping of hands*.

ידיד, *Beloved*, is reckoned to be from דד; which see.

יהודה, The name of Jacob's fourth son, given him by the mother, from her *confessing* and acknowledging him as God's gift. The Patriarch was a figure of him, whom all the sons of God must submit to, confessing his power and authority over them. Gen. xlix. 8. "*Judah*, thou art he "whom thy brethren יודוך *shall praise*: thy "hand shall be in the neck of thine ene- "mies: thy father's children shall bow "down before thee." *To him every knee shall bow*. Judah himself had no power over his brethren; and therefore this prophecy must point to that centre all the other prophecies do. The kingdom over Israel was first in Benjamin, and then came to the tribe of Judah in the person of David, of whom was Christ as to the flesh, יה *God*, and הודה *confessing*, God and man. At least, it must be a noun with a formative *jod*, *one whom others must confess and submit to*. We are brought back, in the book of *Revelation*, to the original meaning of the word *Jew*, to wit. a *confessor*, a glorifier of God:—for, Rev. ii. 9. iii. 9. Christ says of the apostate Jews in Asia Minor—"which "say they are *Jews*, but are not." Mr. Parkhurst. Jews they were by birth, but not *confessors* of Christ; not of the number of those children of Judah's father, who bowed down to *the Judah* spoke of in the text.

תודה, *Confession*. Lev. vii. 12. "if he "offer it for תודה *a confession*, then he "shall offer with the sacrifice of *confes-* "*sion*;" so called, because, ch. v. 5. and xvi. 21. they were to confess their sins over it, laying them upon the head of the creature—*in a typical view surely*. And it should not be rendered *thanksgiving*, tho' it is implied in an acknowledgement, that God would accept of a sacrifice in their stead. Josh. vii. 19. "give glory to the "God of Israel [who had accused them] "and make *confession* to him;" sc. of thy guilt. 2 Chron. xxix. 31. "sacrifices and "תודות *confession*-offerings;" the word for *offering*, here and elsewhere, being understood. Psal. l. 23. "He that offereth תודה "*a confession* [not *praise* as rendered, for *praise* cannot be זבח *slain*] "honoureth "me." The word is the *ode* also, or form of words; and the chorus who sung them to music. Jonah ii. 10. "I will sacrifice "unto thee with the voice תודה of *thanks-* "*giving*." Hence *ode*.

ידע, Which often drops its *jod* to *know* by experience; to *feel*, *be sensible of*; *regard*, *take notice of*; *sentio*. Gen. xx. 7. דע "*know* that thou shalt surely "die." Ver. 24. "a virgin, and no man "*had known* her." Exod. i. 8. "who *knew* "not Joseph;" regarded not Joseph, and what he had done. vi. 3. "by my name "*Jehovah* לא נודעתי *was I not known* to "them." Much dispute has been about this text. God does not say, that the name, word, or title, of *Jehovah* was not known to them;—but "I appeared to Abraham "to Isaac, and to Jacob באל שדי *as God the* "*giver of plenty*; but *in* or *by* [understood in the ב before אל שדי] "my name *Jeho-* "*vah* was I not made known to them.

H

He was not known to them in the import of that name, or *essential perfection* implied in it. It is plain, from Gen. iv. 26. that men began to invoke, or use this name, as a name of distinction betwixt them and idolaters, soon after the birth of Enoch, about the time that the corruption prevailed in the line of Cain. And we find it always used, through all ages of the church, as a name of distinction;—nay, is to this very day, *Jehovah* being allowed, on all hands, to signify true and very God. Abraham, and the other Patriarchs, acknowledged *Jehovah*, and the superiority in him over the gods of the Heathens. But tho' God's blessings, and, till now, peace and plenty, had always attended them, yet that superiority implied in, and intended by, their use of *Jehovah*, had not as yet been made known to them in an incontestable manner, as it was now going to be. And the two texts, Gen. iv. 26. and this, illustrate and explain each other. The contest betwixt Pharaoh and Moses was, whether *Jehovah* was so or no. And this was proved by the many and mighty miracles. But till now the Heathens had been lords over them. Abraham was driven out of his country by them; and he and his family had lived in tents, as sojourners only, wandering from place to place, and the heirs of the promises were all now slaves, Exod. vi. 6, 7. "wherefore say unto the "children of Israel, I am *Jehovah*—and ye "*shall know* that I am *Jehovah* your God, "which bringeth you out from under the "burthens of the Egyptians." x. 2. and many other places—"what things I have "wrought in Egypt, and my signs that I "have done amongst them; that ye may "know that I am *Jehovah*." This was making known the *name Jehovah*, and is what was not done to their fathers. Jud. viii. 16. "he took the elders of the city, "and thorns of the wilderness, and briars, "and with them he *taught*, marg. *made to* "*know* [let me add, *made to feel*] the men "of Succoth;" to *experience* the briars. So, Prov. x. 9. "he that perverteth his way, "יודע *shall smart* for it;" feel the consequence of it. Job xxxv. 15. "but now "because he doth not visit in his anger; "nor יודע *punishes* [makes to feel] in great "extremity." The word signifies, as *sentio* in *Latin*, to *feel*; and *feeling* is knowing, being sensible of. And those passages, which give the true idea of the word, are made a second sense—whereas it is the first and leading sense. Exod. xxiii. 9. "thou "shalt not oppress a stranger, but ידעתם "נפש *shalt know*, or consider, the *soul*, or "*desires*, of a stranger." xxxiii. 12 and 17. "*I know* thee by name;" *i. e.* intimately, *name* being the person himself. Deut. i. 13. "wise men, and understanding, and ידעים "*experienced*." Job ix. 5. "which re-"moveth the mountains, and they *are not* "*known*." ix. 21. "should I say I am per-"fect, לא ארע *I should have no regard to* "my nature; I should despise my life;" incur death, by claiming perfection, that belongs not to human nature. To *know*, or *be sensible of*, implies such a regard and attention to, as is implied in *knowing God and Jesus Christ*, knowing his laws; and God's *knowing* those who trust in him, as well as his *knowing* the wicked. Job xxiv. 4. "Why should not times be hid-"den by the Almighty [times and seasons God has reserved in his own hands] "וידעו "*that men should know* they cannot see his "days;" *i. e.* foresee what he will do in his own proper time. His ways are unsearchable, and judgments past finding out. *Times* are the *seasons* for any thing; and *days* include the things to be done on those days. Psal. xxxvii. 18. "The Lord *knoweth* "the days of the upright [let what days so-ever, good or bad, come upon them]: "their inheritance shall be for ever;" their reward the world cannot take from them. lxxxi. 6. "a lip, or confession, *I knew* "not." It is God speaks, and knew not the lip of Egypt, as he will not know the foolish virgins, Mat. xxv. 12. Psal. cxliv. 3. "What is man, ותדעהו *that thou takest*

"*knowledge*

" *knowledge* of him;" or notice. Prov. iii. 6. " In all thy ways דעהו *acknowledge him*;" ſanctify him in your hearts. Pſal. xc. 11. " Who יודע *could feel*, or endure, the force " of thine anger? for as thy terribleneſs " is, ſo is thy wrath;" no more to be borne, than the terror of his majeſty. Prov. x. 9. " *ſhall feel*, or ſmart, for it." xii. 10. " the righteous man יודע נפש *knoweth*, or " conſidereth, *the deſires, natural affections*, " of his beaſt;" hath regard to his nature. And it implies a *proper regard*, as much as Exod, xxiii. 9. does to the ſtranger: tho', I ſuppoſe, this is a *proverb*, and the *beaſt*, in that reſpect, is the *beaſtly part* of man; which he that would be righteous, muſt take good heed to. Yet it is literally true, that a righteous man, or one who would deal juſtly, muſt have a regard to his beaſt, as a creature which has נפש *a feeling body*, as well as himſelf. Iſai. liii. 3. ידוע [a part. paſſ.] " *known* of grief;" made to feel it. Jer. xxxi. 9. " after הודעי *my being made to* " *feel*, I ſmote upon the thigh; I was " aſhamed." Ezek. xix. 7. " he *knew* " their palaces [haunted them] and laid " waſte their cities;" as a lion watching for his prey.

דע, דעה, מדע, and תודע, occur as nouns; the laſt, Prov. xiv. 33. " but in the midſt [or mind] of fools, תודע *feeling*, ſmarting;" *wo* reſteth in the heart of fools. The antitheſis is betwixt *wiſdom* in the heart of the prudent, and *knowledge* as it implies *feeling*, ſmarting, in the heart of the fool. Gen. ii. 9. " the tree הדעת *of the knowledge* of " good and evil;"—ſo named, as memorials, ſubſtitutes, pictures, and types, bear the name of what they ſtand for. The moſt perfect things in their kind, and which anſwered the neareſt, in the outward letter, to the leſſon intended, or ſpiritual meaning, were always choſen. And this tree of knowledge was of that eſculent kind, which is moſt eminent for diſtinguiſhing betwixt its good and bad fruit. There is a natural perception in many ſorts of fruit-trees, by which they *feel* the faulty fruit, and *caſt* it, though, apparently to our eye, there may be no flaw in it. The nut-kind has but a ſmall ſhare of this ſkill. The apple excells in it, and many other ſorts. The Deiſt thinks he has it in himſelf—but it comes not *by nature* to man. See שכל.

ידעני is joined with אוב *a familiar*, and other words for the various ſpecies of *diviners*; a *knowing one*, a *cunning man*. Iſai. viii. 19. they are ſaid to be peepers, and mutterers—whether the voice came from an *image*, or the *cunning man*. 2 K. xxiii. 24. they are mentioned with the *Teraphs*, and other imagery, which were burnt; and, like קדש the holy one and holy place, it might perhaps be the perſon who pretended to get the knowledge and the *oracle* both.

מדוע, *Why*; uſed adverbially.

יהב. See in הבה *a burden*.

יהר, in הר *a ſwelling, huffing fellow*.

ים and יום ſee in המה; and יחד *unite* in חד.

יין *Wine*, יון *mud*, יונה *dove*. See in יונה.

יחל, The *jod* is radical, to *expect*, *wait*, or *tarry for*. Gen. viii. 10. " and יחל " *he ſtayed* yet other ſeven days." 2 Sam. xviii. 14. לא כן אחילה " *I may not tarry* " *thus* with thee;" the *jod* being dropt, as in ידע and others, and as ה and נ before an affix. Job xiii. 14. " Though he ſlay me " לא איחל *I will not ſtay*;" ſc. from ſpeaking.

תוחלה, *Hope, expectation*. The *jod* is changed into *vau*, as in ſo many others above and below.

יחף, *Bare-foot*, occurs only as a noun 2 Sam. xv. 30. Iſai. xx. 2, 3, 4. and Jer. ii. 25. naked and *bare-foot*. Whether there was ſome badge of ſlavery on the foot when the ſhoes were taken off, which ſlaves and captives were made to wear on their feet, as they did on the head, and the root be חף *to cover*, Qu. For why ſay *naked and bare-foot*, when being bare-foot is implied in being naked?

יחש, *Genealogy*. Neh. vii. 5. " a book היחש *of the genealogy* of them that " came up firſt." As a verb, where it is always in hithp. it is to *regiſter*, or *rank themſelves according to their deſcent*. 1 Chron. v. 1. " Reuben the firſt-born of Iſrael—for he was the firſt-born; but, foraſmuch as he defiled his father's bed, his *birth-right* was given to the ſons of Joſeph the ſon of Iſrael ולא התיחש לבכרה *but not to regiſter according to the birth-right*;" *i. e.* they had the primogeniture, the double portion and precedence; but could not, without falſifying the regiſter and truth, be regiſtered as born firſt. Ezra ii. 62. כתבם המתיחשים " *their regiſter of being genealogiſed*;" the written account of their genealogy. It was 1 Chron. ix. 1. So all Iſrael התיחשו *gave in their genealogy*, and were written in the Book of the Kings."

יכח, With a radical but mutable *jod*, to *plead for*, or *againſt*, try and debate any point; *argue with*; to *reprove* by word or deed. Gen. xx. 16. ונכחת " thus *ſhe was reproved*;" or, rather, *righted*, declared upright; belongs to נכח, other derivatives of which are put under this. xxi. 25. Abraham הוכח [changing the *jod* into *vau*, after the ה] " *made his claim*, or complaint." xxiv. 14. הכחת from נכח; as alſo הכיח, ver. 44. Ch. xxxi. 37. " and יוכיחו " *let them try the cauſe* between us." Pſal. l. 8. " *I will not plead* with thee, *i. e.* try thine innocence, upon thy ſacrifices and thy burnt-offerings, that have been always before me." God expected a higher ſacrifice, and a more worthy obedience, than mere compliance with outward forms. Both were neceſſary—but they forgat the ſacrifice of Chriſt, and ſo, of courſe, that of their own heart, which God could not diſpenſe with. Take away the heart, and what is man but a brute, and all he does without it, but the offering up of a brute? Pſal. xciv. 10. " he that chaſtiſeth the Heathen, הלא יוכיח *ſhall he not judge?*" or call men to account. cxlix. 7. תוכחות " *puniſhments*." Iſai. xxxvii. 4. " and *reprove* the words;" rebuke or check. Jer. ii. 19. " thy backſlidings " *ſhall reprove*, plead againſt thee." Mic. iv. 3. יוכח לגוים " *plead between* many na- " tions;" ſettle their diſputes, and make peace. vi. 1. " and יתוכח *he will plead with* " Iſrael;" enter himſelf into conteſt with.

יכל, To *be able*; to *prevail*; with a mutable *jod*. Gen. xv. 5. " if תוכל *thou* " *art able* to number them. xxx. 8. " and " יכלתי *I have prevailed*." xxxii. 28. " and " תוכל *ſhalt prevail*."

מיכל, Once, 2 Sam. xvii. 20. " they be " gone over מיכל *the brook*, ſtream or cur- " rent, of water;" from its prevalence. The way it runs, it prevails.

ילל or יל, The radical being doubled, which drops its *jod*, as ידע and ילד do, to *howl* or *cry out*, *exclaim*; from the natural ſound. 1 Sam. iv. 19. " big ללת *to* " *cry out*." Deut. xxxii. 10. " in the waſte " ילל *howling* wilderneſs." Iſai. lxv. 14. " and תילילו *ſhall howl* for vexation of the " ſpirit." Here the root is doubled, יל and יל, as it is in ſeveral other texts. Hence to *howl*; and the *owl*.

יללה, *Howling*.

לילית, The *ſcreech-owl*. Iſai. xxxiv. 14. from its *ſcreeching*. The common owl is named from ענה.

ליל and לילה, The *night*, when any noiſe ſounds hollow and diſagreeable, and is eaſily heard; *q. d. howling*, or *the time of howling*; the radical doubled. Gen. i. 5. " the darkneſs he called לילה *night*." Deut. xxiii. 10. מקרה לילה " *when the night* " *comes*;" not accident in the night. Pſal. xix. 3. " *night unto night*, *i. e.* night after " night, the ſucceſſion of nights, ſheweth " knowledge." Mic. iii. 6. " it ſhall be " *night* to you, that ye cannot ſee;" ſpiritual darkneſs.

ילד, Which often drops or changes its *jod*, is to *produce*, *beget*, or *bring forth*; and is common to any creature or thing that produces, or contributes to the production and growing of, any ſpecies of creature,

creature, thing, or event. Gen. iii. 16. "in "sorrow תלדי *ſhalt thou bring forth* [produce and grow] "children." The bringing up of the children is as much comprehended in this phraſe, whether you take it in its outward or ſpiritual ſenſe, as the growing of them in the womb, and their birth is. The church is the mother of the children of God. In *ſorrow* it brings up the children. Salvation muſt be worked out with fear and trembling. And the church has the ſame care and authority over the children, as the mother over hers. Lev. xxii. 27. "when a bullock, or a "ſheep, or a goat, יולד *is born.*" Num. i. 18. "יתילדו "*declared their pedigree*, or "*birth*, by their families." Deut. xxxii. 18. "of the rock, or giver of ſtrength, ילדך "*who brought thee* [*up*] *forth*;" as a father his children, and ſupported them. Job xxxviii. 20. "Who הוליד *begat* the drops "of dew?" Pſal. xc. 2. "before the moun-"tains ילדו *were formed.*" Prov. xxvii. 1. "thou knoweſt not what a day ילד *may* "*bring forth.*" Eccleſ. iv. 14. "even in "his kingdom, or during his reigning, נולד "רש *he is made*, or becomes, poor." Qu. Had we ſuch a verb as to *child*, it would take in the general idea of the word [tho' I think we ſometimes ſay of a woman, when ſhe has done child-bearing, that ſhe has done *childing*]. Its *jod* is dropt or retained at pleaſure. And its derivatives differ as much, as if לד and ילד were two roots. Hence *lad*, and perhaps *lady*; as *child* is a word of tenderneſs, and implies a liberal condition. *Lady* comes not up to *Infant* and *Infanta* in Spain.

ילד, ילידּ, and ולד, A *child*. Gen. xi. 30. "Sarai was barren, and אין לה ולד ſhe had "no child." xiv. 14. ילידי "*thoſe born* in "his houſe;" children of his family, and grown up in it.

ילדה, The time of being a child, or growing up; *youth*. Pſal. cx. 3. "from the "womb, from the dawn of life, is the dew "on thee, ילדתך during thy infancy, or childing-time. Eccleſ. xi. 10. הילדות *childhood*, childing days.

לדה, Hoſ. ix. 11. *birth*.

מילדת, A *midwife*.

מולדה, *Nativity*. Gen. xi. 28. "the "land *of his nativity*." Then *Ur* was the reſidence of the holy line.

תולדות, *Generations*. Gen. ii. 4. "theſe "are *the generations* of the heavens and "the earth;" of the production of them, and their productions. xxxvii. 2. "theſe are the *generations* of Jacob;" or hiſtory of ſome things that were *produced* by him, and *to* him; *events*, things that *time brought forth* to him.

ילך, The ſame as לך and הלך, and formed as the laſt, to *go*.

ילפת, A diſtemper, conſtrued *ſcabbed*. Lev. xxi. 20. and xxii. 22. a *running ſcab*, that declines and ſpreads every way; from לפת.

ילק, A ſpecies of, if not, occaſionally, a general word for, all the locuſt-kind of flying inſects; from לק to *lick up*, as they do all green things. Pſal. cv. 34. "*locuſt*, and ילק;" but, Exod. x. 4. ארבה *locuſt*, from their manner of breeding, and ילק their manner of eating, and miſchief they do. Jer. li. 27. "cauſe the horſes to come "up as ילק סמר *the rough-haired caterpillars*, or locuſts;" ſc. in number as many. Joel i. 4. ii. 25. and Nah. iii. 15, 16.

ימין or הימן, As ילך and הלך, to *turn*, or *go to the right*. Gen. xiii. 9. "then "אימנה *I will go to the right.*" 2 Sam. xiv. 19. להמין "*to turn to the right*, or להשמיל "*to the left.*" Iſai. xxx. 21. "when תאמינו "*ye turn to the right hand*, and when ye "turn to the left." This is regularly from אמן *to perſevere:* but ſome Chaldeiſms had or might creep in, in Iſaiah's time; or the prophet, like our Lord, might uſe his own provincial dialect, on ſome occaſions.

ימין. The *right-ſide part*, or the *right* of any thing. Exod. xv. 6. ימינך "*thy right* "*hand*, O Lord, is become glorious." The right hand is uſed in action principally, and by the generality. *Hand* is understood, or implied. Pſal. xvii. 7. "thou "that ſaveſt them, that truſt in thee, from "thoſe that riſe up [ſc. againſt them] by "th

" thy right hand." Job xxx. 12. " upon " my *right hand* children riſe up." Pſal. xxx. 18. " the man of *thy right hand*;" the ſeat of confidence and honour. cix. 6. " let Satan ſtand at his *right hand*;" to oppoſe. Ver. 31. " Jehovah will ſtand at " *the right hand* of the poor, to ſave." cxxxvii. 5. " if I forget Jeruſalem, let my " *right hand* [beſt deeds] be forgotten;" or, let no defender ſtand at my right hand, to ſave. Prov. xxvii. 16. " and may be " called oil in his *right hand*;" which cannot be kept in the hand, no more than the wind, but ſoon gets out of it. And *right hand* here is no more than *hand*—only as the right is moſt in uſe. Contention finds ſome way always to make its eſcape from reſtraint or conviction, as oil or wind out of the hand.

ימנית, A noun, as ראשית and others. Exod. xxix. 20. " then ſhalt thou kill the " ram, and take of his blood, and put it " upon the tip of the ear of Aaron, and " upon the tip of the ear of his ſons, הימנית " *of the right ſide*;" and ſo upon the thumb and great toe of the right ſide, to ſanctify his choiceſt affections, and beſt doings, by blood.

ימין, and תמן, and תימן, The *South*, or right-hand quarter of the heavens—the Eaſt being קדם *firſt*, or *foremoſt*. Exod. xxvi. 18. נגבה תימנ " *South by South*;" or plain South. And it is often joined with נגב, another word for South. The tabernacle ſtood, like our churches, the length due Eaſt and Weſt, and ſo the ſides due North and South. Pſal. lxxxix. 13. " the North, " and ימין *the South*, thou didſt create " them." The north and ſouth ſides of the line take in the whole earth. The general formation of the word for *South*, is with a . Job ix. 9. חדרי תמן " *the chambers*, or whirlwinds, of *the South*;" it being naturally the windy and tempeſtuous quarter. So, Iſai. xxi. 1. סופות בנגב " *whirlwinds in the South*."

ימר, Once, Iſai. lxi. 6. " in their glory תתימרו *ſhall ye boaſt yourſelves*." It ſeems to come from מר, as יטב from טב with an additional *jod*.

ימש, To *feel*, another inſtance like יטב. Jud. xvi. 26. הימשני " *Let*, or make, " *me feel* the pillars whereon the houſe " ſtandeth."

ינה, To *humble*, or *oppreſs*. It differs from כבש to ſubmit as a ſheep; and from לחץ *to ſqueeze*. Exod. xxii. 20. לא " תונה " *thou ſhalt not vex*." Lev. xxv. 17. לא תונו " *ye ſhall not oppreſs* one another." Pſal. lxxiv. 8. נינם יחד " *let us oppreſs*, or " down with them, *altogether*;" or intirely.

יון, *Mud*, *mire*; which betrays the feet, draws them in, and oppreſſes. Pſal. xl. 3. " He hath brought me up—out of the " miry *clay*, and ſet my feet upon a rock." lxix. 3. " I am ſunk in deep *mire*;" proverbially.

יונה, *Oppreſſion*. Pſal. lvi. 1. in the title, על יונת " on or over the *oppreſſion*, or *op-* " *preſſiveneſs*, of the congregation of *the* " *eſtranged*." Jer. xxv. 38. " the heat *of* " *the oppreſſion*." We render it *oppreſſor*; but then it would be feminine, as, Zeph. iii. 1. " *the oppreſſing* city." But words of two radicals, or of two and a mutable ה, as this is, form both the active and paſſive participle with a *vau*, in the ſecond order; and both are uſed as noun-ſubſtantives. And ſo יונה is *oppreſſion*, and the *thing oppreſſed*, as alſo *oppreſſing*. And ſo

יונה, A *dove*; from its innocence and ſimplicity, liableneſs to be oppreſſed; or *oppreſſed*, *i. e.* meek, humble temper. Lev. i. 14. " his offering of turtle-doves, or מבני " יונים *of young pigeons*;" in caſe of poverty—a fit emblem of the meek, and innocent, and patient ſuffering Jeſus; and of the diſpoſition that God requires, though not always *outwardly oppreſſed*, as where Chriſtianity is eſtabliſhed, yet a *ſuppreſſion* of all that would exalt itſelf againſt the will of God—a poverty of ſpirit. Pſal. lxviii. 14. " wings of *the dove* covered, or overlaid, " with ſilver." The *white* colour of the dove is the fineſt ſilver colour imaginable;

and it is here made the colour of that glory which ſhall cover the happy. Cant. i. 15. " thine eyes are יונים *doves*, ſc. " eyes ;" for ſoftneſs and tenderneſs.

יין, With a formative *jod*, *wine*, comes regularly from ינה to deceive, impoſe upon, bring under ; becauſe it ſteals upon the mind, and makes the perſon eaſy, and void of all guard, and ready to ſubmit to any thing. Gen. ix. 21. " Noah—drank *of the* " *wine*, and was drunken [felt the effects of it, not *drunk* to exceſs] " באהלה *at the* " *tabernacle* ;" as a ſacred act to procure direction from God, by dream, about dividing the earth. Vid. ch. xxvii. 25. xlix. 11, 12. Jud. ix. 13. Iſai. xxviii. 7. and Mic. ii. 11. that wine was uſed as inſtrumental to the Spirit. It is ſaid to chear God and man ; being acceptable to God and man, as an oblation, or acknowldgement, of all the ſpiritual benefits that are ſhadowed out by the beneficial effects of wine on the body —in raiſing the ſpirits—enlivening the heart—baniſhing care and ſorrow—inſpiring courage, reſolution, and good-nature, and an *innocent ſimplicity*. Another of its uſes is ſpecified Gen. xlix. 11. as a cleanſer of cloaths—ſo a proper repreſentative, in that view alſo, of the blood of Chriſt, the great cleanſer of body and ſoul ; not of the outward, but inward habit, making the heart clean. The wine of the falſe church only poiſons and deſtroys with a pernicious heat. Deut. xxxii. 33. " *their wine* is the " poiſon of the dragons, and the cruel ve- " nom of aſps." Prov. ix. 2. " wiſdom has mingled her *wine*," with rich aromatic ingredients ; as, Cant. viii. 2. " ſpiced wine " of the juice of my pomegranate ;" prepared for her votaries ; being the moſt exquiſite and delicate draught. Jer. xiii. 13. " every bottle ſhall be filled with *wine* ;" a proverb, every man being made drunk with ſorrow. Zech. ix. 15. " ſhall make a noiſe " as through *wine*," for joy ; and, ver. 17. " corn ſhall make the young men chear- " ful, and new *wine* the maids ;" inſpiring chearful courage at their public rejoicings, with ſongs, tabrets, and dances, at their religious feaſts.

Janus, as has been obſerved, is the inventer, or *giver*, of *wine* ; and a name for the ſun, or ſolar light, and called *bifrons*, from his double head—ſuppoſed to be Noah, from his planting vines, Gen. ix. and the title *bifrons* accounted for, from his ſeeing two worlds ; which looks plauſible enough But then there muſt have been eight *Januſes*—eight perſons ſurviving the flood, and looking, backwards and forwards, into the old and preſent world. Chriſt is the giver of wine, who poured out his own blood, of which wine was always the emblem, for us. And he was the *Double Cherub*, the Lion-man on the walls and doors of the temple. And ſome derive *Janus à januâ, quòd januis præſit.* " Θυραίος θεὸς, " Gl. *Præſideo foribus cæli.*" Ovid, Litleton's Dictionary. The doors of the Holy of Holies, which had the two-headed Cherub upon them, were the doors of heaven. The effect of wine on them that drink it, I would derive its name from, accounts for *the panther*, or ſome wild beaſt Bacchus is ſo often drawn with, which he drenches out of his own cup, and leads about as tame as a lamb—the effect which the wine, that wiſdom mixes, hath on the fierceſt diſpoſitions.

נין, A *ſon*, one in a ſtate of ſubjection, with a formative *nun*, may perhaps be of this root. Gen. xxi. 23. as a verb. Pſal. lxxii. 17. " his name ינין *ſhall be*, or *become* *a ſon*, before the ſun ;" *i. e.* on earth, publicly in the ſight of men. His name ſhall be manifeſted to men. *The Word was made fleſh, and dwelt among us, and we beheld his glory.* So in the pſalm, ver. 19. " bleſſed " be the name of his glory for ever ; and " all the earth ſhall be filled with his glo- " ry. Amen and Amen." Prov. xxix. 21 " at laſt he ſhall be מנון *more than one bre-* " *as a ſon.*" Mr. Parkhurſt makes נן th root, *q. v.* There are many inſtances o verbs formed from nouns.

ינח. Vide in נח.

נן

ינק, With a mutable *jod*, to *ſuck* or *ſuckle*. Gen. xxi. 7. " Sarah היניקה [in hiph.] " *ſhall ſuckle* children." Deut. xxxii. 13. ינקהו " *he made him to ſuck* honey " out of the rock, and oil out of the flinty rock." Judea was a very mountainous rocky country, and olives, palm-trees, *&c.* grow out of the rocks. And he that made the ſtony rock produce ſuch fruits, can perform his promiſe as to thoſe which the ſpiritual rock is to produce. Iſai. lx. 16. ינקת " *thou ſhalt* " *ſuck* the milk of nations, and *ſhalt ſuck* " שד—of kings."

ינק and יונק, A *ſuckling* or *ſucker*, animal or vegetable.

מנקה and מינקה, A *nurſe*; *i. e.* wet nurſe.

יסד, In סד, A *foundation*, which is the ground-work, ſecret, and out of ſight. As a verb, to *lay the foundation*, *take counſel*, or *conſult together*. And the *jod* is additional, as in יטב and others.

יסך, In נסך, Once uſed Exod. xxx. 32. And ſo is יעש once.

יסף, To *add*; to *repeat*. To put two things together, or *add*, is to *increaſe*, and to *join together*; in which it almoſt coincides with אסף. Its *jod* is radical, though mutable. Gen. iv. 2. " and תסף " ללדת " *ſhe again bare*." viii. 10. " and " יסף שלח *again he ſent forth*;" added to ſend forth. Exod. i. 10. " and they נוסף " *join* unto our enemies." Lev. xix. 25. להוסיף " *that it may yield* [rather, *increaſe*] " unto you its produce;" by an extraordinary bleſſing upon it. Deut. xxxii. 23. אספה " *I will heap* miſchiefs upon them." 2 Sam. vi. 1. and again David יסף *joined* " *together* [as Exod. i. 10. " when different parties *join*, or are *put together*] " all " the choſen men of Iſrael." xii. 8. ואוספה " *and I would have added* unto thee ſuch " and ſuch things." Here the ה is added, for the ſame reaſon it is to אתנה in the ſame verſe; for it is no more radical in one than the other. Neh. xiii. 18. " and מוסיפים *ye bring more* wrath upon Iſrael." Job xvii. 9. יסיף *ſhall increaſe* ſtrength." Pſal. lxxii. 10. " the Lord יסף *increaſed* all that " Job had had, double." lxxi. 14. ויוספתי " *I will add* unto all thy praiſe;" increaſe his praiſes. Prov. i. 5. " A wiſe man will " hear, and *increaſe* learning." Iſai. xiii. 15. " every one נוספה *that is joined to it* [ſc. to Babylon] " ſhall fall by the ſword." xv. 9. " I will bring נספות *more* [additional, repeated, or continual evils] " upon " Dimon." xxvi. 15. יספת " *thou haſt* " *added* to the people;" ſc. evils. xxix. 19. " The meek *ſhall increaſe* joy in the Lord." Ezek. v. 16. " and אסף *add* the famine un- " to you;" *ſend* unto you—*apponam*.

יסר, With a radical, though mutable *jod*, to diſtinguiſh it from סר, to *diſcipline*, whether by words, blows, or bonds; to check, reſtrain, correct, reprove—and ſo chain up a perſon. Lev. xxvi. 23. " if by " theſe things לא תוסרו לי *ye will not be re-* " *formed by me*;" or kept under diſcipline to me. Deut. viii. 5. " as a man יסר " *chaſ-* " *teneth* his ſon, the Lord מיסרך *chaſteneth* " thee." 1 K. xii. 11. " my father *chaſtened* " you with whips; but I איסר *will chaſten* " you with ſcorpions." 1 Chron. xv. 22. יסר " *inſtructed* about the ſong." Job xxxix. 32. [or xl. 2.] " He that contendeth with " the mighty, יסור *muſt*, or *will*, *be cor-* " *rected*;" or reproved. Pſal. xciv. 10. היסר " *He that reſtrains*, corrects, or keeps " *the nations* in ſubjection, *ſhall he not con-* " *vict?* [is he not able to judge?] he that " teacheth man knowledge?" Jer. xxxi. 18. יסרתני ואוסר " *thou didſt correct me, and* " *I received the correction*." See Hoſ. x. 10. in אסר.

מסר and מוסר, *Diſcipline*, *correction*, *bond*. Job v. 17. " deſpiſe not thou *the chaſtening* " of the Almighty." xii. 18. " he looſeth " מוסר *the bond*, diſcipline, or power of re- " ſtraining, of kings;" *i. e.* takes away their power [פתח *to looſe*, being the oppoſite to יסר *to reſtrain*] a remarkable and providential inſtance of which we had in the late Revolution. xxxix. 5. " Who ſent out " the wild aſs free? or who looſed מסרות " ערוד *the bands* of the wild aſs?" Who gave creatures their inſtincts, and made ſo many

many wild ones incapable of coming under reſtraint—*looſed their bands, i. e.* made them looſe without docile diſpoſitions. Iſai. lii. 2. "let מוסרי *the bands* of thy neck be "looſed."

יעה, Once, as a verb, Iſai. xxviii. 17. "the hail יעה *ſhall ſweep away* the refuge "of lyes." So we render it. Vulg. *overturn*. LXX. omits it. But if the noun יעים, Exod. xxvii. 3. be *the ſhovels* to take up the aſhes, or ſhovel them together, it muſt not be *ſweep away*, but *overturn*, make heaps of, or ſomething of that nature. And the root may be עה or עהה; whence the inſtrument *a ſhovel*, with a formative *jod*—and עיים *heaps*, what is thrown up with a ſhovel. Vid. עי. As there are ſome words that have a radical initial ה, which they generally, if not always, retain, ſo is it with *jod*.

יעים, Exod. xxvii. 3. *& alibi, ſhovel*.

יעל, To *profit, be uſeful, be of ſervice*. 1 Sam. xii. 21. "vain things which "לא יועילו *cannot profit*, or deliver." Job xxxx. 13. יעילו "*they ſet forward* my ca- "lamity." xxxv. 3. "what אעיל *profit* "*ſhall I have?*"

בליעל, *Worthleſs*.

יעלים, 1 Sam. xxiv. 3. Job xxxix. 1. *& alibi*; *goats, i. e. rock-climbers*; from עלה to *aſcend*.

יעלת חן, Prov. v. 19. from עלה with the formative *jod*, the ſource of affection.

יען, in ענה; as alſo בת יענה, Lev. xi. 16. *owl*.

יעף, The ſame as עף or עפה, to *be tired, weary*, and *panting*; from the ſound then made, and which birds make in flying. Iſai. xl. 28, 31. *& alibi*. And hence the noun

תועפת, Num. xxiii. 22. "*the ſtrength* of "ראם [perhaps] *the ſtag*." Job. xxii. 25. "ſilver תועפות *of the mountains*." So I would render it, becauſe, Pſal. xcv. 4. תועפות of the hills are oppoſed to the *deep places* of the earth. Silver is dug out of the hills. And the word deſcribes the *painful, panting, tiring aſcents* of the high grounds. And *the ſtrength* of ſome creature remarkable for his horns, may mean a creature able to endure a great deal of fatigue, ſwift and ſtrong.

יעץ, Like ſo many others, the ſame as עץ.

יער, A *wood*; from ערה to *pour out, flouriſh, exert*; a *nurſery of trees*, or of any thing elſe. Deut. xix. 5. "when a man "goeth ביער *into the wood*, to hew wood."

יער is alſo the name of a country, from its fruitfulneſs. Joſh. xvii. 15. "get thee "up היערה *to Jor*." It was near *Bethlehem*; as Pſal. cxxxii. 6. "we found it [the place of Chriſt's birth] "in the fields יער *of* "*Jor*." See ערה.

יערה, Conſtrued *honey-comb*, 1 Sam. xiv. 27. but, ver. 26. "the honey הלך dropt;" was running. And, no doubt, Jonathan dipt his ſtaff in the dropping honey, which the word may very well ſignify. Cant. v. 1. יערי *my honey-comb*, with my דבש *ho-* "*ney*;" comb with the honey dropping or running out of it. And דבש is ſome other gummy juice; for it is any thing that will *candy*.

יפה, With a mutable ה, but immutable *jod*, to *be beautiful, handſome*; applied to man, animals, trees, and grounds. Gen. xii. 11. "a woman יפת מראה *of* "*beautiful look*." xxix. 7. יפת תאר "*of* "*beautiful form*." xli. 2. "ſeven kine יפות "מראה *well-favoured*;" or well-looking. Pſal. xlv. 3. יפיפית [the root doubled] "*thou* "*art very beautiful*, beyond the ſons of "men;" in perſon, it is likely, as well as mind. xlviii. 3. יפה נוף "*in a beautiful* "country." l. 2. "Sion, the perfection of "*beauty*." Jer. x. 4. יפהו "*they deck*, or "make it beautiful, with gold and ſilver." Ezek. xxvii. 3. יפה ענף "*fair*, or beautiful "*in branches*."

יפח, To *blow*. See נפח and פח.

יפע, With a mutable *jod*, to *irradiate*, or move along in a line, as light and darkneſs do; the atoms, or lumps of air, like marbles in a row, puſhing one another forward. Deut. xxxiii. 2. הופיע "*ſhine*

" *ſhined forth* from mount Paran." Job iii. 4. " nor let the light תופע *ſhine* upon it."

יפעה, Ezek. xxviii. 7. *Brightneſs.* תופע, Job x. 12. " *the irradiation* like that of " darkneſs."

אפעה, With a formative א, a *ſerpent*—whether from its *gliding*, or *glittering*: but if from פעה, ſee אפע.

יפח, As if the root of מופת, ſee in פת, to *perſuade*.

יצא, With a mutable *jod*, and which is frequently dropped, not by rule, but at pleaſure, as far as appears; to *come forth*, *out*; *proceed*; to *produce*, or *bring forth*. It is applied to the birth of man or beaſt; growth of vegetables; coming out of light, water, or words. Gen. i. 12. " the earth תוצא *brought forth*—herbs and " creatures." ii. 10. " a river *went forth*." x. 14. " *out of* whom *came* the Philiſtines." xix. 23. " the ſolar light was *come forth* " upon the earth." Exod. xxiii. 16. בצאת " *in the going out* of the year;" or end of it. Deut. viii. 3. " fed thee with manna, that " he might make thee know, that man " does not live by bread only, but על כל " מוצא *by any thing that proceedeth out* of " the mouth of the Lord;" or, the Lord ſhall command—for a command comes out of the mouth. This was to teach them, there was *a bread* that the earth could not produce. Our Lord gives theſe words in anſwer to Satan, who tempted him to turn ſtones into bread, as in deſpair, in hunger. Jehovah can ſupport man without bread, and will do ſo to eternity—intimating, that that word, or eternal ſupport, was in himſelf. xiii. 13. " certain men of Belial are " *gone forth*;" ſc. to act. xxiii. 13. " thou " ſhalt dig therewith, and turn back, and " cover צאת *that which cometh* from thee." We read, ver. 10. that he who was not clean, מקרה לילה *when night came on* [for ſome were clean at night, others not] was to abide without the camp till the evening following; and, in ſome caſes, was to bury his cloaths or hair, as in the caſe of the leper—and ſo was to have יתד—at his ear, or ſpade upon his ſhoulder, and dig and cover צאת *that which came from him*, or was *caſt off*—not *excrement*, but impure garment, hair, or what, in the ſeveral caſes, they were to caſt off; burying or putting away the old man, old habit, what is unclean in the ſight of God. צואים *the filthy garments*, Zech. ii. 3. are, I apprehend, the צאת here; unleſs this includes further the water they waſhed in, &c. See *Iliad* I. ver. 314. and *Pope's* note on λυματ' εβαλλον. Deut. xxxi. 2. " I can no more *go out* and come in;" direct, or execute any buſineſs. xxxiii. 18. " rejoice, Zebulun, בצאתך *in thy going* " *forth*;" thou ſhalt proſper in what thou goeſt upon. Every one that God *dwells with*, alluding to *Zebulun*, ſhall proſper in what he goeth out upon. Jud. iv. 14. " Is not " the Lord צא *gone out* before thee?" 1 Sam. ii. 3. " let עתק *arrogancy* יצא *depart* " from your mouth." Pſal. xix. 7. " from " the end of the heavens מוצאו *its going* " *forth* [ſpoke of the ſolar light]: and, at " the extremes of them, its return." It *comes out* upon the earth at the edge of one hemiſphere; and, at the edge of the other, it goes round or on, as the earth turns from the light into darkneſs. lxv. 9. " thou " makeſt מוצאי *the outgoings* of the morn- " ing and evening to rejoice:" either, the agents that act at the morning and evening edges of the earth; or *all the ends of the earth*, *i. e.* the people at them. lxviii. 21. " to Jehovah, the Lord, belong למות " תוצאות *the iſſues from death*." lxxv. 7. & *alibi*, מוצא " *the coming forth*, or riſing, of " the ſun." Prov. iv. 23. " Keep thy heart " with all diligence; for out of it are " תוצאות *the iſſues of life*;" naturally and ſpiritually. The ſtreams of blood from the heart are natural life; and the thoughts and deſires of it, ſpiritual life, if well looked to. So ſays our Lord, Mat. xv. 18. Iſai. xxvi. 21. " behold, the Lord *cometh* " *out* of his place;" to puniſh the earth. Jer. xlviii. 9. " for נצא תצא ſhe ſhall cer- " tainly go forth;" into captivity. And the *nun* is paſſive in נצא, as in other ſuch phraſes.

phraſes. Mic. v. 1. " thou Bethlehem " Ephratah, the ſmall, thou art to be " among the thouſands of Judah; for out " of thee יצא *ſhall come forth* unto me he " who is to be ruler over Iſrael; and " מוצאתיו *his goings forth* [actions, *proceedings*] " have been from the former " times, from the times of old." This text hath been preſt into the ſervice of a doctrine, no leſs contradictory in itſelf than tranſubſtantiation; and which the Papiſts uſually parallel with it. *Eternal Generation* is ſuppoſed to be the rule, dominion, coming forth in action, which the Ruler over Iſrael, whoſe manhood was born at Bethlehem, had, from the very firſt, held over the church. I have cited texts enough to ſhew, what the coming forth of Jehovah from his place means. And we have the phraſe again, Mic. i. 3. " the Lord " *cometh forth* out of his place, and will " come down, and tread upon the high " places of the earth;" tread all oppoſition down—which, it is eaſy to ſee, has no relation to generation. Mal. iv. 2. " ye *ſhall* " *go forth*, or grow, and fatten like calves " of the ſtall."

צאצא, The root doubled, the *young*, fruits, or *produce* of any thing.

צאן, *Flocks*; from the vaſt increaſe of ſmall cattle, which it moſt generally ſtands for, and of them *ſheep* is oftenеſt ſpoke of under this word.—Not but that it includes the greater cattle likewiſe, as Gen. iv. 4. and, perhaps, may be a name for *cattle*, as they are what they drive out to paſture; and *ſheep* being the principal of the flocks or herds that *go out*, it is them principally, including other cattle, eſpecially goats, occaſionally. Great cattle are not had out and in, as the leſſer ſort are continually, or daily. The greater are houſed and fed at home: the other always *go out* to feed. Qu. צנא and צנה, each once uſed for cattle.

יצב or נצב, To *ſet up*, *erect*. q. v.

יצג, With a mutable *jod*, to *place*, *put*, or *leave in a place*. Gen. xxxiii. 15. " Eſau ſaid, אציגה *Let me now leave* with " thee ſome of the people." xliii. 8. " if I " bring him not unto thee, and *ſet* him " before thee." Deut. xxviii. 56. " which " would not adventure הצג *to ſet* the ſole " of her feet upon the ground." It differs from other words *to put*, as שם is from place and ſubſtance being the ſame. שת to *ſit* or *put down*: יצב to *erect* or *ſet up*.

יצע, A *bed*, *floor*, *i. e. ſtratum*; in יצוע.

יצק, Vide צק, to *caſt*, *found*, *melt*, *ſettle down* the parts of melted things together. The *jod* is but ſeldom uſed, where it is not *ſervile*; and צק regularly, or moſt regularly, is the root.

יצר, To *form*, *faſhion*; and is applied to the mind in the direct ſenſe of *imagine*, or forming the image, *think*, *conceive*. The *jod* ſhould be *radical*, though *mutable*, and ſometimes dropt, as in other inſtances. צר is to *bind*, *compreſs*, *ſtraiten*, which ſeems a different idea from *form* and *ſhape*. Gen. ii. 7. " the Lord God יצר " *formed* man duſt of the ground. 2 K. xix. 25. " of antient times ויצרתיה *that I form-* " *ed*, or contrived *it*." Pſal. cxxxix. 5. צרתני " *thou haſt beſet me* behind and be- " fore," is by ſome put here, *thou haſt fa-* " *ſhioned me*; the *jod* being dropt. And it may be dubious ſometimes which is the root, but as the context directs: for *jod* in יצר may be *radical*, or *ſervile*; but one *jod* in יצר is *ſervile*, the other *radical*. And yet as in יטב, the ſenſe is the ſame, in ſome few inſtances. Jer. i. 5. " before אצורך *I formed* " *thee* in the belly." Zech. xii. 1. " and " יצר *formeth* the ſpirit of man within " him;" his heart or diſpoſition.

צורה, Ezek. xlv. 11. *form* or *faſhion*.

ציר, Pſal. xlix. 14. צירם " *their beauty* " marg. *ſtrength*, ſhall conſume in the " grave."

יצר, *Faſhioner* or *former*; and *the thing formed*, by mind or hand. Gen. viii. 21. *thought*, *imagination*. Job xvii. 7. " Mine " eye is dim with ſorow; and יצרי *my mem-* " *bers* are as a ſhadow, כלם all of them; my thoughts are in confuſion. Iſai. xxix. 16. " Shall יצר *the thing framed* ſay, יצרו "

" of him that framed it, He had no under-
ſtanding.

יוצר, *Faſhioner*; *potter*, in particular.

יצת, With a mutable *jod*, to *kin-*
dle, or *burn*. Joſh. vii. 8. תציתו "*ye ſhall*
ſet the city *on fire*." 2 Sam. xiv. 30.
go, והוציתיה *for I will ſet it* באש *on fire*."
The *jod* is dropt before another *ſervile*, or
hanged into *vau*, and that often; or ſup-
lied by ה. Ver. 31. "Why have thy ſer-
vants הציתו *burnt* my field with fire?"
K. xxii. 13. "great is the wrath of the
Lord, that נצתה *is kindled* againſt us."
er. ii. 15. "his cities נצתה *are burnt* with-
out inhabitant."

יקב, A *wine-preſs*; which had two parts,
e cavity, where the grapes were trod,
d that which received the juice which
n from the other—the preſs, and the fat.
, from נקב, may be a general word for
ther. Job xxiv. 11. "they have trod
יקבים the *wine-preſſes*." Iſai. v. 2. קצב יקב
hewed out a wine-preſs in it;" perhaps
oke of Deut. vi. 11. *ciſterns*, or caverns,
wed in the rock; for ſuch their preſſes
d fats both were. And יקב may be ei-
er, or both incluſively.

יקד, To *burn*, or feed upon the
wel. Lev. vi. 9. "the burnt-offering *ſhall*
be upon מוקדה *the burning matter*, on the
altar all night until the morning, and the
fire of the altar תוקד *ſhall be burning* on
it." Ver. 12. "the fire upon the altar
ſhall be burning upon it; it ſhall not be
put out." Jer. xv. 14. "a fire קדחה *is*
kindled in mine anger, which תוקד *ſhall*
burn upon you."

יקד, יקוד, and מוקד, and מוקדה, a fire, a
rning; a thing burning, or burnt.

יקדתו, Twice as a noun, Gen. xlix. 10.
d Prov. xxx. 7. rendered *obedience*. I
ould propoſe קוה as the root; the *vau*
ng dropt, and the noun with a formative
. Iſai. li. 5. "the iſles יקוו *ſhall wait* up-
on me."

יקע or קע, To *relax*, looſen, *diſ-*
locate, hang, *i. e.* break or diſlocate, looſ-
or ſtretch, the neck by hanging. Gen.
xxxii. 25. כף "*the hollow*, or cup, of Ja-
" cob's thigh תקע *was out of joint*;" looſed,
relaxed. Num. xxv. 4. "take all the heads
" of the people, and הוקע *hang them* before
" the Lord." Jer. vi. 8. "leſt תקע נפשי *my*
" *affections be looſed*, or relaxed, from thee."

קעקע, Lev. xix. 28. only—"nor ſhall ye
" make כתבת קעקע mark or token of *diſ-*
" *traction*;" or great grief for the dead, as
men without hope. Some cut and abuſed
their hands and face in great mourning.

יקץ, With a mutable *jod*, to *awak-*
en, *rouſe*, or *ſtir up*. Gen. ix. 24. "Noah
" יקץ "*awoke* from his wine." Job xiv. 12.
" till the heavens be no no more, *they ſhall*
" not *awake*." Pſal. iii. 6. "I laid me
" down and ſlept; הקיצותי *I awaked*, for
" the Lord ſuſtained me." xvii. 15. "I
" ſhall be ſatisfied, בהקיץ *when I awake*,
" with thy likeneſs." At the Reſurrection,
they that ſleep in Chriſt will awake, and
be like God. xxxv. 23. "ſtir up thyſelf,
" and הקיצה *awake* to my judgment." It is
to beſtir one's ſelf after any inactivity.

קיץ, *Summer*—the half-year that nature
is *awake*, being aſleep or inactive in Win-
ter. Gen. viii. 22. "cold and heat, and
" *Summer* and Winter." Pſal. lxxiv. 17.
" the borders of the earth, *Summer* and
" Winter; thou didſt make them;" they
are owing to the conditions of the air bor-
dering on the earth. Prov. xxx. 25. "The
" ants are a people not ſtrong; yet they
" prepare their meat in the *Summer*." So
ſhould man, before the ſleep of death
comes upon him. It is alſo uſed for Sum-
mer-fruit, that will not keep the Winter.
So we diſtinguiſh betwixt Summer and
Winter-fruit. A verb is formed from the
noun, once uſed Iſai. xviii. 6. to *ſummer*.
Amos viii. 2. "What ſeeſt thou? And I
" ſaid, a baſket of קיץ *Summer-fruit*. Then
" ſaid the Lord unto me, הקץ *the end* is
" come upon my people;" they can be
preſerved no longer—as Summer-fruit ſoon
decays. So, Mic. vii. 1. "I am as the ga-
" therings of the *Summer-fruit*." As ſoon
as gathered, it is gone.

יקר,

יקר, To *ſet a value*, or *price* upon any thing; as an adjective, *precious*, *valuable*. 1 Sam. iii. 1. "the word of the Lord "was יקר *precious*, rare or ſcarce, in thoſe "days." xviii. 30. וייקר שמו "*ſo that his* "*name was much ſet by*." 1 K. vii. 10. "the foundation was of יקרות *coſtly* ſtones, "great ſtones;" of great price, from their ſize, as well as kind. 2 K. i. 13. "let now "my life תיקר *be precious* in thy ſight." Job xxviii. 10. "he made cracks in the "rocks for ſtreams of water; and his eye "ſaw every יקר *precious thing*;" in the bowels of the earth, where what is ſcarce and valuable is hid, and, at the diſſolution of the earth, was diſcovered. xxxi. 26. "and the moon marching יקר *preciouſly*." We call a fine ſight a *precious* one." Pſal. xxxvii. 20. "the enemies of the Lord, כיקר "*as the fat* of lambs ſhall they conſume;" the rich precious part which was burnt in the ſacrifice, and made to evaporate into ſmoke. xlv. 10. "Kings daughters were "among יקרותיך *thy honourable women*;" whom great price was ſet upon, much valued. It is any thing that is valuable and eſteemed, or of price and value. xlix. 9. "the redemption of their ſoul יקר *is pre-* "*cious* [a thing of difficulty] and muſt fail "for ever;" *i. e.* can never be obtained." Iſai. xiii. 12. אוקיר "*I will make* a man more "*precious* than gold;" harder to be got than gold, for ſcarceneſs. As what is *ſcarce* is precious, ſo *precious* is uſed for ſcarce. Zech. xi. 13. "the Lord ſaid unto me, "Caſt it unto the potter, אדר היקר אשר יקרתי "*the goodly price I was valued at* of them. "And I took the thirty pieces of ſilver, "and caſt them to the potter, in the houſe "of the Lord." This is a ſcenical repreſentation, like ſo many others in Scripture, of what was to be hereafter. The margin of our Bible refers to Mat. xxvii. 10. for the completion. The words are cited as to ſenſe, not preciſely. And St. Matthew refers to *Jeremiah*, not *Zechariah*; which is ſuppoſed to be an error of the ſcribe. This might have been ſpoke by both the prophets. Be that as it will, the time of the completion is pointed out by the whole chapter—*inter alia*, ver. 11. when the covenant, with the church, with all the tribes, ſhould be diſſolved; and, ver. 14. the brotherhood between Judah and the Iſrael of God. xiv. 6. "there ſhall be no light; "יקרות *the precious things* [ſc. atoms of light] "ſhall be congealed." Any thing of extraordinary beauty and fineneſs is called *precious*—and light is of all things moſt valuable.

יקש or נקש, To *enſnare*, or *ſet a ſnare*. Deut. vii. 25. "leſt תוקש *thou be* "*ſnared* therein." xii. 30. "take heed "that thou be not תנקש *ſnared* by follow- "ing them." 1 Sam. xxviii. 9. "Why "doſt thou מתנקש *make thyſelf a ſnare* for "my life?"

יקוש and יוקש, The *ſnarer*.

יקוש, A participle paſſive, or participial noun, *enſnared*; and *the ſnare*.

מוקש and מקש, A *ſnare*, or the trap, that part which catches. Amos iii. 5. "Can a "bird fall in פח a ſnare upon the earth, "where no מוקש *gin* is for him." מוקש ſhould be, by derivation, what goes down; this, the gin or catch.

יראּ, To *fear*; taking the idea from wat dazzles and confounds the ſight; with a mutable *jod*. Exod. xv. 11. נורא תהלת "*fearful in praiſes*." Deut. xxvi. 8 "and with great מרא *terribleneſs*;" or with great *oſtentation*, or *appearance*, ſc. in glory from ראה to ſee. Ezek. i. 22. "and the "likeneſs of the firmament was, כעין הקרח "הנורא *as the glittering of froſt*, *terrible*; or dazzling. Zeph. iii. 1. "Wo to המיראה "*the terrible* and polluted, *i. e. the terribly* "*polluted*, oppreſſing city." *Terribly*, or *dreadfully* polluted, is common and familiar language; and all languages abound in ſuch phraſes. And the *jod* is changed into *vau* after the *mem*, as it is after the paſſive *nun*—and perhaps after a prefix or two, *jod* is in general a mutable letter; but otherwiſe, is always preſerved, in this word to diſtinguiſh it from ראה to *ſee*; a *hawk*

ירד, רד, רדד, and רדה, To *deſcend*, or *come down*; to *cauſe to come down*—ſo *go-vern*, whether ſpoke of *place* or *perſon*, ſeems the ſame idea. Vid. רד.

ירה, With a mutable ה and י both, and the ה dropt without any ſervile to ſupply its place; to *point* at an object, or *forward*; *direct*, *throw*, *caſt*, arrow, ſtone, or any thing elſe, *at* or *to* a place. It is uſed for the firſt rain which makes things *ſhoot up*, or ſpire; for *teaching*, which is directing the mind; for *the law*, the great directory; or a *law*. Gen. xxxi. 51. "behold this pillar which יריתי *I have caſt*;" or ſet up. xlvi. 28. "he ſent Ju-"dah before him unto Joſeph, להורת *to "direct* his face unto Goſhen." Exod. xv. 4. "his hoſt ירה *he hath caſt* into the ſea." Lev. xix. 13. "he ſhall be ſtoned, or ירה יורה "*ſhot through*." 1 Sam. xx. 20. "and I "אורה *will ſhoot* three arrows." 2 K. xiii. 17. "Eliſha ſaid, ירה *Shoot*, and יור *he "ſhot*." 2 Chron. xxvi. 15. לירוא "*to "ſhoot* arrows and great ſtones." I ſuppoſe, it is the Aſſyrian pronunciation. Job xxxvi. 22. "Who מורה *teacheth*, can direct and "order, like him?" Prov. xi. 25. "and "מרוה he that watereth, יורא *ſhall be* him-"ſelf *reſpected*, or regarded;" ſc. of God, and good people. Hoſ. x. 12. "till he "come, and יורה reign [for *rain*] righte-"ouſneſs unto you;" cauſe it to ſpring up. See Joel ii. 23. below.

יורה, The firſt or *ſpiring* rain; and מלקוש the latter or gathering-in rain, Deut. xi. 14. Hoſ. vi. 3. "he ſhall come unto "us as the rain, as the latter and יורה "*former rain*, unto the earth." Joel ii. 23.

יור, Pl. יורים, *ſhooters*, 1 Chron. x. 3.

יר, Pl. ירים, the ſame, 2 Chron. xxxv. 23.

מורה, As participle and noun, a ſhooter; teacher; *ſpiring-rain*; a *ſhot*. Pſal. ix. 21. שיתה מורה "*make a ſhot* at them;" or ſhoot at them; as Pſal. lxiv. 8. "God "*ſhall ſhoot* at them with an arrow." Iſai. xxx. 20. מוריך "*thy teachers*." Joel ii. 23. "he hath given you את המורה the former [or *ſprouting*] rain לצדקה in juſt quantity."

מורה, A razor, or ſome inſtrument to ſhave the hair off with. Jud. xiii. 5. xvi. 17. and 1 Sam. i. 11. belongs grammatically to the above root; and, from the hand directing it carefully, and *pointing it along*, comes under the ſame idea.

תורה is a common word for *the law*, or any particular law, rule, or direction. Hence the miſtake on 2 K. xxii. 8. "I have found "a book התורה *of the law* in the houſe of "the Lord;"—as if it were the law of Moſes, which they were ſtrangers to, till this copy of it was found. But this was only a particular part, *viz.* the curſes, Deut. xxviii. & *ſeq.* and the ſong written on purpoſe, and laid up at the ſide of the ark, to come out in its proper time. See Deut. xxxi. 19—30. particularly ver. 26. "Take this book *of the law*, and put it in "the ſide of the ark of the covenant of "the Lord your God, that it *may be there* "*for a witneſs* againſt you."

ירח occurs only as a noun. Some derive it from רח, from its effects on things below. Qu. It ſignifies *the light* of the moon, and, of courſe, *a month*, the time the moon endures; and, by the common uſe of the word, neither a ſynodical nor periodical, but civil month—or, indeed, any month; but, in the common ſpeech, the artificial month. Exod. iii. 2. "ſhe hid him three "ירחים *months*." This was an object of worſhip to thoſe who had choſen the creature, the heavens, for their god. Deut. iv. 19. and xvii. 3. "hath gone and ſerved "other gods, and worſhipped them, either "the ſun or *moon*, or any of the hoſt of "heaven." xxi. 13. "and bewail her fa-"ther and mother ירח ימים *a month of "days*;" or by the days—which ſuppoſes a ſtated known number of days. xxxiii. 14. "the precious things thruſt forth by "ירחים *the lunar ſtreams*." Joſh. x. 12, 13. "Sun, be thou ſilent upon Gibeon, "and thou *moon* in the valley of Ajalon." The orbs were not there, but ſtreams of light from them were. And if theſe ſtreams have any effect or influence on the rotation

of the earth, ſpeaking to them to be ſilent or *quiet*, was ſpeaking like a philoſopher to the inſtrumental cauſes; which obeyed him, and the earth ſtood. The ordinal months, 1 K. vi. 37. & *alibi*, muſt be artificial; becauſe their feaſts were fixed, and came round regularly. They had but twelve months in the year; and therefore the month was not a *moon*, which is not coadequate to the year. Job. xxv. 5. " Behold " even to the moon, לא יאהיל *it has no fixt* " *tent*;" as the ſolar light hath. xxxi. 26. " the *moon* walking in brightneſs." xxxix. 2. it influences creatures in bearing. Jer. xxxi. 35. was made, as well as the ſtars, for our uſe. And, Joel iii. 4. is changeable into darkneſs or ſtagnation, לדם; ſpoken there poetically, being, with reſpect to its worſhippers, unable to ſhine—ungodded, with reſpect to them. It was alſo literally fulfilled at the crucifixion, its light being darkened. Hab. iii. 11. " the ſun, the *moon*, " ſtood in their courſe;" *i. e.* ſtopt, as abaſhed at the ſight of God coming forth in war againſt them, and their worſhippers; but, at the ſight of the divine weapons lifted up againſt them, they fled as men fly that are beat in battle.

ירט, Num. xxii. 32. and Job xvi. 11. See in רט to *twiſt and turn*; *perverſe*.

ירך, The *thigh*, the ſoft fleſhy tender part of the body; and the thigh, or ſide of any thing. Vid. in רך *tender*.

יריעה, A *curtain*. It ſhould come from רעה; either as curtains are in pairs, or as they are ſpread out. Exod. xxvi. 1. " thou " ſhalt make the tabernacle of ten יריעת " *curtains*; to repreſent the hemiſphere of heaven, the great tent that man dwells under; as well as the tent, or perſon, of Chriſt, the true temple. They were made of twined linen, and blue, and purple, inwrought with the double Cherub all over, and palm-trees in bloom betwixt each figure. They were twenty-eight cubits long, four broad; their length being ſeven times their breadth: as we divide the heavens into four quarters—but their length, though unknown, adequate to their uſe. They were coupled together five and five, joined by fifty loops, through which went as many taches, to make the union as cloſe as poſſible. Pſal. civ. 2. " who hath ſtretched " out the heaven as a *curtain*;" and ſo a tent. The increaſe of the church is predicted under the figure of enlarging the tent, and ſtretching out wider the curtains that made it.

ירק, See in רק, any light frothy matter; and, particularly, the green herb, which is formed of ſuch froth; and, the colour of *green*.

ירש or רש, To *drive out*, and ſo come into the place; as wave upon wave, and time ſucceeds, one moment driving out that before it; to *ſucceed another*. The action is the ſame, to *drive out* and *take poſſeſſion*, being doing together. Hence the ſeemingly contrary ſenſes of this word.

יש, *Is* or *are*. Gen. xxiv. 42, 49. " if now ישך *thou do* proſper my way." Ver. 49. " now if ישכם *you will* deal kind- " ly." Prov. viii. 21. " to inherit יש *ſub-* " *ſtance*." The *jod* is ſometimes changed, and ſometimes dropt, as in other inſtances; and, perhaps, Mic. vi. 10. may be the noun with the formative א—עוד האש " There " is yet *the being* of treaſures of wicked- " neſs in the houſe of the wicked;" and Sam. xiv. 19. אם אש להמין " if there *is* " *poſſibility* to go to the right hand, " left."

איש, A perſon, or a *being*.

ישיש or ישיש, Old men, who *have long been*.

תושיה, What hath eſſence, ſubſtance permanence, and *being* in it; in diſtinction from tranſitory, light, and vain things. Job v. 12. " He diſappointeth the devices " the crafty, ſo that their hands cannot " תושיה *any thing effectual*;" ſubſtantial vi. 13. " Am I not without help, and *ſub-* " *ſtance* [ſubſiſtence, ſtrength] driven from " me?" xi. 6. " that he would ſhew the " the ſecret things of wiſdom; how " *double*, involved, infolded, they are

"*for being*, or *in their eſſence*." xii. 16. "with him are ſtrength and *ſubſtance*." xxvi. 3. "What mighty *ſecret*, or matter "of conſequence, haſt thou ſhewn?" xxx. 22. "and melteſt me תשיה [from נשה] *to* "*nothing*." Prov. ii. 7. "layeth up תושיה "what is *ſubſtantial* for the upright." iii. 21. "keep *ſoundneſs* and thought;" or ſound thoughts. Iſai. xxviii. 29. "wonder-"ful in counſel, and הגדיל תושיה *excellent* "*in working*;" great in things of conſequence. Mic. vi. 8. "thy name ſhall ſhew "תושיה *that which is wiſdom*;" what is right and ſubſtantial.

ישׁ, With a mutable *jod*, and which it drops and changes often, as ירע and others do; to *ſettle*; to *ſit down*, on a ſeat, or in a place; to *dwell*, *abide*; and, in ſome deflections, may be miſtaken with thoſe from שב to *return*, שבה to *lead away*, or נשב to *blow*, and שבת to *ceaſe*. Gen. iv. 16. "and ישב *dwelt*, or ſettled, in the land "of Nod." xix. 1. "Lot *ſat* in the gate of "Sodom." xxi. 16. "ſhe went and תשב *ſat* "her *down* over againſt him." xxvii. 44. "and ישבת *tarry* thou with him a few "days." xliii. 11. "the money המושב *that* "*was placed* in the mouth of your ſacks;" not *brought back*. xliv. 33. "let thy ſer-"vant *abide* inſtead of the lad." xlvii. 11. "Joſeph *placed*, or ſettled, his father and "his brethren." Lev. xviii. 3. "the land "of Egypt, wherein ישבתם *ye dwelt*." To abide, remain, or ſtay in a place, or employed about any thing, without regard to the poſture of the body, is plainly the ſenſe of the word.—And yet Mr. Prynne, in the Preface to An *Apology for juſt Chriſtian Liberty*, argues from hence, that *ſitting* was a poſture of prayer approved of in Scripture. He cites 2 Sam. vii. 18. "Then went "King David in, and וישב *ſat* before the "Lord, and he ſaid, Who am I, O Lord "God, &c." Read it, *he abode* before the Lord [as it is expreſſed, 1 Sam. xxi. 7. *de-tained* before the Lord]. What follows, but that he went through the previous ceremonies, and then ſolemnly prayed to God. Ezra ix. 4. is another place he cites, which is point-blank againſt him—"*I ſat* "aſtonied until the evening ſacrifice, and, "at the evening ſacrifice, I aroſe up from "my heavineſs, and—*I fell upon my knees*, "and ſpread out my hands unto the Lord "my God." And ſo might David, above, for ought that is ſaid or inſinuated to the contrary. The ſame ill uſe Prynne makes of עמד to *ſtand*, or *ſtay*; as if *ſtanding* were a poſture of praying, which it never was—though far more decent than ſitting upon the backſide.

ישב and יושב, *One who ſits*, *ſtays*, or *dwells*, in a place, on a ſeat, or on any employment.

משב and מושב, A ſeat, or *dwelling*. שיבה, once, 2 Sam. xix. 33. *continuance*.

תושב, An *indweller*, one who dwells with another.

יושט, Formed as from ישט, to *decline*. See in שט.

ישם, The ſame as שמח, to *be deſolate*.

ישן, With a mutable, though radical *jod*, to *ſleep*; and it is applied to what has been laid up, as the body in ſleep, or hath ſlept away time. It is declined much as the ſubſequent words ישע and ישר are. Gen. ii. 21. "and וישן *he ſlept*." Deut. iv. 25. "and נושנתם *ye ſhall have remained* "long in the land." Jud. xvi. 19. "and "תישנהו *ſhe made him ſleep*." Pſal. iii. 6. "I laid me down, and *ſlept*;" ſc. till the third day. xiii. 4. "lighten mine eyes, "leſt אישן המות *I ſleep the death*;" ſc. of ſin. Jer. li. 39. "and ישנו שנת עולם *may* "*ſleep a perpetual ſleep*, and not wake;" to be a kingdom again. Dan. xii. 2. "many "מישני *of them that ſlept* in the duſt of the "earth, ſhall awake, ſome to everlaſting "life, and ſome to ſhame and everlaſting "contempt;" by which it appears, that, of thoſe who were raiſed after Chriſt's reſurrection, ſome were a ſpecimen of the reſurrection of the juſt, to attend on Chriſt into his kingdom; others, of the unjuſt, to go into miſery. Lev. xxvi. 10. ישן נושן *old*, *that hath been long kept*.

שנה, *Sleep.* Pſal. lxxvi. 6. נמו שנתם "*they have ſlept their ſleep*;" or are brought to deſtruction, as Jer. li. 39, above. Pſal. xc. 5. "they ſhall be [as] שנה *a ſleep* in the "morning; as graſs that paſſeth away."

ישע, To *ſave, deliver* from danger, or any wrong. It ſeems to bear ſome relation to שוע to *cry out*, and to שעה to *look at*, or turn the ſight of the eye upon. But they are different roots; the *vau* being radical in one, and the ה in the other. Exod. ii. 17. "Moſes ſtood up, and יושען "*delivered* them;" from the wrong the ſhepherds did them. xiv. 30. "the Lord "יושע *ſaved* Iſrael that day from the hand "of the Egyptians." Pſal. xviii. 42. ישוע ואין מושיע "*they looked, but there was none* "*to ſave*. To *look*, to *cry out*, and to *ſave*, are quite different ideas: but, in ſome places where ישע drops its *jod*, it and שוע and שעה coincide; and the context only can determine the root, and ſo ſenſe—as 2 K. xiii. 13. "the arrow תשועה *of de-* "*liverance*." Pſal. lxviii. 21. "our God is "a God למושעות *of deliverances*;" that often ſaves. cxvi. 13. "I will take the cup "ישועות *of ſalvation*;" the drink-offering and cup they partook of afterwards, ſome wine being left. Iſai. xii. 3. "ye ſhall draw "water with joy out of the fountains הישועה *of ſalvation*;" out of the ſprings of *the life*, who is the Saviour. lxiii. 9. "the "angel of his preſence [who behold the face of God, and ſtand by the glory, as the viſible perſonators of Jehovah] "*delivered* "them;" ſc. out of Egypt. It was Jehovah in glory, and whom they ſaw, that delivered them. Zech. ix. 9. "juſt, and he "נושע *ſhall be delivered.*"

ישפה, One of the twelve ſtones in Aaron's breaſt-plate. Exod. xxviii. 20. and xxxix. 13. Ezek. xxviii. 13. Rev. iv. 3. a *jaſper*. And, Rev. xxi. 11. "having the glory of "God; and her light like unto a ſtone "moſt precious, even like a *jaſper*-ſtone, "clear as cryſtal." Ver. 19. "was in- "laid in the foundation of the city of "God."

ישר, With a radical, though mutable *jod*, *ſtrait, plain, even*, in oppoſition to crooked, rugged, uneven; and ſo, what is right, upright, and even to the eye. Exod. xv. 26. "and do that which is *right* in his "ſight." Num. xxiii. 10. "Let me die "the death ישרים *of the upright*." Ver. 27. "perhaps יישר *it may be right* in the "ſight of God." As a verb, 1 Sam. vi. 12. to go directly on, or ſtrait forward—"and "the kine ישרנה *went ſtrait forward* in the "road." 1 K. vi. 35. מישר *fitted* upon the "carved work." He carved Cherubs, the Lion-man, with a palm-tree in bloom between each figure; and filled up, and made the ſurface plain again with gold, which we call inlaying. Chriſt being the door into the temple, as well as Holy of Holies, or heaven, the inlaying the double Cherub upon them, was going as far as figures could, or indeed as letters can, to ſay it. Pſal. v. 9. הושר "*make ſtrait and* "*even my way* before me." cxix. 128. "all "that is commanded me, all ישרתי *I keep* "*ſtrait in*." Iſai. xlv. 2. "I will go be- "fore thee, and אושר *make plain*, or ſmooth, "the rough ways."

ישר, *Right, ſtandard*, or direction. Deut. ix. 5. "nor for the *uprightneſs* of thine "heart." Joſh. x. 13. "the book הישר *of* "*uprightneſs* the ſtandard;" the authentic book. So, 2 Sam. i. 18. it was entered in the ſtanding records, in the public copy. Job xxxiii. 23. "to ſhew unto man ישרו "*his uprightneſs*;" what is right for him." xxxvii. 3. "*its direction.*" It goes ſtrait forward through the whole heavens.

מישר, *That which is right, and ſtrait*, whether thing or country. Deut. iii. 10. "all the cities המישר *of the plain*." 1 Chron. xxix. 17. "I know alſo, my God, "that thou trieſt the heart, and haſt plea- "ſure in מישרים *uprightneſs*;" or right things. מישור the ſame. Zech. iv. 7. "Who "art thou, O great mountain? before Ze- rubbabel thou ſhalt become a *plain*;" ſo the oppoſition overcome, or obſtacle re- moved. Pſal. xxvi. 12. "my foot ſtandeth "במישר

" במישור *in an even place*;" ſo firm and ſteady. As applied to the heart, it is a *direct honeſty* [no twiſting and turning, or guile] to which all the promiſes of grace and aſſiſtance are made.

יתד and יתוד, Only as noun ſubſt. a *pin* or peg. Exod. xxxv. 18. את יתדת " *the pins* " of the tabernacle; and *the pins* of the " court, and their cords." Jud. iv. 24. " *a* " *nail* of the tent." xvi. 13. " if thou " weaveſt the ſeven locks of mine head " with the *molten image:* and ſhe faſtened " it with יתד *the pin*—and he went away " with יתד *the pin* הארג *of the wove-* " *covering*, and the molten image." Ezra ix. 8. " to give us a *nail*, or pin, in his " holy place;" to hang a memorial on. Iſai. xxii. 23. " I will faſten him as a *nail* " in a ſure place; and he [or it] ſhall be " for a ſeat of glory to his father's houſe; " and they ſhall hang upon it all the " glory." It was in the nature of a trophy, to hang ſpoils or memorials of glory and honour upon. Zech. x. 4. " out of him " יתד *a nail*;" to hang glory upon.

יתם, To *be perfect*, Pſal. xix. 14. See in תם.

יתום, An *orphan*, or fatherleſs child. Pſal. cix. 9. " let his chidren be יתומים " *fatherleſs*, and his wife a widow." Exod. xxii. 24. יתמים " *fatherleſs*." יתם, the ſingular of יתמים, does not occur. Perhaps from תם to *complete*, *finiſh*, *end*, one ſubject to be conſumed and waſted.

יתר or נתר, To *abound*, *exceed*, *over-run*; *ſuperfluous*; *remain over and above*; with a mutable *jod*. Gen. xxx. 36. הנותרת " *the remaining cattle*." It is any thing that *exceeds*, in any reſpect. Exod. xxxvi. 7. " the ſtuff they had was ſufficient " for all the work, to make it, and הותר *too* " *much*." Lev. xi. 21. " which have not " legs above their feet, לנתר *to leap* withal, " or *keep above* the ground." 2 Sam. xxii. 42. " and *made* his way יתר *abundantly* " perfect." Job vi. 9. " that *he would let* " *looſe* his hand." xxxvii. 1. " my heart " trembles, and יתר *is moved*, or bounds, " from its place." Pſal. xxxi. 24. על יתר *ex abundanti*, plentifully. lxxix. 11. הותר " *looſe*, releaſe thoſe appointed to death." Iſai. lviii. 6. התר *looſe* the knots of the " yoke."

יתר, *Excellence*. Gen. xlix. 3. " *excel-* " *lency* of dignity, and *excellency* of power." Job iv. 21. " Is not יתרם בם *their excel-* " *lency* in them, *i. e.* all their excellency " gone away." xxx. 11. " he hath looſed " יתרי *my cord*;" or laid open my excellency—as we ſay, *expoſed* it to contempt.

יתר, A *remainder* or *overplus*; alſo a *rope*, from its *going* over, or about, or above, what it binds, or one part *over* another, as it is made. Jud. xvi. 7. " ſeven " green *withs*." There is a willow that binds like a cord. Pſal. xi. 2. *the ſtring* of a bow.

יתרון, *Remainder*, *overplus*. Eccleſ. i. 3. ii. 11. *excellence*. ii. 13. the ſame.

מותר, Prov. xiv. 23. " In all labour " there is מותר *ſomething coming* of it;" *reſulting* from it.

מיתר, A *cord*, xxxv. 18. Jud. xvi. 7. Jer. x. 20. " all מיתרי *my* [tent] *cords* are " broken."

יתרת, Je. xlviii. 36. " *the riches* he hath " gotten are periſhed;" *excellent things* which exceed in value.

יתרת, The *gall*; from its *abundance*. Exod. xxix. 13. " all the fat that covereth " the inwards, and the היתרת—*upon* the " liver." Ver. 22. " and יתרת הכבד the— " of the liver." Lev. ix. 10. היתרת—*from* " the liver. Ver. 19. " the kidneys, and " היתרת—of the liver;" as before: by which it appears, that this belongs to the liver. There is nothing upon the liver, but the gall-bladder, and its upper and lower *ligament*. Had it meant thoſe ſtrings or ligaments, we may reaſonably ſuppoſe that יתר or מיתר would have been the word, as it is where ſtrings or ligaments are ſpoke of. *Kimchi*, ſee *Cocceius*, ſeems to have miſtaken the ducts at the neck of the gall-bladder, for a piece of fat—*adipem fiſtulo-ſum, ex quo procedebat veſicula fellis*; there being

being no fat of any kind it can be ſaid to proceed from. *It is in ſhape like a pear, and fixed to the concave ſide of the liver, into which its back part makes a ſmall dent.* And, from its *exuberance*, and quantity of matter, it ſecretes from the blood, and tranſmits into the bowels to mix with the aliment, its name יתרת ſeems to ariſe. This bladder is *upon* the liver. It is, as it were, a part *of* the liver, as it is called above. And the effect of the bile on the paſſions, accounts readily for the reaſon of taking it off, with all the fat on the intrails, and conſuming them upon the altar.

נתר, *Nitre*; from its great volatility.

כ. *Caph.*

THIS is one of the eleven ſerviles; and is *prefixed* and *poſtfixed*—never inſerted. Prefixed, it is *according to, like*; *at* or *about*, in time. In numerals it denotes the number 20. *Poſtfixed*, it is *thou, thee, thine*, maſculine and feminine; and in the plural takes ם or ן, כם or כן, and denotes the number 500.

כאב, A *ſore*, the damage to the fleſh from a wound or bruiſe. Gen. xxxiv. 25. "on the third day, when they were "כאבים *ſore*." 2 K. iii. 19. "every good "piece of land תכאבו *ſhall ye mar* with "ſtones; damage or ſpoil. It is the parallel *grief* and *ſorrow* to the mind. 2 Chron. vi. 29. "his own wound, and "מכאבו *his own ſore*, or grief." Prov. xiv. 13. "even by laughter ſhall the heart "יכאב *be pained*;" or hurt. Iſai. liii. 3. ſpeaking of the Meſſiah—"a man מכאבות "of ſorrows;" in body and mind. Ver. 4. "*our ſores*, he bore the burthen of them."

כאה, To *break, bruiſe*; *contrite, abject*. Job xxx. 8. "men of no name, "נכאו *they are* more *abject* than the ground;" more bruiſed, or preſt down. Pſal. cix. 6. "*the broken* in heart." Prov. xv. 13. "by "ſorrow of the heart, the ſpirit נכאה *is* "*broken*." Iſai. xvi. 7. "ſhall ye mourn, "ſurely נכאים *being caſt down*." Ezek. xiii. 22. "becauſe הכאות *of* your *breaking* the "heart of the righteous with lyes." Dan. xi. 30. "ſhips of *Chittim* ſhall come againſt "him, and נכאה *he ſhall be humbled*, broken "down." The *nun* is paſſive all along; and ſo the root כאה; and this *lowering*, or reducing to an abject ſtate, is different from נכה to *ſtrike*. And hence I would fetch with a formative *nun*,

נכאת, Gen. xxxvii. 25. and xliii. 10, ſuch *ſpicery*, as is bruiſed or broken in a mortar; the ſame, perhaps, as נכת, from כת to *wear to pieces* with a peſtle, or otherwiſe.

כבד, *Weight* and *glory*; *i.e.* the effect of the action of light, which, by entering the minuteſt pores, communicates the power of the expanſion to every atom of matter, however groſs, or denſe, or large, the body be, it belongs to. And thence comes *weight* or *gravity*, ſtrength, ſtability; the proper tendency and motion of bodies, great and ſmall. See the word at large in Mr. Hutchinſon. A perſon, or matter, of *weight* and *importance*, in ſpite of our philoſophy, which has ſeparated the proper ideas from many words, are what we call otherwiſe *glorious* and *honourable*. To *glorify* is to aſcribe weight to, or acknowledge as of weight, in oppoſition to lightneſs. The word is applied to a quantity of any thing. Gen. xii. 10. "the famine *was* "*grievous*, or heavy, in the land." xiii. 2. "Abram was very כבד *heavy* with cattle "with ſilver and with gold." And, l. 9. "it was a very כבד *weighty* company." The larger any body is, or the more matter it has in it, the more it weighs. So the phraſe is natural, though not our uſual language. Exod. iv. 10. "*heavy* in mouth, and "of a *heavy* tongue;" which moves with labour and difficulty. We render it *hardened*, ch. vii. 14. "Pharaoh's heart is כבד "*hardened*." But we do not render it ſo Iſai. vi. 10. הכבד *make heavy* their ears. Exod. xiv. 4. אכבדה "*I will get me glory* "upon Pharaoh." Jud. i. 35. "the hand

" of the houſe of Joſeph תכבד *was heavy*;" weighed down. It is the context muſt determine, whether *the weight* ſpoke of be dvantageous, or not. 1 Sam. iv. 18. " an " old man, and *heavy*;" in body, not in honour. v. 6. " the hand of the Lord *was* " *heavy* upon them at Aſhdod." Prov. xvii. 3. " A ſtone is *heavy*, and the ſand " weighty: but the fool's wrath is *heavier* " than both of them." viii. 24. " no foun- " tains נכבדי מים *of waters raiſed by weight* " *or glory*." Iſai. lxvi. 5. " Hear ye the " word of the Lord: thoſe that tremble at " his word] whom your brethren that hate ou, that drive you away for my name's ake, talk againſt] " *will* the Lord *glorify*; " for he ſhall appear to your joy, and they " ſhall be aſhamed." Nah. ii. 10. " there " is no end of the ſtore, כבד *which is heavy*, " or large, with all manner of veſſels of " deſire." iii. 15. התכבד " *thou art become* " *weighty* [for number] ſo many as the " graſhopper." It is very often applied to erſons, who are weighty or of weight, *ho- ourable*; and to the *glory* of the Lord, hich is like to the glory of the heavens. xod. xvi. 7. " ye ſhall ſee the כבוד *glory* " of the Lord." xxiv. 17. " and the ſight " of *the glory* of the Lord was like devour- ing fire on the top of the mountain, in " the eyes of the children of Iſrael." So hat was *the glory* of the Lord, which Moſes w in the buſh. This *glory* was repreſent- d in the Holy of Holies, and went with he ark, 1 Sam. iv. 21. Pſal. xxvi. 8. " the place where *thine honour* dwells." lxiii. " to ſee thy power and *thy glory*, ſo as I have ſeen thee in the ſanctuary." And, zek. i. this is the bed of glory imitated y idolaters. See Ezek. xxiii. 41. " and ſetteſt upon מטה כבודה *a bed of glory*, and " a table prepared before it, whereupon " thou haſt ſet mine incenſe and mine " oil." The *glory* or fire appeared in a loud, fire not being able to burn without *pirit*; nor would it be viſible without. nd the chariot of the Cherubim, which ood upon the ark, was the glory in the cloud. As *glory* was viſible God, ſo it is often uſed for *God*. Iſai. iii. 8. " their " tongue and their doings are againſt Je- " hovah, to provoke *grievouſly* כבודו *his* " *glory*;" as we uſe *majeſty* for the perſon. This glory is to be united to a plant from the earth, ch. iv. 2. " in that day ſhall the " branch of Jehovah be beauty and *glory*: " and the fruit ſhall be excellence and " *glory* to them that eſcape of Iſrael—for " upon all ſhall *the glory* cover;" riſing upon his church. xi. 10. " the root of " Jeſſe—and his reſt [מנחתו *what reſts up- on them*, ſc. the Gentiles] " ſhall be *the* " *glory*." Iſai. xliii. 20. " the beaſts of the " field *ſhall glorify* me." See St. Peter's vi- ſion of the great ſheet, Acts x. 11. Hag. ii. 8. " I will fill this houſe [the body of Chriſt] " with *the glory*." Zech. ii. 8. " thus ſays Jehovah, *after glory* hath he " ſent me [or *for* glory] to the Gentiles " that ſpoil you: for he that touches you, " touches the apple of mine eye."

כבד, The *liver*, from its weight. Joy is attributed to it, Pſal. xvi. 9. " my heart is " glad, and כבודי *my liver* rejoiced." The liver is, by all writers, conſidered as the ſeat of love, envy, and other paſſions. Vid. Hor. Ode xiii. and xxv. lib. 1. and Ode i. lib. 4. the note Ad Delph. *in jecore ſedes amoris ac libidinis*. It may be remarked, that it is writ כבוד generally for *glory*, and כבד *the liver*; except Pſal. xvi. 9. and per- haps Pſal. lvii. 9. " My heart is prepared, " I will ſing and give praiſe; עורי כבודי " *rouſe up my liver* [as a ſeat or inſtrument of the paſſions] " awake, lute and harp, " I myſelf will awake right early." He rouſeth all the powers within him to praiſe God. Lam. ii. 11. כבדי *my liver* is poured " upon the earth;" his gall, as in great agitations of mind, overflowing too much, and ſo poured or emptied out; as when ſick with pain and miſery. The *liver* in- cludes the *gall*.

כבה, To *extinguiſh* or *put out fire*, *light*, or any flame, of love, or, *&c.* Lev. vi. 12. " the fire upon the altar ſhall " be

" be burning in it, *it ſhall* not *be put out*;" exhibiting the ſacrifice of Chriſt continually to God.

כבל, Twice, Pſal. cv. 18. and cxlix. 8. a *chain*, or *fetters*.

כבול, 1 K. ix. 13. " the land of *Cabul*;" the name Hiram gave the country, in diſguſt and diſapprobation of it—one would naturally divide it into כ and בול, *as*, or *next to*, *nothing*; *worthleſs*.

כבס, To *waſh*; and, applied to the heart or perſon ſpiritually, to *cleanſe* it. Gen. xlix. 11. כבס *waſhing* in wine his gar- " ment;" whether it means the rich perfumed wine the holy garments were conſecrated with; or wine were uſed as a cleanſer. It means alſo, that he ſhould be poſſeſſed of all thoſe honours and advantages, which the conſecrated garments, or purified habit, intitled men to. The waſhing their cloaths was a neceſſary part of their ſanctification; it being purifying the old, and ſo putting on a clean, which is a new habit, or *the new man*, renewed in holineſs. Pſal. li. 4. " *Waſh* me from mine " iniquity." Jer. ii. 22. " if *thou ſhalt waſh* " thee with nitre." iv. 14. " *waſh* thine " heart from iniquity." 2 K. xviii. 17. כובס " the *fuller's*, or *waſhing* field;" without the city, where perhaps the ceremony of waſhing was performed, after purification.

כובע, Only as a noun, an *helmet*. 1 Sam. xvii. 5. " an *helmet* of braſs on his head." Iſai. lix. 17. " an *helmet* of ſalvation on his " head;" God armed againſt the wicked.

כבר, To *multiply*, *increaſe*, *frequent*; *numerous*, *great*, *plenteous*; a *grate*, from its numerous holes. Job xxxv. 16. " Job opens his mouth in vain, יכבר *he* " *multiplieth* words without knowledge;" which is the only place it occurs, as a verb, and in *Kal*.

כבר is uſed adverbially, *a good while*, *already*, *formerly*; and denotes a length of time; a *good while ago*, or *to come*. Eccleſ. ii. 12, 16. " that which hath been כבר *al-* " *ready* done—in the days בשכבר *to come*;" that are at a diſtance. The word ſays nothing of *before* or *after*, but only of a *diſtance*.

כברת, in reg. is conſtrued in a contrary ſenſe, without any reaſon for it. Gen. xxxv. 16. xlviii. 7. and 2 K. v. 19. כברת " a *little* way;"—whereas it is a *good way*, or a *great way*. And this the context in *Kings* confirms; for Gehazi purſued after Naaman to overtake him; and Naaman, ſeeing him running after him, alighted from his chariot to ſtay for him—which implies he was got more than a little way, when Gehazi ſet out after him.

כברה, A *ſieve*; from its number of holes, as a grate.

כביר, Job viii. 2. " the words of thy " mouth be like כביר a *full*, or *ſtrong* wind;" that keeps blowing, repeating and multiplying its blaſts. xv. 10. " more כביר *nu-* " *merous* in days than thy father." xxxvi. 5. " behold, God is כביר *great*, or abound- " ing, ſc. in all perfections, and will not " caſt off כביר *him that abounds* in ſtrength " of heart, or underſtanding." Iſai. xvi. 14. " very ſmall, not כביר *many*, or great, or " ſtrong." מכביר *abundance*, Job xxxvi. 31.

כביר and מכבר, A *grate*, *net-work* like, with a *multiplicity* of openings in it. Exod. xxvii. 4. " a *grate* of net-work." 2 K. viii. 15. " he took מכבר *a thick cloth*, and dipt " it in water;" not thick, which the Engliſh adds, but *grated*, or net-work, which are uſed in hot countries, to ſleep under—ſomething of a gauze, or canvaſs-kind. Nor is it *pillow*, 1 Sam. xix. 13. if the uſual meaning of the word may be relied on, but, as before, a blind, canvaſs, or net-work—" And Michal took the Teraphim [a plural image, and called by a plural name] " and laid it in the bed, and put " את כביר *a net-work* of goats hair by its " heads;" as a blind to conceal the head " of the image, and that the body of it might appear as a man in it; as if ſhe had drawn the curtains cloſe about the bed,

ve ſhould call it; which made it look like ſick-bed.

כבש, To *ſubdue*, *bring under*, and *eep in ſubjection*. Gen. i. 28. "repleniſh he earth, "and *ſubdue it*." Mic. vii. 19. יכבש "*he will ſubdue* our iniquities;" ſo s not to be overcome of them, which he, hat is provoked by an injury, is. Zech. x. 15. "*ſubdue* the ſling-ſtones;" defeat, affle, put by the ſtones of the ſling.

כבש, A *lamb*; from its gentleneſs and ubmiſſiveneſs. כשב is a general word for he ſpecies, old or young: this is only the oung of the ſheep.

כבש, A *footſtool*; and properly, as that s what is kept under foot.

כבשן, A *furnace*, Gen. xix. 28. Exod. x. 10. xix. 18. q. d. *ſubjection*, what ſub-ues.

כד, A *pitcher*, bottle, or jar, to hold ater, meal, or the like in. Gen. xxiv. 14. ud. vii. 16—20. ſmall and frangible; not barrel, as rendered 1 K. xvii. 12. and viii. 34. and Eccleſ. xii. 6. "or *the pit-cher* be broken at the fountain;" the re-eptacle which takes the blood, when it verflows from the heart, *viz.* the aorta. The water circulates through the earth by he cracks in the ſhell through which it iſes; and is condenſed againſt the tops of he cavities, or hollows in the earth, as in n alembic, falls down into them, over-ows, and ſo breaks forth in fountains; the ater in which forms a baſon, or head of ater on the outſide, and, running over, ows away in a ſtream. If that pitcher, ottle, or baſon at the heart, were broken, e blood could not run into the arteries, ut muſt choke up the fountain, or run to the thorax; and ſo all animal motion op.

כיד, Once, Job xxi. 20. "his eyes ſhall ſee כידו *his deſtruction*; and he ſhall drink of the wrath of the Almighty."—ut it may be ſome inſtrument of ven-ance, which the wicked ſhall ſee God erting againſt them; as כידון is, which is often mentioned—ſome weapon of ſome length, becauſe Joſhua ſtretched it out as a ſign to the ambuſcade, ch. viii. 18. not a ſhield; nor the ſpear, which it is diſtinguiſhed from 1 Sam. xvii. 45. as alſo Job xxxix. 23. and xli. 20. "he "laughs at the ſhaking of כידון *the miſſile* "*dart*;" and, as ſuch, hung at Goliah's back, ready to be uſed and thrown at the approach of the enemy; and named, as one may gueſs, by its relation to כד, from its *form*, or ſhape of its head, like a bottle or jar, to fly the better when flung.

כידוד, The laſt radical doubled, once, Job xli. 1. *burſts*, or flaſhes of flame, from their form like a bottle—"out of his "mouth go burning lamps: *ſparks* of fire "leap out."

כדכד, Both radicals doubled, ſome *glittering* precious ſtone. Mr. Parkhurſt, the *gliſterer*; to *pitch*, as we uſe the word to *pitch* or ſet down; and to pitch, or caſt the bar, *vibro*, ſuits the ſenſe as a veſſel, whence *Lat. cadus*; or the miſſile dart, whoſe *bottle-head* makes it pitch down, renders it fit for the purpoſe. And it is applicable to that quivering motion in *gliſtering*. But the verb occurs not.

כידור, Job xv. 24. "as a king ready "לכידור *to the battle*;" *haſtiludium*, to whirl his javelin—and, if rightly conſtrued, is from כיד and דור.

כדור, Iſai. xxix. 3. "and חניתי כדור *I* "*will camp againſt thee round about*." Qu. *vibrating the dart*, or with darts, from כד and דור, as before; it being uſual to vibrate theſe miſſive weapons, before they throw them. And men ſo armed ſtood round the walls of the beſieged place.

כהה, To *contract*, *curl up*, *reſtrain*; *ſtiff*, *rigid*. Gen. xxvii. 1. "his "eyes תכהין *were dim*;" dried up and ſtiff. Lev. xiii. 6. & *alibi*, it is applied to a wound, when it begins to heal, dry up, and be ſtiff. 1 Sam. iii. 13. "and לא כהה "בם *he reſtrained them not*;" was not ſtiff or rigid upon them. It is applied to the effect fire has on things, which it ſcorches,

curls, and contracts. Prov. vi. 28. " and " his feet not תכוינה *be burnt*;" or ſcorched. Iſai. xliii. 2. " when thou walkeſt " through the fire, לא תכוה *thou ſhalt not* " *be burnt*;" or ſcorched. xlii. 3. כהה " *the* " *ſmoking*, marg. *dimly burning*, flax ſhall " he not quench." The word deſcribes the effect of fire on flax extremely well—and the meaning of the figure is, that Chriſt would cheriſh every ſpark of goodneſs in the meaneſt and moſt inſignificant ſubject. But, deſcriptively, the fire curls up and contracts the flax, as it burns. lxi. 3. " the " garment of praiſe for רוח כהה *the ſpirit* " *of heavineſs*;" a *rigid* ſpirit, as to diſpoſition of mind, and is, phyſically, a cold, ſtiff, rigid air. Ezek. xxi. 7. " every ſpirit " בהתה *ſhall faint*;" be ſtiff with fear. Nah. iii. 19. " there is no כהה *healing*, marg. " *wrinkling* [reſtraining] of thy bruiſe."

כי, בויה, and מכוה, A *burning* or *ſcorching*, relating to the manner and effect of burning, as it criſps and curls up things. Exod. xxi. 25. Lev. xiii. 24, 25, 28. Iſai. iii. 24. כי " *burning* inſtead of beauty;" rather, a *ſhrunk ſhriveled* appearance—for it is any *ſhriveling*, whether that by fire or no; and a *ſhriveled* ſkin is oppoſed to beauty properly.

כה and כי, Two *reſtrictive* particles, uſed as *pronouns* and adverbs both; כה maſculine, כי feminine, *thee*, and *thine*, contracted into ך both of them; and, when not ſubjoined to the noun or verb, take the introductory particle את or אות with them. כה is maſculine, as the radical ה is; כי the noun feminine: the adverbs כה *thus*, *here*, *ſo*, expreſſing a fixed and ſettled thing, in *manner*, *place*, and *time*. See Mr. Parkhurſt. And it is compounded, or hath the radical doubled, Cant. v. 9. " that thou " doſt שככה *thus* or *ſo* charge us." 1 K. xxii. 20. " one ſaid בכה *on this manner*; " another ſaid בכה *on this manner*:" taking the prepoſitions as if it were a noun, as indeed all the particles do.

כי, *Reſtriction*, uſed as a particle; *why*, *wherefore*, *ſo*, *therefore*, *but*, *if*, *becauſe*. Gen. ii. 23. " ſhe ſhall be called woman, " כי *becauſe* ſhe was taken out of man." iii. 5. כי " *for* God doth know, כי *that* " in the day ye eat thereof." iv. 12. כי " *when* [or *if*] thou tilleſt the ground." Ver. 23. " Hear my voice, ye wives " of Lamech, hearken unto my ſpeech, " כי הרגתי *Have* I ſlain a man to my " wounding?" Is it ſo?—כי " *if* Cain " ſhall be avenged ſeven-fold [who did " ſlay one] " truly Lamech [who hath not] " ſeventy and ſeven fold." And therefore he would return from the baniſhment inflicted on Cain his progenitor." Joſh. xvii. 18. כי " *for* thou ſhalt drive out the " Canaanites, כי *though* [be it *ſo* that] they " have iron chariots." Jud. i. 19. " the " Lord was with Judah, and he drove out " the inhabitants of the mountain: כי לא " להוריש *but not to drive out* the inhabitants " of the valley; כי [it is a bare affirmative here, which we have no particle to anſwer here, that I know of—as, Gen. iv. 23. we may ſay] " *it was ſo that* they had chariots " of iron;" or, ſimply, they had chariots of iron—as Gen. iv. 25. " another ſeed in- " ſtead of Abel, כי *whom* Cain had ſlain;" uſing it as a pronoun. 1 Sam. iii. 5. " he " ran unto Eli, and ſaid, Here am I; כי " *for* thou calledſt me;" *why* didſt thou " call me? or, *didſt thou call me?* was it ſo that thou calledſt me? It is a particle that relates to *time*, place, condition, or reaſon —" *particula cauſalis*, *conditionalis*, & tem- " *poris*." Leigh. And the idea of the root may be ſeen in the uſe of it as a particle. And he that carries that idea of *reſtriction* with it, will ſee the ſenſe in its various applications by the help of the context. See Mr. Parkhurſt. Hence *Lat. ſi*, if.

כהן is a word applied to the prieſthood, as verb and noun; but not confined to it, being *the miniſter of the King*, as well as of God. *Cocceius* thinks it properly ſignifies to *approach*, or *have acceſs to*, as favourites to the Prince; and takes the conſtruction from Iſai. lxi. 10. " as a bride- " groom יכהן *decketh himſelf with* ornaments

for brings them close to his person] " and " as a bride putteth on her jewels." And so the noun will be one who is particularly attached to his God or his King; an intimate friend. קרוב is used as equivalent, Lev. x. 3. and Num. vi. 5. David's sons could not be priests; but they might attend the King's person. 2 Sam. viii. 18. " the sons of David were כהנים—." 1 Chron. xviii. 17. " chief, or first, at the " King's side." And so 2 K. x. 11. " all " his great men, and his kinsfolks, and " כהניו *his ministers of state.*" It is only used as a verb for performing the office of a priest; as Exod. xxviii. 1. *& alibi*, and Isai. lxi. 10. above—which Mr. Parkhurst construes extremely well, " as a bridegroom " *adjusts, fits on,* his ornaments:" and so to *adjust* and *regulate* matters—which is the office of those we call the King's *ministers* in the affairs of state; and of the priests, in those of the church. Gen. xiv. 18. " *priest* of the Most High God;" who had free access to God, and by whom others could address themselves to him. This is spoke of Melchizedek, the king of righteousness, who, as such, brought forth bread and wine, and consecrated Abraham, as priest, to act in his name on earth—as he himself was afterwards to do, when incarnate; and to whom Abraham gave the tenth of the spoil, to support the earthly priesthood in that place. Exod. xix. 6. " ye " shall be unto me a kingdom of *priests*;" promise not fulfilled Isai. lxi. 6. nor yet 1 Pet. ii. 9. Rev. i. 6. v. 10. and is a literal promise that the true believer shall live in the presence of God, and reign in heaven, or the new earth; and had no other meaning.

כזב, To *deceive*, make a false shew or pretence, *simulare*; and differs from כחש to *deny*, *dissimulare*; and from שקר to *lye*, assert a falsehood. Num. xxiii. 19. " God is not a man, that יכזב *he should fail*; or a son of man, that he should repent." 2 K. iv. 16. the Shunamite says to Elisha, when he promised her a son—" Thou man of God, *do not lye unto*, or *fail*, " thine hand-maid." Psal. cxvi. 11. " I " said in mine haste [hurry or fright] all " men are *lyars*;" false.—I found, when in danger, that man could not be trusted to for help, as being not sure of means. It is *the joyful mother* of children speaks, whom God, and not man, delivers from death. Rom. viii. 22. Job xxxiv. 6. על משפטי אכזב " Should I lye against my right?"—No, it is, *I am falsely dealt with in judgment, I have not justice done me in my cause*; as in the preceeding words, *God hath taken away my judgment*. Prov. xix. 22. " a poor man " is better than *one that is false*;" or fails you. xxiii. 33. לחם כזבים " *deceitful* " *meat*;" meat that doth not nourish. xxx. 6. " add not thou unto his [God's] " words, lest he reprove thee, and thou " נכזבת *be found a lyar*;" fail, or be cast on trial. Isai. lvii. 11. " *hast been false*." lviii. 11. " whose waters *fail* not."

כזב and אכזב, A *lyar*, or *one who fails you*. Jer. xv. 18. " Wilt thou be unto me " altogether as a *lyar*, and as waters that " fail." Mic. i. 14. " the houses of אכזיב " לאכזב *Achzib shall be a lye*, a deceitful " support, to the Kings of Israel."

אכזר, Another noun with a formative א, though כזר does not occur, *hardy*, resolute, fierce, and cruel. Deut. xxxii. 33. " the " venom of *furious* asps." Job xli. 1. " none " is *fierce*, or hardy, enough to rouse him." Some make it אך and זר, from Job xix. 13. " *quite estranged.*" See Cocc.

כח occurs only as a noun, and is construed *strengh, ability*—the inward ability, or vigour; and differs from חיל, as that is *what is put forth*, the fruit and effect. Gen. xxxi. 6. " with all כחי *my* " *might* have I served your father." Deut. viii. 18. " that giveth thee כח *power* to get " חיל *wealth.*" Jud. xvi. 5. " and see " wherein his great *strength* lieth." Job vi. 12. " Is my *strength* the *strength* of stones?" Psal. xxii. 16. " my *strength* is dried up " like a potsherd;" his vigorous body, and

ſucci plenum, was dried up; and ſo his ſtrength decayed.

כח, Lev. xi. 30. an impure creeping animal, mentioned with the ferret, and conſtrued, the *lizard*. See Mr. Parkhurſt, from Bochart, vol. ii. p. 1069. named *lacerta* in Latin, from *lacertus*, its ſinewy ſtrong back, and legs like arms.

כחד, To *keep* or *put out of ſight*, *hide*, *conceal*. Exod. ix. 15. "and *thou* "*ſhalt be deſtroyed* [hidden] from the earth." Joſh. vii. 19. "tell me what thou haſt "done, *hide* it not from me." 1 K. xiii. 34. והכחיד "*even to cut it off*, and deſtroy "it from off the face of the earth." Such a *putting out of ſight* is deſtroying.

כחל, Once, Ezek. xxiii. 40. "*paintedſt* "thy eyes." See Mr. Parkhurſt; and under פוך.

כחש, To *deny*, *diſown*; *waſte*, or *be void of ſubſtance*. Gen. xviii. 15. "Sarah "*denied*, ſaying, I laughed not." Lev. vi. 2, 3. "and *lye* unto his neighbour." Deut. xxxiii. 29. "thine enemies יתכחשו לך *ſhall* "*belye themſelves unto thee*;" prove themſelves, or find themſelves nothing. Hoſ. ix. 2. "the new wine *ſhall fail* in her;" come to nothing. x. 13. "ye have eaten the "fruit of *falſhood*;" which had no ſubſtance in it. Hab. iii. 17. "and the fruit "of the olive כחש *come to nothing*." To lye, or diſown the truth, is making nothing of what is ſomething; and that is a *failure*. Pſal. cix. 24. "my fleſh *faileth* of fatneſs." Job xvi. 8. כחשי "*my leanneſs*, waſting, de-"cay, riſeth up and witneſſes againſt me;" that God was angry.

ככב or כוכב, Only as a noun, a *ſtar*; *i. e.* the ſtream or flux of light from the orb; and perhaps named from their *twinkling* light, which ſeems every moment going out—כ, as it were כב, *extinguiſhing* or *going out*; or, rather, the firſt radical doubled, as in many other inſtances, q. d. *twinklers*. They were made, Gen. i. 16. Pſal. cxxxvi. 9. Jer. xxxi. 35. to give light, with the moon, to the earth in the night—not for other worlds; and are all the lucid orbs of the ſky, but the ſun and moon. Pſal. cxlviii. 3. "Praiſe him, ſun and moon; "praiſe him, all ye *ſtars* of light." Num. xxiv. 17. "there ſhall come כוכב a *ſtar* out "of Jacob." Jud. v. 20. "from their paths "they fought with Siſera." Job iii. 9. "let "the *ſtars* of its twilight יחשכו *be ſtorken-"ed*." Obad. i. 4. "though thou ſet thy "neſt among the *ſtars*;" meaning the upper part of the ſtreams, at their heads, as Job xxii. 12. which are too high for us to meaſure their diſtance, *non obſtante Newtono*. xxxviii. 7. "when the *ſtars* of the "morning ſang together; and all the ſons "of [the material, ætherial] god ſhouted "for joy;" all the powers of the air united their force, acting in concert.

ככר, Only as a noun, a *flat*, *broad* piece, whether of land, plate, bread, or any thing elſe; a plain, talent of gold; or ſilver cake of bread. The cake of ſilver, as alſo that of gold, was of a determinate weight—but how much, Q. Zech. v. 7. a *talent*, or cake of lead, is put upon the ephah, as a cover over it, and it is called אבן a *weight* of lead: but whether as to the quantity, or as it was a *concrete* or *lump*, is not ſaid.

כלא, To *reſtrain* by word or deed; *confinement*. Gen. viii. 2. "the rain "from heaven יכלא *was reſtrained*." Num. xi. 28. "My lord Moſes *forbid* them." Pſal. xl. 12. "*with-hold* not thy mercies "from me." Eccleſ. viii. 8. "There is no "man hath power over the [ætherial] "ſpirit, לכלוא *to retain* [reſtrain, ſtop the agency of] "the ſpirit."

כלא and כליא, A *priſon*, *confinement*.

כלא, A thing of a diſtinct or different ſpecies, where nature hath ſet the bar, and confined or reſtrained each from the other, or confined each within its own bounds. And it is a ſtrong fence nature has ſet, that all the art of man, or decay of time, cannot get over, to make a new, or alter an old ſpecies of any creature or plant. Lev. xix. 19. and Deut. xxii. 9. "thou ſhalt "not let thy cattle gender כלאים *with a-"diverſe kind*: thou ſhalt not ſow thy field "כלאים

" כִּלְאַיִם *with mingled ſeed:* neither ſhall a. " garment כִּלְאַיִם שַׁעַטְנֵז *mingled of linen and* " *woolen* come upon thee." It is heterogeneous mixtures are forbidden; and the diſtinction of ſpecies is ſtrongly expreſſed by the word. We know, to what a dreadful degree the Heathen world was degenerated, and what abominable acts of luſt and cruelty were deemed holy, and an acceptable ſervice to their gods. And the above ſeem proverbial ſayings [like that of *not muzzling the ox*] and general prohibitions of all unnatural mixtures; though ſuch mixt ſeed, and mixt garments, as well as mixt animals, might be uſed as introductory, or ſuitable, to their unnatural worſhip. But, whether they were or no, they ſtrongly ſpeak the leſſon intended. And though they might be to be literally obſerved, it was not the *letter*, but the *ſpirit*, was the main leſſon.

מִכְלָא, *Sheepfold*, or place of confinement of cattle. *N. B.* כלה, to *hold* or *contain*, is, in ſome caſes, equivalent to *with-hold* or reſtrain; as Gen. xxiii. 6. " none of us יִכְלֶה " *ſhall hold* from thee his ſepulchre," is the ſame as *with-hold* from thee his ſepnlchre. And 1 Sam. xxv. 33. " which כִּלָּאַנִי *hath* " *kept* or *held me*," is the ſame as *hath withheld me* from ſhedding blood. And Hab. iii. 17. מִכְלָה a *place to hold* or *retain*, is the ſame as מִכְלָא a *place to confine* cattle in; without confounding the two roots, or ſuppoſing ה put for א, as the dictionaries do.

כֶּלֶב occurs only as a noun, a *baſket* or *cage*; and a *dog*. Jer. v. 27. " as כֶּלוּב a " *cage*, marg. *coop*, is full of birds." Amos viii. 1, 2. כֶּלוּב " a *baſket* of ſummer-fruits." And from hence, perhaps, it is a *dog*, becauſe kept in ſome place, cage, or hole, made for him till wanted. Exod. xi. 7. כֶּלֶב " a *dog* ſhall not move his tongue." Pſal. xxii. 17. כְּלָבִים " *dogs* encompaſs me, " the aſſembly of the wicked." lxviii. 24. " that thy foot may be dipt in blood, the " tongue of *thy dogs* in that of the enemy." Eccleſ. ix. 4. " a living *dog* is better than " a dead lion;" the meaneſt abilities properly exerted, than the higheſt and greateſt, when lying dormant and dead.

כלה, With a mutable ה, and often dropt, To *finiſh*, *complete*, *make an end of*; to *hold*; and is uſed in a good or bad ſenſe, and on many occaſions, and whereever *all*, *whole*, *entire*, is included. " It de- " notes *totality*, *completion*, finiſhing." Parkhurſt. Gen. ii. 1. " the heavens and the " earth וַיְכֻלּוּ *were finiſhed*;" or *alled*, if we had ſuch a verb. xviii. 33. " and the Lord " went his way, when כִּלָּה *he had left*, fi- " niſhed, or done, communing with Abra- " ham." xli. 30. " and the famine כַּלֶּה " *ſhall conſume* the land." Exod. xi. 1. כָּלָה *wholly*, altogether. Pſal. lxxxiv. 3. " My " ſoul longeth, yea כָּלְתָה *fainteth*, for the " courts of the Lord." cxix. 82. " mine " eyes כָּלוּ *fail* for thy word." It expreſſes the pining and waſting of longing deſire. And ſo, Deut. xxviii. 32. " thy ſons and " thy daughters ſhall be given unto ano- " ther people, and thine eyes ſhall look and " *fail*, pine or waſte, after them." In *hiphil*, 1 K. vii. 26. יָכִיל " *it would hold*, or con- " tain, two thouſand baths." 2 Chron. vii. 7. " the braſen altar לֹא יָכוֹל לְהָכִיל *was not* " *able to hold* the burnt-offerings." Iſai. xl. 12. " and כַּל *comprehended* the duſt of the " earth in a meaſure;" ſet by meaſure the *quantum*, the *total* of it. Gen. xxiii. 6. " none of us *will hold* his ſepulchre from " thee." 1 Sam. xxv. 33. " which *hath* " *held* me from ſhedding blood." Jer. ii. 13. " broken ciſterns that יָכְלוּ *hold* no " water." Job xix. 27. " my reins כָּלוּ *are* " *waſted* [*pined*] in my boſom;" through a ſtrong deſire to ſee God incarnate. Such effect has ſtrong deſire on the body, and eſpecially on the reins. See above; as alſo Pſal. lxxiii. 26. & *alibi*, " there is none up- " on earth I deſire beſides thee. My fleſh " and my heart כָּלָה *faileth*." God is the " ſtrength of my heart, and my portion for " ever." 2 Sam. xiii. 39. תִּכַל דוד הַמֶּלֶךְ לָצֵאת " the ſoul *of King David longed* to go forth " אֶל to Abſalom;" or, *it ceaſed with David*

David to go out againſt Abſalom—he no longer run out againſt him, as we expreſs it of thoſe who inveigh againſt others in anger. כלה to *hold*, or *all*, is the oppoſite to *parting with*. Hoſ. viii. 5. "mine anger "ſhall burn againſt them, *until* לא יוכלו נקין "*they ſhall not be able to get clear*;" or get a riddance.

כלל, The laſt radical doubled, to *make perfect*, complete, Ezek. xxvii. 4, 11. only.

כלכל, The word doubled, to *ſupport*, *ſuſtain*, *calculate*, *i. e.* take the whole, or ſum *total* of. Gen. xlv. 11. "and there "*will I nouriſh* thee;" ſuſtain, or give *ſuſtenance* to. 2 Sam. xix. 32. "and he "כלכל את המלך *had provided the King of* "*ſuſtenance*." 1 K. viii. 27. "the heaven, "and heaven of heavens, *cannot contain* "*thee*." xx. 27. "the children of Iſrael "התפקדו וכלכלו *were numbered, and were* "*all preſent*;" marg, were *victualled*—were viſited, were taken an account of, and *numbered*. We uſe the noun *total*; but not a verb from *all*, to number. This comes under the idea of the word, as well as *ſuſtain*.

כל, *All*, *any*, *whole*, *intire*. *Any* and *all* are equivalent in ſenſe; for *any* includes *all*. But *all* does not always abſolutely mean *all*, but only comparatively ſo; as Gen. vi. 12. "*all* fleſh had corrupted his way;"—and yet Noah had not. Ver. 17. "to de "ſtroy *all* fleſh, wherein is the breath of "life;"—and yet ſome of all fleſh was not deſtroyed. xi. 6. "the people is one, and "they have *all* one lip, or confeſſion;"—and yet again Noah and thoſe of the holy line, were not among the *all*.

כלה, *The whole*; and, adverbially, *intirely*, *altogether*; *waſting*, *conſumption*; *intire end*; a *determination*. 1 Sam. xx. 33. "that it "was כלה *a determined thing* from his fa- "ther to ſlay David."

כלה, A *bride*; a *daughter-in-law*. It is uſed as a term for the ſon's wife by his father and mother, as well as by the bridegroom. Gen. xi. 31. "Sarai his *daughter-* "*in law*." Cant. iv. 9. "Thou haſt ra- "viſhed my heart, my ſiſter, כלה my "*ſpouſe*." Iſai. xlix. 18. "and bind them "as a *bride* does," her ornaments on her. lxii. 5. "as a bridegroom rejoiceth over "the *bride*." Some derive the name from *the perfection* of her beauty, dreſs, and ornaments. Mr. Parkhurſt, becauſe "ſhe "now *finiſhes* her former ſtate." But the widow is ſo called, Gen. xxxviii. 24. and Ruth i. 6. The ornaments of dreſs, or change of condition, could not be a name for women that were widows, and in mourning. The huſband's parents call the ſon's wife and widow by this name, which has no relation to them on the above accounts. And I would propoſe it as a name of *affection* and *love*—an *adopted daughter*, and *love*; one whom father and ſon acknowlege under the tie of affection, and not nature. To *engroſs*, or appropriate, from affection or liking to, is a phraſe of ours. The ſon's wife bears ſuch a relation to the father and her bridegroom. It is the tendereſt, and moſt affectionate deſire, Iſai. lxii. 5. and Solomon uſes it with *ſiſter*, as a term of affection. And as long as the huſband's father lives, the ſon's wife is ſtill *the daughter in affection*, though the bridegroom-time be over, or the ſon dead. That כלה is uſed as a verb for affection, ſee above.

כלי and כילי, in the ſenſe of *holding*, one *tenacious*, covetous, Iſai. xxxii. 5, 7.

כלי, A general term for *any piece* of goods which the workman *makes* and *finiſhes*; a thing *done* or *made*, without any regard to its being *perfect* in its kind; but only as it is *finiſhed and done*; a *job*, or piece of work. It is often uſed. Gen. xxiv. 53. implements, or trinkets of gold and ſilver, *viz.* the bridal-jewels. xxvii. 23. "*thy inſtruments*, thy quiver, and thy "bow." xxxi. 37. "What haſt thou "found of all כלי ביתך *the inſtruments* of "thy houſe?" ſc. ſacred ones, for he was ſearching for his Teraphim. Exod. iii. 22. "*jewels* of ſilver, and *jewels* of gold, and "raiment," their ſacred badges; which was

was giving up the cauſe in conteſt, and acknowledging Jehovah the God of Iſrael. xxvii. 19. " all *the veſſels* of the taber- " nacle, in all the ſervices thereof." 2 Chron. xxxvi. 10. " with *the veſſels* of de- " ſire, or ſacred furniture, of the houſe of " the Lord." The ark and Cherubim were among them. Ezra i. 7, 10. and were brought back again. Prov. xx. 15. " Gold " is ſomething, and פנינים the load-ſtone " more: but the lips of knowledge are a " precious כלי *jewel*, or *inſtrument*." xxv. 4. " but it [the droſs] cometh out by the " refining *veſſel*."

כליות and כלית, *The kidneys*, q. d. *the trains* of the body; for ſuch they are. כלה to *waſte* or *conſume*, as a noun, is a *waſting*, or what a thing is waſted by and conſumed. And that is a proper word for a *train*. And they are ſuch, not only as *ſecreters*; but they *waſte* themſelves, at leaſt their fat upon them, and drain off the ſtrength of the body, when under the dominion of any ſtrong, and which we call *pining* deſire. They are *deſideriorum fontes*, and joined with the heart, in this view, in Scripture. The fat was to be taken off the two kidneys, and burnt, Lev. iii. The meaning beſpeaks itlelf to be offering to God the choiceſt of their affections, and reſiſting even to death. Deut. xxxii. 14. applied to wheat, from the ſhape of its grains. Pſal. vii. 10. " the righteous God " trieth the hearts and *reins*." Prov. xxiii. 16. " yea, *my reins* ſhall rejoice, when thy " lips ſpeak right things." Lam. iii. 13. " he hath brought the ſons of his quiver " into *my reins*;" pierced him through with many ſorrows.

בלול, Once, Jer. ii. 2. " the love כלולתיך " of thy bridal-days."

כליל, *All, whole; conſumption.* Exod. xviii. 31. " the robe of the ephod כליל " *all* of blue." Lev. vi. 23. " every meat- " offering for the prieſt ſhall be כליל *whol- " ly burnt*, it ſhall not be eaten." 1 Sam. xv. 9. " Samuel took a ſucking lamb, and " offered it up a burnt-offering כליל *wholly*

" conſumed, to the Lord;" an *holocauſt*, whether animal, or flour-offering. Jud. xx. 4. " *the conſumption* of the city aſcended " up to heaven;" the flame and ſmoke, which conſiſted of the burnt materials. Pſal. li. 21. " ſacrifices of righteouſneſs, " with עולה burnt-offering, and כליל *the* " *burnt* flour-offering." Ezek. xxviii. 12. " *perfect* in beauty."

כלין, *Conſumption.*

מכל, 2 Chron. iv. 21. of gold, הוא מכלות " *i. e. caſed all over* with gold;" not ſolid. Nor was the altar, or table of ſhew-bread, ſolid gold, but wood caſed over. Neither were they only waſhed over, but covered with סגור *cloſe gold.*

מכלה, A fold, or *hold* for cattle, Hab. iii. 17.

מכלל, *Perfect*; all over, Pſal. l. 2.

מכלול and מכלל, *What went all over.* Ezek. xxiii. 12. " cloathed מכלול *moſt gor-* " *geouſly*." xxxviii. 4. " horſemen, all of " them cloated *with all ſorts*." xxvii. 24. " theſe were thy merchants in מכללים— " in גלומי *blue* cloaths;" which explains the other texts to mean the long *over-all* " coats, or long robes, worn by the great —*ſurtouts*.

תכלה, Pſal. cxix. 96. " I have ſeen an " end to all *perfection*: but thy command- " ment is exceeding broad." Some Chriſtians are not aſhamed to ſay it is exceeding narrow.—But ſhame on them.

תכלת, Exod. xxviii. 31. *& alibi*, is conſtrued *blue*, or *ſky*-colour. And perhaps *the ſky* gave name to it, as it is *the end*, as far as the eye can reach; which the upper garment of Aaron, and upper covering of the tabernacle, repreſented; and which תכלית is uſed for.

תכלית, *Perfection; end*, or where a thing fails. Job xi. 7. " Canſt thou find out the " Almighty to תכלית *perfection?*"—Yes, ſays the preſumption, proud as hell, of the metaphyſician, I can *demonſtrate* it. xxvi. 10. " till *the end* of light with darkneſs;" till light and darkneſs are no more. xxviii. 3. " he hath ſet *an end*, or bounds, to the " darkneſs;

" darkneſs; and fearcheth through כל
" תכלית *the whole extremity*, or *outmoſt*, ſc.
" of the ſky, the concrete darkneſs, and
" ſhadow of death;" the condition of the heavens at the extremity, or outer bounds. Pſal. cxxxix. 22. תכלית שנאה " *with in-*
" *tire*, or utmoſt, *hatred* I hate them."

כלח, As a noun, and twice only. Job v. 26. " thou ſhalt come to the grave in a
" *full age*." And, xxx. 2. " What would
" the ſtrength of their hands be to me, on
" whom is אבד כלח *the miſerableneſs of old*
" *age?*" Qu. if of כל waſted, conſumed, and לח moiſture; for old age it muſt mean, ch. v. 26.

כלם, To *daſh*, *confound*, *check*; בש to *bluſh* or change colour, and חרף to *diſgrace*; חפר to expoſe. Jud. xviii. 7. " there was no magiſtrate הכלים דבר *that*
" *controuled* any thing." 1 Sam. xx. 34. " becauſe his father הכלמו *had done him*
" *ſhame*." 2 Sam. x. 5. " the men were
" greatly *aſhamed*;" or confounded. Pſal. lxix. 19. " thou haſt known my reproach,
" בשתי *my ſhame*, and כלמתי *my diſhonour*;" confuſion. The word implies giving, or feeling, a diſorder and confuſion in the mind; a check to the ſpirits and reſolution. Iſai. liv. 4. " fear not, for לא תבושי
" *thou ſhalt not be aſhamed*, nor תכלמי *ſhalt*
" *thou be confounded*; for לא תחפירי *thou*
" *ſhalt not be made aſhamed*;" or expoſed.

כילפות, Pſal. lxxiv. 6. rendered *hammers*.

כמה, To *be hot*, or *burn with de-ſire*. Pſal. lxiii. 2. " my ſoul thirſteth for
" thee: my fleſh כמה *longeth* for thee." Zech. v. 3. " every one that ſtealeth, מזה
" כמוה נקה *ſhall be burnt* [ſo מזה is rendered Deut. xxxii. 24.] " *clean dried up*; and every
" one that ſweareth falſely by my name." And hence, perhaps,

כמן, The hot " herb and ſeed *cumin*.
" In vino epotum pallorem infert; unde
" *exangue*. Hor. *pallens*. Perſ. voc." Littleton Dict. And

מכמני, Dan. xi. 43. " *the treaſures* of
" gold and ſilver, and over all המדות the
" deſirable or precious things of Egypt." And it may be a word equivalent to המדות, and come from כמה in its proper ſenſe—*things* men are hot and eager after. And, perhaps,

כימה, Job ix. 9. " Who maketh עש כסיל
" וכימה, and the chambers, or whirlwinds,
" of the South." xxxviii. 31. " Canſt thou
" bind מעדנות *the delicacies* of כימה—; or
" looſe the bands of כסיל—?" And Amos v. 8. " that maketh כימה and כסיל, and
" turneth the ſhadow of death into morn-
" ing." If it is from כמה, it is a general word for *heat*; as כסיל for the *wind* or *cold*; and עש the corroſive power of the air, either in blaſting, or the common conſumption and rotting of things. The heat opens and produces all the delicacies of nature, which the cold ſtops and binds up. Heat and cold are properly joined with the whirlwinds of the South; tempeſts and ſtorms being the effects of heat and wind. And they turn the earth between them, as Amos ſays, *turn the ſhadow of death into morning*. Theſe words are rendered *Arctu-*
" *rus*, *Orion*, and *Pleiades*; but without any authority from etymology, context, or parallel places. Follow the natural derivation of the words, and they point the ſenſe I have given them. Thoſe great philoſophers, the Rabbies, differ what ſtars to fix the words to; one making *chimah* a ſingle ſtar, another ſome conſtellation; one a heat-ſtar, another a cold ſtar; one places it in the North, another in the South:—whereas God has placed it in both.

כמז, Whence כומז, Exod. xxxv. 22. and Num. xxxi. 50. rendered *tablets*;—ſome ornament of gold, but what, Qu.

כמם, Once, Deut. xxxii. 24. *laid up in ſtore*.

כמר, *Æſtus*, expreſſes *the uproar* of the bowels in compaſſion, the *yearning* of them; and of the air in turbulent weather. Gen. xliii. 29. " his bowels נכמרו
" *did yearn*. 1 K. iii. 26. " her bowels
" *yearned*, marg. were hot;" *æſtuabant*. Job iii. 5. " Let the day כמרירי [the laſt radical being doubled] " *be very boiſterous*;

or turbulent—for it is ſuch a turbulent motion, whether of the bowels, fire, air, or water. Lam. v. 10. " our ſkin is like an " oven: נכמרו they, ſc. men, *are filled with* " *diſorder* [æſtuant] from the terrible fa- " mine;" or faintings through hunger. Iſai. xl. 15. כמר " *putting into confuſion* [like an uproar, or raging of the ſea] " the " nations מדלי eaſier than a little ſtream." So much is the tranquillity of mankind in the hand of God. Hoſ. xi. 8. נחומי " *my re-* " *pentings* [ſc. bowels which feel the con- cern] " *yearn* altogether."

כמר, Some officer in the idolatrous wor- ſhip, perhaps of the prophetic order; and named from their *tranſport* and *extaſies* they affected, or ſtrange diſorders all ſuch conjuring rogues would be thought to feel, and, when the hands of the evil ſpirit were more at liberty, undoubtedly did feel. Hiſ- tories are full of the violent agitations, in- ward and outward, beyond even thoſe of the Quakers, which this tribe deliver their oracles in; and there are remains of them, to this day, both in the Eaſt and Weſt Indies, and the leſs civilized parts of Eu- rope. 2 K. xxiii. 5. " he put down כמרים [ſuppoſe we ſay] " *the jugglers*, whom the " kings of Judah ordained, and burnt in- " cenſe in the high places." Hoſ. x. 5. " the inhabitants of Samaria ſhall fear for " the calves of Bethaven; yea the people " thereof ſhall mourn for them; and *the* " *jugglers* ſhall tremble for them; for their " glory, for it ſhall depart from them." Zeph. i. 4. " I will cut off the name of " the *chemarim*, with the prieſts." They were not prieſts, therefore, whoſe buſineſs it was to burn the incenſe. Prophet and prieſt are often ſpoke of together; and ſometimes the prieſt was prophet alſo. And theſe extatic tranſports might give a name, not of contempt, though deſcrip- tive, to the falſe prophet among their own people:—or, perhaps, only *bacchantes*.

מכמר, A *net*. Pſal. cxli. 10. " the wic- " ked ſhall fall into *his nets*." Iſai. xix. 8. " who ſpread מכמרת *the net* on the face of " the water:" and, I ſuppoſe, ſo named from the noiſe and diſorder it makes, when caſt or drawn in the water.

כן and כנן, To *prepare*, *fit*, *ſet- tle*, *ſet right*, put in order. It relates, in general, to order and regularity. Gen. xli. 32. " the thing is נכון *ſettled*, eſtabliſhed." xlii. 11. " we are ſons of one man: we " are כנים *true* men, *regular*, thy ſervants " are no ſpies." xliii. 16. " ſlay and הכן " *make ready*." Ver. 24. " and יכינו *they* " *made ready* the preſent." Exod. x. 29. " thou haſt ſpoken כן *well*, or right." xv. 17. מכון " *the place*, O Lord, thou haſt " made for thee to dwell in—which thy " hands, O Lord, כוננו *have eſtabliſhed*." 1 Chron. xvi. 30. " the world alſo תכון *ſhall* " *be ſtable*, that it be not moved." Pſal. xxiv. 2. " he has founded it upon the ſeas, " and יכוננה *eſtabliſhed*, or framed, it upon " the floods." The earth, being full of water, is built upon the water every way. Jer. x. 12. מכין " *eſtabliſhing* the world by " his wiſdom;" exactly proportioning one part to another. Hoſ. vi. 3. " his going " forth נכון *is prepared* as the morning: he " ſhall ariſe like the ſun in his ſtrength." Zech. v. 11. " and הוכן [as if from יכן] *it* " *ſhall be ſettled*, and left there upon מכנתה " *its own baſe*;" or bottom. We ſee a *vau* often in the ſecond order, as if כון or כונן were the root: but that *participial* ſign [both active and paſſive] is often re- tained in other verbs, where it cannot be radical.

כן, A *place*, *ſeat*, or *poſt*. Gen. xl. 13. " and reſtore thee to כנך *thy poſt*." Exod. xxx. 18. " a laver of braſs, and כנו *his foot* " of braſs;" ſeat, or frame work, it hung on. 1 K. vii. 29. " and upon the ledges כן " was *the ſeat*, or place of the laver, " above." Ver. 31. " the mouth thereof " was round, מעשה כן made like the *ſeat*;" called *the foot* above. Iſai. xxxiii. 23. " *the* " *ſettle* [theca] of the maſt."

כן, Plur. כנם and כנים, *lice*; by etymo- logy, ſome inſects that fix and ſettle in the ſkin, of which there are many ſorts, very

troubleſome and painful, and, in the hotter climates, as venomous and fatal as the moſquito, or any other that only ſting and fly off—*ſet-faſts*.

כן, *Right*, *ſtable*; and, adverbially, *ſo*, *thus*, expreſſing exactneſs, and joined with many other partieles, as ל, על, and others, *therefore* and *wherefore*. Hab. i. 4. על כן *therefore*, *juſt*, or *juſt then* in time; *juſt ſo* in manner. It is of the ſame import with its abridgment כ, as מ with מן.

כנה, Pſal. lxxx. 16. "viſit this vine, and "כנה *the vineyard*, or place, *prepared* "*ground*, which thy right hand has plant-"ed." It is any thing prepared or ordered; eſtabliſhment.

כון, Twice, Jer. vii. 18. and xliv. 19. q. d. *preparations* or *proviſions*, but rendered *cakes*; and ſuppoſed to be ſome images, at leaſt cakes ſtamped with the image of what they worſhipped—"Did we make "her כונים *cakes* to worſhip her, and pour "out drink-offerings unto her, without "our men?" And ch. vii. 18. "the wo-"men knead dough, to make כונים *cakes* "to מלכת *the Queen*, ruling power, of "heaven." The people ſay, it is what they and their fathers had been uſed to do. But we have no mention of מלכת Queen of heaven, as an object of worſhip, nor of כונים *cakes*; but only of their worſhipping and ſerving *the hoſt* of heaven, ſun, moon, and ſtars, which they called the eyes and hands of their God. And ſo we have reaſon to underſtand *the Queen* of heaven to be the *æther*, and כונים as a general word for thoſe *proviſions*, the original of which are mentioned Lev. vii. 12, 13. as the verb is uſed Gen. xliii. 15. See Mr. Parkhurſt.

כיון, The name of one of the pillars before the temple, which had this *machine* in effigie upon it.

כיון occurs once, Amos v. 26. "ye car-"ried the tabernacles of your Moloch and "*Chiun* of your images; the ſtar of your "god [LXX. add, Raiphan figures] which "ye made to yourſelves;" perhaps for *Chiun of your images*. Acts vii. 43. after the LXX. "ye took up the tabernacle of Mo-"loch, and the ſtar of your god *Rephan*." So *Pagninus* reads it. The ſtar or glory was in their tabernacles, in the innermoſt diviſion, and was a *fire burning in a cloud*, which, at a diſtance, is a ſtar; and was figured by a ſtar, as Chriſt, the very Glory, is. And whether *Rephan* here be the *Teraphim* [ת being only a ſervile, and *nun* making a noun, as well as *thau*] it is certain the image ſat in glory. כיון, if from כוה to *burn*, is the very thing called a *ſtar*.

מוכן, *Prepared*, *ſettled*; מכין *preparing*, *framing*.

מכון, A *place*, or *ſettlement*; תכונה *apparatus*, *ſtore*. Theſe two laſt, as well as מכנה, are ſpoke of the place where a perſon or thing is ſettled, or what ſettles them. Iſai. iv. 5. "every מכון *dwelling-place* of "mount Sion." Ezra. ii. 68. "offered "freely for the houſe of God, to ſet it up "על מכונו *in its place*." Pſal. lxxxix. 15. "juſtice and judgment are מכון *the habita-"tion* of thy throne;" what the throne *is ſettled* upon. civ. 5. "he hath founded the "earth על מכוניה *upon its own baſes* [whoſe baſes, or what it ſettles upon, are *in itſelf*; not like that of a building without it] "it "ſhall not be moved for ever;" or fail.

מכנה and מכונה, A *frame*, or *ſettle*, to ſuſtain ſomething. 1 K. vii. 27. "Solomon "made ten מכנות *baſes*, or *frames*, of "braſs." Theſe were to carry the lavers. Ver. 38. each of theſe baſes was four cubits long, as many broad, and three high, with borders between ledges; on which borders were lions, oxen, and the coupled Cherubs, and palm-trees in bloom. Above the ledges, or upright ſtandards, *columellæ*, was כן *the ſettle*, *theca*, that the laver hung upon, which was round. Ver. 31. and a cubit and half deep. The mouth of the frame was לכתרת a *hoop*, and reached a cubit upwards; ſo that the whole was four cubits high, or a ſquare of four cubits. Upon the mouth were the carved or *inlaid* Cherubs, *viz.* the lion-man. The borders were ſquare, not round. The frame con-

ſiſte

ſiſted of an upper and lower part. The upper part was the כן, and mouth; and the lower part, the borders, ledges, and wheels. Each frame had a braſs wheel at each corner, and סרן *plate* of braſs. Each corner had a ſhoulder caſt in the frame, and came under the laver, juſt againſt each compound figure. And on theſe ſhoulders, it ſhould ſeem, the mouth, or round top of the laver, with the baſe it hung by, reſted. Bulls and lions rampant were engraved on the borders, from whence projected *the handles* or axles the wheels turned upon at each corner, and at each of which ſtood a lion-man. And the lion-man with a palm-tree in bloom betwixt each figure, were in rows between the rows of the lions and bulls; as alſo on the axles.—So that the lion-man ruled and directed all, and all turned upon him. The lavers were to waſh the ſacrifice in—where the bull roaring demanded juſtice, and the lion rampant was in a triumphant poſture. And, I ſuppoſe, the ſquare frame, with four wheels, refers to the four corners of heaven, which are thus always made a ſquare of; though the hemiſphere above, like the laver, be round, or chaldron-like. The ledges, upright, ſtandards or legs, Heb. שלבים, we may conceive as the pillars of heaven, or ſupporters of the earth, מכניה; and the borders, as the zones. There was a reaſon why every thing was made as it was; and the deſcriptions were to ſuggeſt it to us.

כנה, With a radical though mutable ה, by its uſage ſeems to mean *acknowledging*, or accepting as genuine and true. Job xxxii. 21. "let me not accept any man's perſon; nor let me אכנה *attribute* to any man any thing [as his which is not his] "for אכנה *ſhould I acknowledge* [or give a name and title to] what I know nothing of, my Maker would ſoon take me away." Iſai. xliv. 5. this ſhall ſubſcribe with his hand to the Lord, and יכנה בשם *claſs* himſelf, or rank himſelf *to* or *by the name* of Iſrael." v. 4. אכנך "*I ſurnamed thee*, though "thou kneweſt me not." *Name* is the ſubſtitute of the thing itſelf; and to *ſurname* is giving him the rank and ſtation he had, or expreſſing it by a name. Ezra iv. 7. the Chaldee uſes the word nearly in this ſenſe, כנותו *his collegues*, companions, thoſe of his claſs. And this ſhould be a different root from כן, becauſe that never hath a final ה, but what is *jervile*.

It may be dubious, whether כנה, Pſal. lxxx. 16. be from כנה *the vineyard*, or place planted, as it is rendered; or it be of this, the ſtem or plant, as *Cocceius* and ſome others took it.

כנם, To *heap*, *gather*, or *collect together*. Pſal. xxxiii. 7. "*he hath gathered* "*together* the waters of the ſea as an heap; "he hath laid up the deep in ſtore-houſes." cxlvii. 2. "*he ſhall gather together* the out-"caſts of Iſrael."

מכנס, Exod. xxviii. 42. *& alibi*, *breeches*, that reached from the loins downwards, to cover all, and are properly named from their uſe; made of linen, to cover their nakedneſs from the loins to the knees—"from the loins even unto the thighs."

כנע, To *humble*, *abaſe*, *lay down*, and expoſe on the ground. Deut. ix. 3. "and he יכניעם *ſhall bring them down* [in hiph. cauſe them to lay, or be, down] "before thee." 2 Chron. xii. 6. "the "Princes of Iſrael and the King יכנעו *were* "*humbled*." Job xl. 7. "behold every one "that is proud, and *abaſe* him." What ſort of *abaſing* is meant, or whence the idea is taken, when applied to the mind, is plain from the uſe of the word, as applied to *trading*, to cheapen or lower the prize and value; or elſe, to *lay down and expoſe on the ground*, as wares to ſell are. The word, with a formative *nun* final, is a *merchant* or *trader*; and, with the ה, in reg. ת, is *the wares* or goods.

כנעה, Jer. x. 17. "gather up כנעתך *thy* "*wares*."

כנען, *Merchant*, Job xl. 25. Iſai. xxiii. 8. and Hoſ. xii. 8. "he is *a merchant*, the "balances of deceit are in his hands."

The *nun* is a *ſervile* here; and this is agreed on in general. And if כנען *may be from* כנע, which cannot be diſputed, then it is a miſtake, though a common one, that a *merchant* was named from *Canaan*, the grandſon of Noah, and father of the *Canaanites*, becauſe the word ſignifies merchandizing, independent of them. They were the great *traders* of the world; and the name, no doubt, prophetically given to their progenitor Canaan, at the diviſion of the earth, as other names were to other heads of colonies at that time, expreſſive of, or relative to, their deſcendents. And the land, as well as people, of *Canaan*, was named from their *trading*, and the *ſpiritual view* that country was to be conſidered in. It was deſigned for בני עבר *the pilgrims* of the earth, the *travellers*, the true Iſrael, and was given, in due time, to them, *as an earneſt of heaven*. The name beſpeaks itſelf, *the merchandize*, what they travelled and traded for; and had as peculiar a propriety in its ſpiritual, as in its common application. The pilgrims, or ſtrangers upon earth, are ſtrangers from another country, where their treaſure and heart is, and to which they hope to carry what they get by trading. And *Canaan* is conſidered as the true home and proper country of Abraham and the patriarchs—though they poſſeſſed nothing but a burying-place in it themſelves. To *Canaan*, in its ſpiritual view, does Deut. xxxii. 8. refer, that "God ſet the bounds עמים [not *of the* people, but *peoples*, ſc.] "of the "tribes, according to the number of the "children of Iſrael;" that every true ſon of Iſrael ſhould have room in it. And their fathers being buried in it, was ſaying, they expected the benefit of it after death.

כנעני, *Mercantile*, or given to trading. Zech. xiv. 21. "there ſhall be no more "כנעני *the Canaanite, i. e.* merchant, in "the houſe of the Lord." This refers, one would think, to our Lord's expelling them out of the temple, as another ſcripture or two do; and means, further, that none can be ſaved *who turn godlineſs into gain*, which that action of our Lord's alſo ſays in plain language, that no *filthy lucre* is conſiſtent with the ſervice of God—but not that *he who ſerves at the altar, ſhould not live by it*. They who ſacrifice their conſcience, or their religion, to preferment, or the hopes of it, or who ſit ſilent, and are afraid to ſpeak out, on that account, are *the merchant* who can never enter the houſe of Jehovah; that houſe, in which are the many manſions our Lord is gone to prepare for them that love him.

כנף, Once, as a verb, Iſai. xxx. 20. to *make a wing*, or fly off—"and thy "teachers ſhall no more יכנף *make a wing*, "or remove off, from thee;" ſhould be careful and faithful teachers, true ſhepherds, not flying at the ſight of the wolf.

כנף, Noun, a *wing*, as it ſtretches out, and ſo covers over; and is as properly applied to any thing elſe that is ſo lengthened or ſtretched out; as it is, accordingly, to *the ſkirts* of their cloaths, which being long garments, the ſkirts would eaſily expand, like a wing. Gen. vii. 14. "every bird, "every כנף *winged thing*;" the cherubical Sub-deity. Exod. xxv. 10. "ſtretch out "their wings, covering over the mercy-"ſeat;" covering and protecting, or taking under their ſhelter, the Great Atoner, and his atonement for ſin. Num. xv. 38. "Speak unto the children of Iſrael, and "bid them that they make them ציצת "*fringe* upon כנפי *the ſkirts* of their gar-"ments;" *i. e.* round the bottom of them —and which the wild Indians imitate in the ſkins they wear to this day, cutting the bottom into threads. Deut. xxii. 12. "thou ſhalt make unto thee גדלים *fringes* "upon the four כנפי *quarters* of thy ve-"ture." If their gowns had a ſlit up behind, and one at each ſide, there would then be four wings to them; and the fringe hanging by גדלים twiſts of blue and ſilk, was calling themſelves ſtars, irradiating pillars, pyramids, or pencils of light ſet as the ſtars in the blue ſky, or verge of heaven

heaven; receiving their light from the ſun they ſurround, and ſending it in ſtreams to the earth, that *their light may ſhine before men*, and glorify the father of lights, from whom, by this, they acknowledge they receive it. Num. xv. 39. "that ye may look "upon it, and remember all the com-"mandments of the Lord—and be holy "unto your God." Theſe are the phylacteries, Mat. xxiii. 5. "they make broad "their phylacteries, and enlarge the bor-"ders of their garments." They were memorandums to keep the whole law; the whole law being *glory to God on high; on earth peace; and good-will towards men.* 2 Sam. xxii. 11. "and was ſeen upon *the* "*wings* of the wind," or ſpirit; ſpoke of God's coming in glory, in the clouds of heaven, where the Spirit is called a Cherub. Job xxxvii. 3. "and his light upon, "or unto, *the wings* of the earth," the moſt diſtant parts of the hemiſphere; for lightning ſhines at once from one ſide of heaven to the other. xxxviii. 13. "Didſt "thou make the morning know its riſing, "to take hold of *the wings* of the earth [and ſo ſhine over a whole hemiſphere at once] "that the wicked ſhould be ſhaken "from it?" A proof this, that he who ſhook off the darkneſs from the earth, can and will, in due time, ſhake the wicked from off it. Pſal. cxxxix. 9. "ſhould I "take the wings of the morning, and re-"main in the uttermoſt parts of the ſea;" *i. e.* ſhould I uſe the utmoſt expedition, and fly to the greateſt diſtance, yet the hand of God would ſtill reach me. The earth is carried by the air: but *the wings* of the earth do not ſeem to relate to that agency of the air which is exerted at the evening and morning edges; becauſe the Scriptures ſpeak of *the four wings*, meaning the whole earth, to its moſt *diſtant extended parts*; and it is the earth itſelf the phraſe is ſpoke of. Iſai. xi. 2. "and gather "together the diſperſed of Judah from the "four *corners*, marg. *wings*, of the earth;" which we call the four quarters, or four winds, of heaven. Theſe wings extend from the place the ſpeaker is in, to the horizon before, behind, and from each hand of him. Jer. xlviii. 40. "as an eagle, "ſhall ſpread *his wings* over [or at] Moab;" as birds of prey do, hovering over their prey, till they can ſtoop down upon it. Dan. ix. 27. "upon *the wing* of the abo-"minable ones deſolation;" as on that of a bird of prey. Mal. iv. 2. "righteouſneſs "and healing in *his wings*;" as in thoſe of the hen, who gathers her chickens un-"der her, to ſtrengthen and cheriſh.

כנר and כנור, a *harp*. 1 Sam. xvi. 23. "David took a *harp*, and played with his "hand; and Saul was refreſhed, and was "well." The evil ſpirit could not ſtand the ſongs of triumph, in celebration of the victory the King of Iſrael was to obtain over him; but fled from the ſound, as he did afterwards from the mention of the name of Jeſus by other prophets. There is nothing ſaid of its form—only it was a ſtringed inſtrument, by the compariſon Iſai. xvi. 11. "my bowels ירמו—*like a harp*, for "Moab;" and played upon with the hand; made of wood, and uſed, in divine ſervice, as an inſtrument of joy—and indeed on all joyful occaſions, common as well as religious. There is no verb of this root.

כסא, A *ſeat*, which may be a *throne* or king's ſeat; but it is ſtill a *ſeat*, and it is uſed for a common as well as royal ſeat. Gen. xli. 40. "only *in the throne* will I be "greater than thou." 2 K. iv. 10. "let us "make a little chamber on the wall; and "let us ſet for him there a bed, and a "table, and כסא a *ſtool*, or ſeat, and a can-"dleſtick." So that the word is a *ſeat*. And it is uſed for a *ſet* time. Prov. vii. 21. ליום כסא "*at the day of appointment*, or "*ſet* day;" which ſhews the proper meaning of the word, and its difference from כסה, with which it is uſually confounded.

כסה, With a mutable ה, and which is often intirely dropt. I find no ſuch word as כסם, or root as כום or כים.—

To

To *cover*, *hide*. Gen. vii. 19. " all the high " hills יכסו *were covered*;" with water. xviii. 17. " *Shall I hide*, or cover, from " Abraham the thing which I do?" Exod. xv. 5. " the deep יכסימו *covered them*;" the *jod* ſupplying the place of the ה, as in other inſtances. Job ix. 24. יכסה " *he has* " *covered* the faces of the judges thereof." xxxvi. 30. " and *covereth* the bottom of " the ſea [ſc. with light, that penetrates the water to the very bottom]; " for by " them ידין *judgeth he* the people [as a maſter of a family, *diſtributes* to the nations] " and giveth food in abundance: " על כפים upon *convexa cæli* he כסה *ſpread-* " *eth* the light;" makes it cover *the vaulted roof* over us, or canopy of heaven; which he calls God's tabernacle. Pſal. xxxii. 1. כסוי " *covered* from ſin;" or, as to ſin. lxxxv. 3. " thou *haſt covered* all my ſin." cxliii. 10. כסתי " I *hide me* with thee;" or, *in thee is my hiding*, *my protection*, which alſo is a covering, from *tego*. Prov. x. 6. " the mouth of the wicked *covereth*, or " concealeth, violence," ſc. in it; as ver. 11. " The mouth of the righteous is a " well of life: but the mouth of the wic- " ked *covereth*, or hides in it, violence;" and ver. 18. " *he that hideth* hatred in " lying lips." xii. 23. " A prudent man " *hideth*, or layeth up, knowledge." Iſai. lx. 6. " the multitude of camels תכסך *ſhall* " *cover thee*;" ſc. with the rich ſpices and perfumes brought upon the camels. The nations that traded with camels, ſhould bring their beſt gifs to Chriſt; as the Kings of Arabia literally did. Mal. ii. 16. כסה " *he that covereth* violence upon his " garment;" *i. e.* covers his garment over with it—like that of ſtaining the raiment with vengeance. A garment may be ſaid to have violence upon it, when the blood of violence is upon it. And על is often uſed with כסה, becauſe what *covers* is *upon* what it covers.

כם, כסה, כסוי, A *covering*, or *covered place*; כסות, or elſe כסוה in reg. the ſame; as alſo מכס and מכסה. Gen. viii. 13. מכסה " *the covering* of the ark." xx. 16. " and " to Sarah he ſaid, behold, I have given " thy brother a thouſand of ſilver: be- " hold, that is כסות *a covering* of the eyes, " with reſpect to all that has been with, or " happened to, thee; even to every body, " and that thou art innocent;" a proof, that no fault or ſin could be found in her. Exod. xxi. 10. כסותה " *her raiment*;" which is a covering. xvii. 16. " the hand, " or monumental memorial, by כס *the co-* " *vered place*, ſc. the tabernacle of God, in " war againſt Amalek for ever." Job xxiii. 17. " the Almighty has troubled me, be- " cauſe I am not cut off מפני *before* the " darkneſs, and מפני כסה *from before the* " *covering* of the darkneſs;" *i. e.* the trouble that overwhelmed him. He wanted to die, and be out of it. xxvi. 9. " he holdeth " back the face כסה *of the covering*;" or heavens over us. 1 K. x. 19. " the King " made a great כסא *throne* of ivory, and " overlaid it with the beſt gold. There " were ſix ſteps לכסה *to the covered part*, or " canopy, of the throne: and the top of " כסה *the canopy* was round behind." כסתות, pl. Ezek. xiii. 18. ſpeaking of the aſſemblies of the people, under the title of daughters, who condemned the righteous, and ſet marks of infamy and diſgrace upon them—" Wo to them that ſew, or fix, " כסתות *coverings* [as marks or badges of ſhame] " on all *my choice ones*; and make " המספחות—for the head of *every one that* " *ſtandeth up* [ſc. in defence of religion, or in oppoſition to them] " to hunt ſouls;" or people from God, and into their own meaſures.

כסה is uſed in the ſenſe of *numbering*, Exod. xii. 4. *& alibi*, במכסת " *according to* " *the number* of ſouls—תכסו *ſhall ye count* " for the lamb." I ſuppoſe, from putting the finger upon, and ſo covering what you number; for כסה is to put one thing upon another, whatever the deſign be; to cover in love, for ſecrecy, ſafety; or as a ſpot, ſtain, *&c.* do. And why not with the finger, as in counting? Pſal. lxxxi. 4. " blow " up

up the trumpet in the new-moon, בכסה ליום *in the* [month] *appointed*, or num-
bered, for the day of our feaſt."

מכס and מכסת, Something *numbered*, al-
otted according to the number; a *ceſs*. Lev. xxvii. 23. "*the worth* of thy eſti-
mation." xxxi. 27. "levy מכס *a tri-
bute*;" a certain proportion. Hence

נכס, Pl. נכסים, ſuch treaſure as was *counted*; rich ſtones, ſums of money, and the like. Joſh. xxii. 8. 2 Chron. i. 11, 12. and Eccleſ. v. 18. vi. 2. Hence *caſh*.

כוס, A *cup* or *chalice*, to cover liquor in for drinking. Gen. xl. 11. "Pharaoh's *cup* was in my hand." 1 K. vii. 26. "the make of the brim כוס *of the cup* of the lilly-flower." Pſal. xi. 6. "the portion of *their cup*." xvi. 5. "The Lord is the portion of mine inheritance, and כוסי *of my cup*." The cup of conſolation, and the cup of fury, are frequent metaphors, often alluded to—from the comfort and refreſhment of good generous liquors, and the contrary effects of poiſonous, perni-
cious, or ſtupifying draughts. Pſal. lxxv. 9. "there is a *cup* in the hand of the Lord—
"but the dregs thereof ſhall the wicked "drink." Iſai. li. 17. "*the cup* of his fury; thou haſt drunk the dregs of *the cup* of trembling." There was a ſtupi-
fying draught given to thoſe that were to ſuffer; and, by Pſal. cxvi. 13. an exhila-
rating cup to thoſe that were acquitted —"I will take *the cup* of ſalvation;" which was taken after the ſacrifice, in me-
morial of pardon, through the blood ſhed, the type, for them. Our Lord, the night be-
fore he ſuffered, drank not of it, being as yet under the condemnation of guilt.

כוס is alſo ſome bird, Lev. xi. 17. men-
tioned with ſeveral ſpecies of the hawk, owl, and other birds of prey; as alſo Deut. xiv. 16. and with the ſtork and heron—an inhabitant of the wilderneſs. Pſal. cii. 7. "I am like a pelican of the wilderneſs; I "am like כוס *an owl* of the deſert." Mr. Parkhurſt—the *onocrotalus* or *bittern*, with its bag under its lower chap, to convey the fiſh it catches in the lakes, to the de-
ſert, where it builds. All water-fouls are extremely ſhy, and none ſhyer than this, being but ſeldom to be ſeen, hiding in the weeds and holes at the ſides of ponds, tho' it is often heard; and, perhaps, named from thence *the hider*, or *the ſhy* bird.

כיס, A *purſe* or bag, to keep money, or tie up any thing in. Hence a *caſe* to put any thing in.

כסוח I take to be from סחה or נסח, כ being a ſervile here. It occurs Pſal. lxxx. 17. "it is burnt with fire, כסוחה *as refuſe* "wood, or ſtuff." Iſai. v. 25. "their car-
"caſe as *dung* in the ſtreets." xxxiii. 12. "nations ſhall be thorns to burn lime; as "*bruſh-wood* that is burnt in the fire." It is any *refuſe* ſtuff, ſweepings, or off-ſcouring.

כסל, The *flank*, or *loins*, or *haunches*, where the ſtrength of the body lieth; but which can give no idea of any thing but mere ſturdy ſtrength, without the mixture of any wiſdom, prudence, or foreſight, ideas that ariſe from the heart, breaſt, or eye; and ſo it is *confidence*, reſolution, de-
pendance; and *obſtinacy*, which is, as we render it, *folly*. It is any thing which is ſtrong, obſtinate, or reſolutely bent. As a verb, "*ſtultus eſt, confidit*." Leigh. Solo-
mon defines it, Prov. xxviii. 26. "He that "truſteth in his own heart, is כסיל *a fool*." As a verb, only Jer. x. 8. "they are alto-
"gether brutiſh, and יכסלו *are fooliſh*;" ob-
ſtinate, confident, ſelf-willed. Obſtinacy may be uſed in a good ſenſe occaſionally, as an invincible reſolution, or full con-
fidence. So Job iv. 6. "thy fear [ſc. of God] "כסלתך *thy confidence*, thy expec-
"tation, and the uprightneſs of thy ways, "הלא *are come to nothing*." xxxi. 24. "if "I made gold כסלי *my confidence*." Pſal. lxxviii. 7. "that they may ſet כסלם *their* "*confidence* on God."

כסל, That part of the body the kidneys lay againſt the inſide of; all the fat on which, with that on the kidneys, was to be burnt on the altar; and, Pſal. xxxviii. 8. were burnt up in our living ſacrifice—
"*my*

" *my loins* מלאו נקלה *are wholly burnt up*;" or roaſted, as קלה is uſed.

כסיל is applied, as I take it, not to the ſtars, but ſome condition of the air; the oppoſite to כימה [which, from the derivation of the word, ſhould be] *the genial heat* or warmth of the air; and that is the *rigor* of the air, in cold weather. And this the meaning of the word כסל ſeems to point out for the ſenſe of כסיל. It is uſed with the ſtars, Iſai. xiii. 10. " the ſtars of " heaven, and כסיליהם *the conſtellations* " *thereof*, ſhall not give their light." This is only ſaying, *the ſtars, and their ſtars*. It is ſomething diſtinct from the ſtars. Nor does the word ſignify *cluſters*, *conjunctions*, but ſomething that is concerned in the irradiation of light; and there is nothing elſe, but the impulſe of the ſpirit, which attends every ſtream of light. Nor is it any particular conſtellation, as they make it in other texts. But Job xxxviii. 31. ſeems to fix it to the *compreſſive force* of the ſpirit—an action of which kind attends every ſtar. And *theſe ſpirits* at the orbs were worſhipped by the Heathens, who among other names, called them κρατιοι ἡγεμονες, *robuſt princes*, as *Cudworth* renders it, *Intel. Syſt.* p. 318. Heb. *confidents*, thoſe on whom others might confide.

כסם, To *poll*, or pull and pluck the hair. Ezek. xliv. 20. " neither ſhall " they ſhave their heads, nor ſuffer their " hair to grow long: כסום יכסמו *they ſhall* " *only poll* their heads."

כסם and כסמת, Some ſpecies of corn. Exod. ix. 32. and Iſai. xxviii. 25. *rye*; but, Ezek. iv. 9. *fitches*, marg. *ſpelt*; and, more likely, of the pea-kind, as we gather or pluck them; and thence named.

כסף, To *covet*, *deſire*, *crave after*; and it is uſed paſſively with the *nun*, expreſſing ſome impulſe or affection, or *the being affected*. Gen. xxxi. 30. " becauſe " thou נכסף נכספתה *ſore longedſt* after thy " father's houſe." Job xiv. 15. תכסף " *thou* " *wilt have a deſire* to the work of thine " hands." Pſal. xvii. 12. " like the lion " that יכסוף *deſireth* to ravin." lxxxiv. 3. " my ſoul *longeth*, yea even fainteth, for " the courts of the Lord." Zeph. ii. 1. " O nation לא נכסף *not deſired*;" without love and affection. The verb is in the paſſive form always, except Job xiv. 15. as it is *the being affected*. Mr. Parkhurſt takes the idea from the colour, the *paleneſs*, the effect, of ſtrong deſire, and colour of ſilver; as αργυρος, and *argentum*, from αργος *white*.

כסף, *Silver*, and *money* in general, including in the ſilver coin all the other. Gen. xxiii. 16. " four hundred ſhekels of " *ſilver*, that would paſs current." xlv. 22. " three hundred of *ſilver*;" where ſhekel is underſtood, as it often is. Exod. xx. 23. " gods of gold and *ſilver*;" not of maſſy metal, but waſhed over—or overlaid with the metal in ſheet, as the Cherubs were with ſheet-gold. Pſal. lxviii. 14. " the " wings of the dove covered with *ſilver*;" of a colour as bright as ſilver. Ver. 31. " who humble themſelves before *the calves* " of the nations; before images covered " with plates of *ſilver*;" or ſheet-ſilver. Prov. ii. 4. " if thou ſeekeſt for her, as for " *ſilver*;" or money. And hence ſome have accounted for the name—as it is what all *deſire*. However, it is the meaſure, or value, of every thing the animal man can deſire. Eccleſ. x. 9. " *ſilver*, or money " ענה את הכל will ſubdue every thing." xii. 6. " the *ſilver cord*;" from its colour —the *ſpina dorſi*. Iſai. xlviii. 10. " I have " refined thee, but not with *ſilver*;" as gold is. Jer. vi. 30. " reprobate *ſilver* ſhall " men call thee;" that does not prove good on trial.

כעס, To *fret*, *teize*, *provoke*. Sam. i. 6. " her affliction כעסתה *fretted* " *her*, even כעס *provoking* to break forth " rage. This affects the eye, Pſal. vi. 7. " mine eye is conſumed מכעס *with grief*."

כעש occurs only in Job v. 2. x. 17. xvii. 7. *pain*, or ſomething of that kind; equivalent to הותי *my calamity*, ch. vi. 2.

כף and כפף, To *bend* or *ſtoop over*. Pſal. lvii. 7. " my ſoul כפף *is bowed down*." cxlvi. 8. " the Lord raiſeth כפופים *them* " *that are bowed down*." Prov. xxi. 14. " a " gift in ſecret יכפה *ſhall pacify* anger;" bend anger, as *flectere iras*, Parkhurſt. Iſai. lviii. 5. " Is it to *bow down* his head as a " bulruſh?" Ezek. xvii. 7. כפנה [the ſame as כפה, נה being feminine, as well as ה *it*] " *it bent* its roots towards him." Mic. vi. 6. אכף " *ſhall I bow?*"

כף, Any *curvity* or *bending over*, bottom of the foot, hollow of the hand; the vault of a cavern; of heaven, of rocks. Gen. viii. 9. " *the ſole* of the foot." xx. 5. " *hollow* of the hand." xxxii. 25. " *the* " *hollow* of the thigh;" behind the knee, where wreſtlers endeavour to lock their feet, in order to throw one another; the body bending and giving way, when the muſcles there are kicked or hard preſt. It is a kind of hamſtringing. Exod. xxv. 29. " *ſpoons*," Num. vii. 14. " one *ſpoon* of " ten ſhekels of gold, full of incenſe;" larger than a ſpoon, ſomething to take up the flour, incenſe, *&c.* with, for uſe. 1 Sam. xxv. 29. " the curvature of a ſling." Job xv. 32. " " *branch* of a tree." xxx. 6. " caves of the earth, and כפים *of the rocks*;" ſtooping rocks. Ver. 19. כפי " the cavities at the hands and neck, and where cloaths ſit cloſe] " of my coat *gird* me;" ſtuck faſt to his diſeaſed body. xxxvi. 32. " upon " כפים *the vaults* [or hemiſpheres, curvatures, or bendings over] " of the heavens " he ſpreadeth the light." Jer. iv. 29. " *over hanging grounds*;" or caverns, which hilly countries are full of, made by nature and art, for ſudden reſource. Jud. vi. 2. " *dens* in the mountains, and caves, and " ſtrong holds;"—*& alibi.*

כפה, Iſai. ix. 14. and xix. 15. " the Lord will cut off from Iſrael head and tail; כפה *branch* and אגמון *ruſh* in one day." One would rather conſtrue it *reed* " *ruſh*, or ſome ſpecies of that ſtooping plant of the bulruſh-kind.

כפן, Twice in Job, as a noun, v. 22. and xxx. 3. rendered *famine*;—a genera word, *what bows down the ſoul*, as שד *deſtruction*, with it, is *ruin*.

אכף, With a formative א, a *hand*; and, in general, *quod incumbit*. Job xxxiii. 7. " neither ſhall *my hand* be heavy upon " thee." Prov. xvi. 26. " his mouth אכף " עליו is a *hank*, *incumbrance*, *neceſſity*, up- " on him."

כפל, *Coupled*, or *double*. Exod. xxvi. 9. " and כפלת *ſhalt double* the ſixth " curtain." xxviii. 16. " four-ſquare ſhall " the breaſt-plate be כפול *being doubled*;" double. Job xi. 6. " he would ſhew thee " the ſecrets of wiſdom, that they are " כפלים *double* לתושיה in ſubſtance;" very ſubſtantial, not thin paltry things, eaſily ſeen through. And ſo the breaſt-plate was *double*, with reſpect to the ſecrets of wiſdom it contained, *hieroglyphically*. Job xli. 4. " Who can bring him within *the double* " of his bridle;" or put it over him. Iſai. xl. 2. " ſhe hath received *double* for all her " ſins;" not twice as much, but what would double upon them, and ſo an equivalent. The word, Jer. xvi. 18. is משנה a duplicate, or copy; and ſo an equivalent.

כפים, Once, Hab. ii. 11. rendered *beam*.

כפר, To *cover*, with any ſlight thin covering; not hide or conceal, but varniſh, paint, or *gild*, or ſheath over; for beauty or preſervation. It is uſed but once in an outward ſenſe, as a verb; but often as a noun. The lining, or covering, of the lid of the ark with ſheet-gold is כפרת. *Froſt*, *bribe*, *&c.* go by the ſame name. Gen. vi. 14. " Make thee an ark of gopher- " wood—כפרת—within and without בכפר." This we render from LXX. and the other verſions, *pitch it with pitch*. כפר is not *pitch* any where elſe. And pitch within-ſide would have been naſty: without, indeed, it is very ſerviceable. And I would render it—*line it within and without*, *with cypreſs*. *Levi ſervanda cupreſſo*, Hor. de Art. Poet. l. 332. not. *adverſus cariem tineaſque firmiſſima*, Plin. lib. xvi. cap. 40 &

42. Whether this would anſwer in *ſheathing* a ſhip againſt the worms, might be tried—cedar will not.

כפר is ſome tree or ſhrub. Cant. i. 14. "a cluſter הכפר *of camphire*, marg. *cypreſs*, "is my beloved unto me." iv. 13. "with "pleaſant fruits, כפרים *camphire*, marg. "*cypreſs*, with ſpikenard." Camphire diſtills from a large tree like our walnut-tree, in the iſland of Borneo; and we have it from China. Lem. What ſmell this tree may have, or what fruit it may bear, which אשכל *bunch* implies, I know not. But there are ſeveral ſweet-ſmelling ſhrubs, and one near this name, κυπαρος *cyparus*, whoſe root ſmells like ſpikenard. *Littleton.* The iſle of Cyprus, according to ſome, was named from this plant, of whoſe flower they made a ſweet oil. Of this ſhrub, no doubt, the *Canticles* ſpeak, and not of any turpentine-tree—the beloved being compared to a noſegay of ſome ſweet-ſmelling ſhrub, that grew with other aromatic plants. If *caphura*, which we write *camphire*, be a preſervative againſt the worm, and be fit to make a coat of for a ſhip's bottom, or to ſheath it over with, that might be what is ſpoke of Gen. vi. 14. but the words do not imply it was *pitch*.

כפר and כפור, *Froſt*. Exod. xvi. 14. "as "*the hoar-froſt* upon the ground." Job xxxviii. 29. "*the hoary-froſt* of heaven, "who hath gendered it?" Pſal. cxlvii. 16. "he ſcattereth *the hoar-froſt* like aſhes."

כפר, A *village*; a place of *ſheds*, and ſlight covered buildings—in compariſon of thoſe in a town.

כפור, A *baſon*, q. d. lidded; or elſe, perhaps, named from their uſe to ſprinkle the blood from, in making the atonement.

כפיר, A young lion that hunts the prey. Jud. xiv. 5. "a *young lion* roared againſt "him;" as they do, when they fly at the prey. Prov. xxviii. 1. "the righteous are "as bold as a *lion*." Ezek, xix. 6. "he be-"came כפיר *a young lion*, and learned to "catch the prey, and devoured men." They ſleep, it ſeems, with their eyes open, and watch with them ſhut: either that their fiery eyes may not betray them; or to be all attention to any diſtant noiſe. If this be true, a *coverer* of his eyes is a proper name for a lion, as ſoon as he begins to *learn to catch the prey*, as above. He is the King of beaſts, and an emblem of the King of Kings in Scripture, both in words and figures;—of whom Jacob propheſied, Gen. xlix. 9. under another word for the lion. Jer. xxv. 38. "Jehovah leaveth his covert as a *lion*;" bent on prey. And the power and wrath of a king is compared to that of כפיר the young lion, Prov. xix. 2. and xx. 2. This creature was one of the hieroglyphical trinity in that ſubdeity, the Cherub on the ark, where it was joined to a man in union of bodies with a bull and an eagle; but was more particularly pointed out for the God-man, by being inlaid in gold into the walls and doors of the temple, and embroidered in the ſacerdotal veſtments, without which the High Prieſt had no power as prieſt. This ſacred figure, a *lion-man*, not only conſecrated the veils, ſides, and doors of the temple, and the prieſts garments there; but alſo the covering of the tabernacle, its veils, and holy garments, from the very firſt; being inwrought, or inlaid, into every thing that bore a particular relation to our great High Prieſt, which could receive the figure upon them. Compare Ezek. xli. 19. Exod. xxvi. 1. xxxvi. 8. and ſee under חשב, 1 K. vi. 35. *& ſeq.* But their impetuous ſtrength and greedineſs of prey are uſed to the wicked, Pſal. xviii. 12. *& alibi*; and to a worſe enemy, xci. 13.—*he that goeth about, like a roaring lion, ſeeking whom he may devour.* But this hindreth not the juſtneſs and propriety of the hieroglyphicol application, nor diſproves its being ſo applied, as ſome have thought it did.

כפר, As a verb, in its outward ſenſe, is as above, to *cover*, *paint*, *colour*, or *varniſh over*. And it is applied to any thing which ſerves as a blind or cover to hide defects and varniſhes the outſide. And this idea ſhou

ſhould be carried along with the word, in its application to a *gift*, *blood*, *pardon*, or *ark*. Gen. xxxii. 20. " for he ſaid, אכפרה " *I will appeaſe* his face [or anger] with a " gift;" cover it over. Exod. xxi. 30. " if " there be laid on him כפר *a ſum of money*." xxix. 33. " they ſhall eat thoſe things " wherewith *the atonement* was made;" of the blood of which the atonement was made—and that was, ver. 20, & *ſeq.* by putting the blood on their ear, thumb, and great toe, and ſprinkling them all over with it; which was ſuch a cover as the verb implies, an adventitious one for ornament, diſguiſe, or preſervation. And, metaphorically, a ſum of money, or fine, is כפר *a cover* over a fault, or over the eyes of the judge, which we call a bribe. Exod. xxix. 36. " thou ſhalt offer every day a " bullock for a ſin-offering for הכפרים " *atonement*;" by ſprinkling the blood upon it, and ſo painting or varniſhing it over with the blood. xxx. 10. " Aaron *ſhall* " *make atonement* upon the horns of it once " a-year, with the blood of the ſin-offering " הכפרים *of atonements*;" or *coverings*. The word is plural, ſeveral things being to be *varniſhed over* with that blood. Ver. 12. " they ſhall give, every man, כפר *a ranſom* " for his ſoul—half a ſhekel." Ver. 15. לכפר " to *atone for*, or *be a cover* upon, " yourſelves." xxxii. 30. " Moſes ſaid unto the people, ye have ſinned a great ſin, " and now I will go up unto the Lord; peradventure אכפרה בעד *I ſhall make an atonement for* your ſin;" apologize for it, or excuſe it—to *varniſh* it over with excuſes, words, and intreaties, as Chriſt, *the ſin* of mankind, with his own blood and prayers, or interceſſion. Lev. iv. & *paſſim*, the atonement with blood, is always the ſpreading it *upon* the thing atoned. Deut. xxi. 8. כפר לעמך " *be merciful* to thy " people;" excuſe, accept of an excuſe for them. xxxii. 43. " will render vengeance to his adverſaries, and כפר *be merciful* unto his land, to his people;" or, *and the atonement of his land* עמו *is with him* —*ranſom*, *fine*, or *pardon*. 1 Sam. xii. 3. " of whoſe hands have I received כפר *a* " *bribe*, to blind mine eyes therewith?" Prov. xvi. 14. " the wrath of a king is as " meſſengers of death: but a wiſe man " יכפרנה *will pacify it*;" literally, *cover*, or *caſt a blind over it*, by gifts, prayers, excuſes. 2 Chron. xxx. 18. " the good Lord " יכפר בעד *pardon* it;" excuſe it. Pſal. lxv. 4. " our tranſgreſſions do thou תכפרם *ex-* " *cuſe them*;" put a favourable gloſs or colour upon them. חסוי חטאה is the ſin being hidden, covered, ſo as not to be ſeen: here, though ſeen, yet taken in a favourable light, a *varniſh* being put on it, or an excuſe accepted. Prov. xvi. 6. " By mercy " and truth is iniquity *atoned*." Charity *covereth* a multitude of ſins, 1 Pet. iv. 8. findeth out excuſes for them. Prov. xxi. 18. " The wicked ſhall be *a ranſom* for " the righteous; and the tranſgreſſors תחת " for the upright." As Iſai. xliii. 3. " I " gave Egypt for thy *ranſom*—I will give " men for thee, and people for thy life." A *ranſom* in money for a perſon, is an *excuſe* in words for a fault—a cover or varniſh over them. Iſai. xxviii. 18. " and " כפר בריתכם *the ranſom*, or *atonement*, *of* " or *by* your covenant with death; and " your viſion with the grave ſhall not " ſtand." xlvii. 11. " miſchief ſhall fall " upon thee; thou ſhalt not be able כפרה " *to put it off*, marg. *expiate it*;" bribe it. A bribe or gift is a gilding over a fault, to ſet a better face upon it. And it is ſaid to *cover* the angry face, and ſo, like gilding or paint, give it a more amiable appearance. We ſay, *ſmooth* the face, it being ruffled with anger.

כפרת, The *mercy-ſeat*, or *propitiatory*. Exod. xxv. 17. " thou ſhalt make a *mercy-* " *ſeat* of pure gold." It was ſheet-gold upon the lid of the ark, and of the ſame ſheet that covered the Cherubs; to repreſent him who is our *cover* before God, and, by communicating the divine nature to us, or ſpreading the divine light upon the body and ſoul both, will render both

glorious and immortal. Gold, in hieroglyphics, is light or glory, which Chriſt, the King of Glory, inveſts his ſervants with. This is what St. Paul calls being *cloathed upon*. The ark of wood was *covered* with this *covering* of gold, in reference to the divine nature in Chriſt, and his office of Propitiator, and communication of that nature to men, his brethren. Ver. 19. "make one Cherub on one end, and the "other Cherub on the other end: even of "the matter of the *mercy-ſeat* ſhall ye "make the Cherubs on the two ends there-"of;" which ſhews the connexion betwixt the Cherub and mercy-ſeat. Here Jehovah took his ſtand, between the two Cherubs, when conſulted by the High Prieſt; and when the grand atonement was made once a-year, Lev. xvi. 2. *& ſeq.* that he might in perſon join, with his repreſentative upon earth, in that great act, and give virtue and efficacy to it. And from Jehovah, the Second Perſon's, ſtanding here in the midſt of the cloud and incenſe, at the time of the annual atonement, the Jews have endeavoured to evade the deſign of the cherubical ſubdeity, by denying that any divine preſence attended it, as it did all the repreſentatives of God—by making this appearance, in the cloud of glory, on the mercy-ſeat, to be the *inhabiting* of the Cherubs, ſo often mentioned; and, at the ſame time, would have us believe, that Jehovah appeared on the mercy-ſeat to receive the homage of the High Prieſt, inſtead of joining with him in the atonement, which the God-man only can effectually make. Lev. xvi. 13. "he ſhall put "incenſe upon the fire before the Lord, "that the cloud of the incenſe may cover "the *mercy-ſeat*—and he ſhall take of the "blood of the bullock, and ſprinkle it with "his finger upon the *mercy-ſeat* eaſtward: "and before the *mercy-ſeat* ſhall he ſprin-"kle of the blood with his finger ſeven "times; and ſhall make *atonement* for the "holy place [the myſtical body of Chriſt] "*from* the uncleanneſs of the children of "Iſrael." Num. vii. 89. "and when Moſes "went into the tabernacle of the congre-"gation, to ſpeak unto him, then he heard "the voice ſpeaking unto him, from off "the *mercy-ſeat*, betwixt the two Che-"rubs." Conſidering what the כפרת was, on which the blood was ſprinkled [which is alſo called כפר] it appears what the *cover*, the paint or varniſh, is, which Jehovah by Chriſt covers his church with; namely, firſt his own blood, by atonement, which he offers to God, or *covers* his face with, interpoſing it betwixt God and the penitent ſinner; next, communicating his nature and likeneſs to man by the Holy Spirit; and then gold—eternal light and glory.

כפש, Once, Lam. iii. 16. הכפישני [LXX.] "*fed me* with aſhes." Vid. Pſal. cii. 10.

כפתר, From כף and תר, a *ſphere* or *ball*. Exod. xxv. 31. "a candleſtick of pure "gold—its *knops* [*poma*] and its flowers "of the ſame." Ver. 33. "three bowls "made like unto almonds, with a *knop* and "a flower—in the ſix branches that come "out of the candleſtick." Amos ix. 1. "ſmite הכפתור *the lintel*, marg. *chapiter* or "*knop*, that the poſts [or porches] may "ſhake." Zeph. ii. 14. "the cormorant "and the bittern ſhall lodge בכפתריה *in*, "or *on*, *the upper lintels*, or *chapiters*, of "it;" the globes or ſpheres on the heads of the pillars, in their porches, before their doors.

כר or כרה, With a mutable ה, to *go round and round*, or about. And it is applied to ſuch a round as beaſts keep in feeding; ſoldiers in patroling; and traders in trafficking; as alſo to *digging*. He that digs, keeps a round, coming to the place he began at, and then clears another ſpace in depth or breadth—and ſo on. Gen. l. 5. "in my grave, which כריתי *I have digged* "for me in the land of Canaan, there ſhalt "thou bury me;" expecting no benefit from Canaan, till after death; but being aſſured it ſhould be the everlaſting poſſeſſion of him and his ſeed. Exod. xxi. 33. "

"if a man יכרה *ſhall dig* a pit." Num. xxi. 18. "the rulers of the people כרוה "*digged it* with their enſigns, with their "ſtaffs." Deut. ii. 6. תכרה "*ye ſhall buy* "water of them for money;" traffick or *trade* with them for it, expreſſed by *going about*, as trading implies. 2 K. vi. 23. יכרה להם כרה גדולה "he *prepared great* "*proviſion* for them;" or bought a great deal for them. Job vi. 27. תכרו על "*ye* "*dig*, ſc. miſchief, *againſt* your friend;" as, Prov. xvi. 27. "an ungodly man *dig-* "*geth up* evil;"—a proverbial phraſe, from *digging a pit* to catch any thing in. Job xl. 25. "Shall the companions [as we write it now, *Such a one, and Co.*] "*trade* with "him? Shall they part him among the "merchants?" Pſal. xl. 7. "mine ears "כרית *haſt thou digged*;" bored, or made a round hole in them. Hoſ. iii. 2. אכרה "I "*bought her* to me for fifteen of ſilver." A perſon that is buying a thing, we ſay, is *about it*; as well as *going about* in trading or purchaſing.

כר, A *lamb*; and the *paſture-ground*, or *circuits* where cattle feed. Deut. xxxii. 14. "with fat כרים *of lambs*." Pſal. lxv. 14. כרים *the paſtures* are cloathed with flocks." Iſai. xxx. 23. "in that day ſhall thy cattle "feed in large כר *paſtures*." xxxiv. 6. "the "blood of *lambs* and goats, with the fat of "the kidneys of rams." Amos vi. 4. "and "eat *the lambs* out of the flocks, and calves "out of the ſtall." By this laſt text it ſeems to mean the young of the ſheep only, though it is paſture-ground for cattle in general; *lambs*, from their wanton play, always running and friſking about. Zeph. ii. 6. כרת "*cottages* [rather, *paſture-grounds*] "for ſhepherds."

כר is ſome meaſure; either as the common *trading* meaſure—or, perhaps from its form. Ezek. xlv. 14. "the tenth part "of the bath מן הכר *out of the cor*." 1 K. iv. 22. "Solomon's proviſion for one day "was thirty *cors* of fine flour, and three- "ſcore *cors* of meal." 1 K. v. 11. "Solo- "mon gave Hiram twenty thouſand *cors* "of wheat for food to his houſhold; and "twenty *cors of pure oil*." 2 Chron. ii. 10. "I will give to thy ſervants, the hewers "that cut timber [not Hiram's בית houſe- hold]—"twenty thouſand *baths of oil*." Some would make the *twenty cors* to be the *twenty thouſand baths*; but they are not the ſame. By Ezekiel, above, the *homer* and *cor* were ten baths, and about our *buſhel*, or eight gallons. Vid. חמר. Qu.

כר, *Clitella*, Gen. xxxi. 34. the camel's *furniture*, or *paniers* ſlung on each ſide of the camel. See Parkhurſt.

בית כר, 1 Sam. vii. 11. *Beth-car*, where Iſrael, under Samuel, beat the Philiſtines. We find a *goat* and *kid* the principal image in ſome temples; and here the lamb ſeems to have been ſo: in others a bull, cow, or calf.

כרי, Pl. כרים, ſoldiers that kept a round in watching or guarding, by day or night —*the patrolers*. 2 K. xi. 4. "Jehoiada ſent, "and ſet the captains over the hundreds "לכרי ולרצים *of the patrolers* [who, likely, might be horſe, camel, or aſs-riders] "and "of the *runners*, or *foot-guards*." Ver. 19. "he took the rulers over the hundreds, "ואת הכרי והרצים *and the horſe and foot-* "*guards*." Ezek. iv. 2. and xxi. 22. men that kept going round, to block up the city, and keep watch.

כור, כיור, and כיר, A veſſel named from its form, *furnace*, *chaldron*, *lever*, or *crock*; of metal or earth. Exod. xxx. 18. כיור *a* "*laver* of braſs, and his foot of braſs, to "waſh in." 2 Chron. iv. 6. "ten כיורים "*lavers*—to waſh in them: ſuch things as "they offered for the burnt-offering they "waſhed in them; but the ſea was for "the prieſts to waſh in." So the laver in the tabernacle was for the ſacrifice; and its כן, baſe of braſs, was for the prieſts to waſh their hands and feet in. 1 Sam. ii. 14. "he ſtruck it into כיור *the pan* or *laver*;" where it was to be waſhed. Lev. xi. 35. "whether it be תנור oven, or כירים *crocks* [deep pens] "they ſhall be broken to "pieces." Deut. iv. 20. "brought you "forth

" forth out of the iron כור *furnace.*" Prov. xvii. 3. " The fining-pot trieth silver, and " כור the furnace, or crucible, gold; but " the Lord, the hearts." The crucible cannot be of metal. Ezek. xxii. 18. " the " house of Israel is to me become dross; " they are all brass, and tin, and iron, and " lead, in the midst כור *of the furnace* or " coppel; they are even the dross [or impurities] " of silver." Lead is used in the operation alluded to, to purify silver; because the impurities, or mixtures of other metals, are absorbed by the lead. God had tried them in this furnace; but there was no silver in it, only the impurities and the lead. Zech. xii. 6. כיור " *a furnace* of fire " among wood; and like a torch of fire in " a sheaf;" a furnace as to its shape, for fire burns out the middle, and there is a cavity where it burns, like a furnace in shape.

מכרה, Zeph. ii. 9. מכרה מלח " *salt-pits,* " and a perpetual desolation."

מכרתיך and מכורתם, Ezek. xvi. 3. xxi. 30. and xxix. 14. See in הכר.

כרכר, The word doubled, to *leap, skip, jump,* or frisk about; and expressive enough of dancing or jumping for joy, whether in any set dance or no. 2 Sam. vi. 14. " David " vid מכרכר *danced* before the Lord with " all his might." Ver. 16. " David leaping " and *dancing.*"

כרכרה. Isai. lxvi. 20. " upon horses, " ברכב upon *riders* [asses were their common riders] " בצבים upon *roe-bucks,* and " upon mules, and upon כרכרות [perhaps] " *rain-deer.*" Mr. Parkhurst, the smaller camel.—Some creature remarkable for its jumping and hopping, as its name implies.

תכריך, Esth. viii. 15. a *garment* of fine linen and purple, from כר, the first radical doubled, seems to mean the *ephod* and *girdle,* which all great men wore, as well as the priest; and is, to this day, by all people of rank, though that of the High Priest was different, in its composition and embroidery, from that of all others among the Jews. See the next word.

מכרכל, Once in Hebrew, 1 Chron. xv. 27. " David מכרכל *was cloathed* with a " robe of fine linen." 2 Sam. vi. 14. " girded with a linen ephod." Dan. iii. 21. וכרבלתהון " and *their ephods*;" as one may construe it from the passages in *Chronicles* and *Esther.*

כרכב, Twice, Exod. xxvii. 5. and xxxviii. 4. the compass, or outward rim of the altar, from כר *the round,* and רכב to ride.—*Curb.*

כרכם, *Crocus* or *saffron.* Mr. Parkhurst, from כר and כמה. And it is a very warm, rich cordial. And may not כר be a *drug,* as the word is to traffick or trade?"

כרמל, *Corn-field,* from כר and מל. Lev. ii. 14. " if thou offer a meat-offering of " first-fruits to the Lord, אביב קלוי באש " גרש כרמל *green ears of corn dried by the* " *fire,* even *corn beaten out of the full ears.*" xxiii. 14. " ye shall eat neither bread, nor " קלי *parched corn,* nor כרמל *green ears.*" 2 K. iv. 42. " bread of the first fruits, " twenty loaves of barley, and כרמל בצקלנו " *full ears of corn in the husk thereof;*" marg. his *scrip* or *garment.* 2 Chron. xxvi. 10. " husbandmen and vine-dressers in the " mountains, and in *Carmel;*" or *fruitful fields.* Isai. x. 18. " the glory of his forest, " and his כרמל *fruitful field.*" xvi. 10. " the shouting for thy summer-fruits, and " for thy harvest is fallen, and gladness is " taken away, and joy out of כרמל *the plen-* " *tiful field*; and in the vineyard there " shall be no singing." xxix. 17. " Le- " banon [the top of which is extremely barren, cold, and uncomfortable] " shall be " turned into כרמל *a fruitful field*; and " *the fruitful field* shall be esteemed as a " forest." So, xxxii. 15. " the wilderness " be a *fruitful field*;" and the field so fruitful, or bear such large corn, as to look like a forest. xxxvii. 24. " I will enter in- " to the height of his border, יער כרמלו of " his forest, and *of his fields.*" 2 K. xix. 23. מלון קצה " *the lodging of his borders,* יער " כרמלו *the forest,* and *his fields.*" The word is used for the fields they cut or mowed

mowed; and for corn mowed or reaped. And I would derive it from מל *to cut*, and כ *the ground*, which the farmer continually traverſes and goes over, while the corn is growing—uſually every night and morning, as cattle wander over the paſture-ground. Lev. xxiii. 14. diſtinguiſhes betwixt *bread*, *parched corn*, and כרמל *corn in the full ear*; as it is rendered 2 K. iv. 42. And, by Lev. ii. 14. אביב קלי *green ears of corn*, is the *parched corn:* and we ſhould not have rendered it "*green ears of corn dried by the fire*, even [but *and* or *with*] *corn rubbed out of the full ear.*" Green corn, whilſt in the pulp, will neither threſh nor rub out; and corn in the full ear, juſt out, will rub out, but not threſh. The green corn they dried by the fire, or roaſted it; and the full ripe grain in the ear, they rubbed out and eat with oil. How dreſt, whether boiled or otherwiſe, or dreſt any way or no, doth not appear. Here are three ways of eating corn; in bread, *parched*, and in *grain*. That ate from the yet freſh year, is called כרמל *carmel*, by the ſame name the *corn-field* is. We ſhould ſay *corn-field* and *field-corn*; the *field-corn* being diſtinguiſhed from houſed corn. It is cuſtomary to threſh the corn in the field, and lay it up in places under ground out of the reach of vermin, in the hotter climates. Parched wheat is little inferior to coffee; and we boil wheat, and eat it in the grain: but I never heard of our *parching* the pulpy green ear, though they did it, it ſeems.

כרמל, *Carmel*, a beautiful and fruitful mountain, upon the Mediterranean, near Ptolemais. A city, on a mountain of the ſame name, belonged to the tribe of Judah, where Nabal had poſſeſſions near the wilderneſs of Paran, and the city of *Maon*, 1 Sam. xxv. 1, 2. No doubt, the firſt was inhabited too, as there was an altar of God there, mentioned at Elijah's conteſt. Eliſha alſo had a dwelling there, with, no doubt, a college of the prophets, and perhaps various villages near or upon it, in ſo fruitful a country.

כרמיל, 2 Chron. ii. 7, 14. and iii. 14. equivalent to תולעת שני, Exod. xxvi. 31. *ſcarlet* or *crimſon*;—*te bis Afro murice tinctæ, veſtiunt lanæ.* Hor. Od. 16. Lib. ii. It is ſometimes called the *Tyrian purple*. And, indeed, ſeveral parts of the Mediterranean were famous for this fiſh, out of which they got this deep ſcarlet. Perhaps *murices* and *purpuræ* might differ as much as כרמיל and ארגמן, which we render *crimſon* and *purple*—or how did they differ? Among other parts, the ſea about mount Carmel, as well as Tyre, yielded this fiſh, and gave name to the colour. And *Carmelii flores* was as proper as *Tyrii colores*, and for the ſame reaſon, that coaſt affording the fiſh, and, no doubt, manufacturing of it too, though Tyre had got the name and trade for it. *Purpurarum ſidere clarior uſus*, Hor. Lib. iii. Od. 1. ſhews the colour, and honour conceived in the wearing of it. See Mr. Parkhurſt.

כרוב. This word occurs only as a noun, and is the name of the hieroglyhical compound figure of the four animals on the ark; as alſo of the *three agents* of the firmament, when ſpoke of, as figures of the Divine Perſons, and their power and agency. The whole ſcheme of redemption and the attributes, and the diſtinct parts of the Perſons in Jehovah, in the œconomy of the Chriſtian covenant, and ſo the whole Bible, were deſcribed in this, the firſt way of writing; and the ſtatue, with all its appendages, ſet up at Eden, as the original record, and lively oracles of God, for the benefit of Adam and his poſterity, who never were without this book of the law, till God fulfilled it on earth; and never can be now, ſince God has been pleaſed to deſcribe it in the ſacred writings. It is an incredible number of lyes the apoſtate Jews have told us on this head, to blind and miſlead us. But as the Chriſtian church has *always* been ſenſible of the great importance of this divine ſtatue, calling the animals in it, *figures of the buſineſs of the Son of God*, [Vide Irenæus, p. 221. *Edit. Grabe*;

Grabe; and *Pererius* in *Apocalypſin, Colon. Agrip.* 1620. p. 842, 3.] it cannot but be of real ſervice to the cauſe of truth to illuſtrate and explain it. Mr. Hutchinſon ſet heartily to this great work, and removed the vail, and laid open the ark of God to the prying, curious, and humble Chriſtian, who, with amazement, beholds here *The Eternal Three* pourtrayed to ſight as in covenant for his ſalvation, and inveſted with glory, might, majeſty, and dominion. But, as if a curſe were ſtill to attend the looking into theſe ſacred myſteries, the mouths of friends and foes have been open, with every thing but argument, againſt Mr. Hutchinſon for his pious labours. The preſs and the pulpit have ſweated with oppoſing him—nay the pulpit ſtunk with the nauſeous ſtuff that has been thrown at him for it. Whoever would ſee the evaſions the enemies of Chriſt have thrown out as blinds on this ſubject, which are as full of malice as they are void of ſenſe and conſiſtency, may read many of them in Dr. Sharp's *Cherubim*; who, tho' he neither underſtood what the Prophets have written about them, nor what the enemy hath oppoſed, nor even what he has written himſelf, but hath followed his guides in their inconſiſtency and wilful blindneſs both, hath done enough to ſhew, that the Jews were as well aware, as ſome who call themſelves Chriſtians are now, of what importance this hieroglyphical evidence is to the cauſe of a Trinity in Unity; the incarnation of the Lion of the tribe of Judah; and ſanctification of the Holy Spirit. I have endeavoured to draw together, and ſet in a clear light, the ſeveral particulars that open this glorious ſcene, in *An Inquiry into the Occaſional and Standing Similitudes of the Lord God in the Old and New Teſtaments*;—to which the reader will excuſe my referring him. And if he repents his labour in reading it, let him pity me for mine in writing it.—But, to the texts. Gen. iii. *ult.* God "drove out the man, "and placed at the eaſt of the garden of "Eden את הכרבים *Cherubs*, and the flam-"ing fire rolling in upon itſelf;" as, Ezek. i. 4. "a great cloud, and a fire in-"folding itſelf—out of the midſt of the "fire, the likeneſs of four living crea-"tures." Ver. 10. "the likeneſs of their "faces were, the face of a man, and the "face of a lion, on the right-ſide of the "four; and the face of an ox on the left "of the four: and the four had the face "of an eagle." Ch. x. 20. "This is the "living creature that I ſaw תחת *inſtead of*, "the repreſentative of, the God of Iſrael; "and I knew that they were the *Cherubs*." The living creature was an union of the four bodies, each with a wing; two covering the bodies, and two ſtretched out ſtrait from the ſhoulders; the heads diſtinct above; on one ſtrait leg, with a calf's foot; and a hand under the wings; and a wheel within a wheel by it, full of eyes within and without. Thoſe in Ezekiel's viſion were bright as fire, and full of glory: thoſe on the ark covered with gold, which is the likeneſs of fire. And fire was the likeneſs of the glory of God, Exod. xxiv. 17. and ſo this image was ſet up in the likeneſs of the divine glory, and could be nothing leſs itſelf than the Sub-deity, the hieroglyphical God; or deſcription, in animal and natural writing, of him, whom the divine glory appertaineth to. And this is as old, as the promiſe of Chriſt to Adam, and was ſet up to keep a way to the real *tree of life*. Two figures under the ſame name, in the ſame glory, were ſet on the ark, and placed in the Holy of Holies, the heaven of God on earth, as witneſſes of the great atonement, and *approvers* of it; their eyes beholding the ſprinkling of the blood on the ark, and their noſes taking in the ſweet odour, that holy perfume, which it was death for any to offer, but the High Prieſt, or to pretend to make the like of, being *the ſmoke of the incenſe, which, with the prayers of the ſaints, aſcended up before God out of the hand of the angel*, ſc. of the covenant, Rev. viii. 4. And this is another

unanſwera-

unanſwerable argument to prove, that the *Cherub* was the *preſence*, or emblematical perſons of God; for to whom elſe could the typical blood of Chriſt be offered? The atonement muſt be made to God, and not to angels, or any other creature. The Cherubs were carved images of olive-wood covered with ſheet-gold. Exod. xxv. 18—22. " thou ſhalt make two כרבים " *Cherubs* of beaten, or *ſheet*, gold ſhalt " thou make them, out of the two ends of " the mercy-ſeat—covering the mercy-ſeat " with their wings; and their faces one to " another: towards the mercy-ſeat ſhall " the faces of the Cherubs be." The divine preſence was in this, as in all the other emblems of that preſence. God *dwelt* in them, and *inhabited* them, Gen. iii. *ult.* and 1 Sam. iv. 4. & *alibi*; where our tranſlation, without any authority, inſerts *between*—" the Lord of Hoſts, which dwelleth *between* the Cherubims." Jehovah did indeed meet Moſes and the High Prieſt *between* them, as Exod. xxv. 22. The Jews would make this the *dwelling in* the Cherubs. But ישב is to *inhabit*, or *dwell in*, not *between*; and they tell us not, what the appearing of Jehovah on the mercy-ſeat between the Cherubs was. It was the Word Jehovah, who appeared there as the ſpeaker and agent for man. He directed the prophet from thence; and there joined with the High Prieſt in the atonement and intercеſſion, on the great day of atonement. Lev. xvi. 2. " I will appear in the cloud, " on the mercy-ſeat;"—ſo ſtood in the midſt of the ſmoke of the incenſe and blood of the ſin-offering.—Read the whole chapter.

The Cherubs at Eden in the fire, *i. e.* glory, and thoſe on the ark in the ſame glory, were the ſame as to form and uſe; their joint relation to the *fire* and to *ſacrifice*; as well as office of *keeping the way of the tree of life* [for what was done to thoſe in the Holy of Holies, was to keep *that way*] ſufficiently proves this. There could be no atonement without them. Adam and his children did make the atonement, and were accepted; conſequently, had an ark, with Cherubs upon it, for that purpoſe. Moſes ſuited his to the ſize and proportion of his tabernacle; Solomon his to that of his temple; which were the ſame, only in a larger edition; made, 1 K. vi. 23. of *oil-wood*, ten cubits high; of one *meaſure*, and one *cut*, form or make, both of them. Their wings ſtretched out, reaching from wall to wall of the Holy of Holies, twenty cubits, each wing being five cubits; thoſe in the tabernacle being but a quarter as big; covered over both with ſheet-gold. The divine preſence was always with theſe emblems;—or Hezekiah would not have ſpread the letter, as to them, and prayed, 2 K. xix. 15. " O Lord God of Iſrael, *that inhabiteſt the* " *Cherubs*." And, 1 Chron. xiii. 6. " the " ark of the God Jehovah, that *dwelleth in* " *the Cherubs, who is there called upon*." God was called upon, as being there virtually preſent, they being inſtead of viſible God to man. xxviii. 18. " and gold for " the pattern of the chariot of *the Cherubs*, " that ſpread our their wings, and covered " the ark of the covenant of the Lord." Then they were in a *chariot* on the ark. The cloud of glory, or of fire, was the chariot of God; and the pattern of that glory, the *pattern* of this chariot of the Cherubs. 2 Chron. iii. 10. they were מעשה צעצעים *ſpread-work*; *i. e.* the ſheet-gold was ſpread cloſe over them like a ſkin. Their faces were both towards the mercy-ſeat inward, and towards the temple outward; for, both Cherubs having the ſame four faces, if the two that looked inward in the one, and outward in the other, looked inward in this, and outward in that,—then all four would look inward and outward both; which the texts ſay.

But, Exod. xxvi. and xxxvi. and 1 K. vi. 29, & *ſeq.* and vii. 29, & *ſeq.* and in the parallel places, 2 Chron. iii. 7, 14. and Ezek. xli. 18, & *ſeq.* we find, the tabernacle and temple, and all their veſſels, were either

either engraved, or inwrought with *Cherubs*; ſc. the double *Cherub*, the Lion-man, who muſt be Chriſt, if the tabernacle and temple, their doors, veils, prieſts, and holy veſtments, had any peculiar relation to Chriſt.

The lavers and braſen ſea had *Cherubs* upon them. The ſea had *bulls*, and ſtood upon twelve bulls alſo. The lavers had rows of bulls and lions, and double Cherubs. 1 K. vii 29. "lions, oxen, and "Cherubs." And, beneath, "the lions, "and oxen, and the coupled figures in-"laid." Ver. 36. "Cherubs, lions, and the "coupled figures." And ſo the lions are called Cherubs; the oxen are called Cherubs; and the double figures, *viz.* lion-man, are called Cherubs. Theſe are all the artificial Cherubs that are mentioned.

Next, The heavens, or rather the powers of heaven, are ſpoke of under this title: which led Dr. Thomas Sharp into abundance of confuſion and inconſiſtency, he having applied to artificial Cherubs what is ſpoke of the agents, or movements, in this ſtupendous machine the heavens or air; and talked on, without the leaſt knowledge or aim of what he would be at, of poetical alluſions, and ſublime innuendoes; covering the abſolute loſs he was at with grave and important looks—talking of a chariot on horſe-back, and an angel with God on his back, or God riding on angels, and one ſet of Cherubs upon another, with abundance of contradictions to himſelf and common ſenſe; though affecting, at the ſame time, to laugh and ſneer at what he did not underſtand in Mr. Hutchinſon. —But, to the point. 2 Sam. xxii. 11. and Pſal. xviii. 11. "he rode upon a *Che-*"*rub*, and did fly; and was ſeen upon the "wings of רוח *the ſpirit*;" the firſt grand agent that was formed, and, Gen. i. 2. inveſted with the power of beginning and continuing *the motion* in this ſyſtem; and here ſtiled a *Cherub*, a figure of another רוח *ſpirit*. If the animals on the ark were figures or repreſentatives, ſo muſt the material created ſpirit be alſo, being itſelf a *Cherub* too. And the following texts give the ſame title to all the three agents.—Pſal. lxxx. 2. "thou that dwelleſt *in the* "*Cherubs*, ſhine forth." xcix. 1. "The "Lord reigneth, let the people tremble: "he dwelleth in *the Cherubs*, let the earth "be moved." This is the ſame language as, the Lord's *throne is in heaven*; of his *riding upon the heavens, and, in his excellency, on the ſky*, or æthers, Deut. xxxiii. 26. and many others, *inter alia*, Pſal. lxviii. 18. "the chariots of God are twenty "thouſand, thouſands of thouſands; the "Lord is among them." Iſai. xix. 1. "the "Lord rideth upon a ſwift cloud." God rules over, and preſides in, the heavens, on whoſe agency the earth depends for its being and well-being. The ſolar-fire, light, and ſpirit, rule the earth, and all its motions. They are the *Cherubs* God ſits on, or rides upon, *when he ſhines forth*, and *the earth is moved*.

The *Targum* underſtood this, by its comment on Pſal. xviii. 11. "he appeared, "in his magnificence, upon the ſwift-"flying Cherubs, *and rode, in his ſtrength,* "*upon the wings of the whirlwind*;" in the cloud of fire, where all the three agents [which it calls *Cherubs*] diſplayed each its peculiar power and office. St. Paul calls the images on the ark *the Cherubim of* glory, as being placed in glory, and figures of the glorious agents; at leaſt, on the firſt account.

But not only the three principal brutes bull, lion, and eagle, and the tri-une agent in matter, are called Cherubs; but there a royal *Cherub* mentioned Ezek. xxviii. 16. "the King of Tyre—a very anointe "*Cherub*, a protector, I have even ma "thee: thou art upon the holy mountai "of God; and walkeſt among the ſton "of fire;" or ſtars of God—as one of th ſtars, or ſons of God. Ver. 16. "I w "caſt thee as prophane out of the mou "tain of God, and deſtroy thee, O pr "tecti

"tecting *Cherub*, out of the midſt of the "ſtones of fire." See Iſai. xiv. 13, 14.

Much diſpute has been about the preciſe meaning of the word, or its derivation. Mr. Hutchinſon makes it כ *like*, and רב or רוב *great* or *greatneſs*, *majeſty*, *dominion*; ſo *a figure of the majeſty* — μεγαλωσυνης [St. Paul's word, Heb. i. 3.] *of the divine majeſty on high:* which great title was wrote upon theſe figures with a ſun-beam, by placing them in the centre of the beams of the ſun, incircled with its glory. It was writing *God* upon them; which this derivation of the word confirms, as it confirms that. And this long head ſhould have been under רב.

כרם, Only as a noun, generally rendered *vineyard*; but was not confined to *vines* only, though perhaps chiefly, but included olives, and other eſculent trees. Exod. xxiii. 11. "ſo ſhalt thou deal לכרמך "לזיתך *with thy vineyard, with thy olive-"yard.*" Jud. xv. 5. "with כרם זית *the "olive-yard*;" unleſs *and* be underſtood. They might have olives and figs in their vineyards. Job xxiv. 18. לא יפנה דרך כרמים —a compariſon, that the wicked, when once cut down, ſhall never recover as vineyards do, which ſhoot again every year; but the wicked are loſt for ever—"*they "turn not* [or come again] *after the man-"ner of vineyards.*" They are not cut and pruned as vines, that they may bear more fruit, but are cut down at once, never to recover. The compariſon of the church to a vineyard is frequent in the Old and New Teſtament. Our Lord explains this figure, John xv. See alſo Rev. xiv. 18. So Iſai. v. 7. xxvii. 2. & *ſeq.* It doth not appear what the word properly ſignifies.

כרם, Once, Pſal. lxxx. 14. "The boar out of the wood יכרסמנה *doth waſte "it* [the vineyard] and the wild beaſt of the field doth devour it." מנה, as well as מנו *is it.* The *mem*, as here, is frequently redundant, as in מו *them*, ממעלה, &c. See Pſal. lxviii. 24. and Job xi, 20. מנהם, ממנה, &c.

כרע, The *leg*; by the bending of which the body *ſinks down*, and *crouches*, or comes to the ground. Gen. xlix. 9. כרע "*he ſtooped down*, he couched as a lion;" before it ſprings upon the prey. So a cat does. Jud. vii. 5. "every one that *boweth "down* upon his knees to drink." xi. 35. "Alas, my daughter, *thou haſt brought me "very low.*" 1 K. viii. 55. מכרע "*from "kneeling* on his knees." It is the ſinking of the body down, by ſhortening the legs, to the ground. Iſai. x. 4. "without *crouch-"ing down* [or, without ſtooping] *like* pri-"ſoners, and *like* the ſlain, ſhall they fall." lxv. 12. "ye ſhall all *bow down* to the "ſlaughter." The poſture is upon the knees, and the head ſtooping, which the ſcymetar takes off.

כרע, The *legs*. Exod. xii. 9. "roſt with "fire, his head with his *legs*;" which takes in thigh and leg. Lev. xi. 21. "which have not כרעים *legs* above their "feet, to leap with upon the earth;" the locuſt, &c. The graſhopper has ſuch legs to leap with, but many ſpecies of the locuſt have not; but then it hath but two legs. The chafer, caterpillar, beetle, &c. have four, or more.

כרפס, Eſth. i. 6. *Carbaſus*, a *tent-cloth*.

כרש, Once, Jer. li. 34. the *maw*, or belly.

כרת, To *cut*, or *cut off*; and it is applied to any *intermiſſion* or diſcontinuance. Gen. ix. 11. "neither ſhall all fleſh "יכרת *be cut off* any more by the wa-"ters of a flood." xvii. 14. "that ſoul "נכרתה *ſhall be cut off* from his people." Lev. xxii. 24. "or כרות *curtailed*;" or cut ſhort, curt. Num. iv. 18. "*cut ye not off* the "rod, or branch, of the family of the Ko-"hathites." xi. 33. "the fleſh was yet "between their teeth, ere *it was chewed*;" cut by the teeth. Deut. xix. 5. "*to cut "down* a tree;" or *off* from its ſtock. Joſh. iii. 13. "the waters of Jordan *ſhall "be cut off.*" vii. 9. "and *cut off* our name "from the earth." Jud. ix. 48. "*cut down "a* bough from the trees." 1 Sam. ii. 33.

" and the man of thine I ſhall not *cut off* " from mine altar." xx. 15. " *thou ſhalt* " *not cut off* thy kindneſs." Pſal. xxxiv. 17. " *to cut off* the remembrance of them." Theſe inſtances are enough to ſhew the uſage and idea of the word; and that it implies *cutting off* what it is applied to, which, in many caſes, is death and deſtruction. We find this verb often with *Berith*; and *lexicons*, one and all, I believe, agree it is from cutting off beaſts at covenants. They cut one aſunder, and paſſed between the parts, Jer. xxxiv. 18. which greatly ſtrengthens the inference from other circumſtances, that *Berith* was what could be *cut*, *viz.* the creature. About this much has been wrote by Dr. Sharp, others, and myſelf. The Doctor would give the word almoſt as many different ſenſes, as ſubjects it is applied to. But one idea runs ſo plainly through them all, that it was never diſputed before; and only *diſputed* now.

כרתות, A *divorce*, or *cutting off*, Deut. xxiv. 1. and Jer. iii. 8. Even here Dr. Sharp would not acknowledge the *ſameneſs* of idea.

כרתות, A *beam*, *ſlit*, or *cut*, 1 K. vi. 36. " a row of cedar *beams*;" upon each of the three rows of hewed ſtone, one row within, another as at Stonehenge;—only, the capping there was ſtone, here cedar beams.

מכרת, A *knife*, or *ſword*. We have had much diſpute about the derivation and ſenſe of מכרתיהם, Gen. xlix. 5. " Simeon " and Levi were brothers; inſtruments of " violence were מכרתיהם *their knives*;" from כרת *to cut*. Under the pretence of circumciſion for religion's ſake [to which this word is uſed, Exod. iv. 25.] they cut their throats. So Jacob calls thoſe weapons the *knives*, not of circumciſion, but *exciſion*; and for which they were themſelves cut off from the ſupremacy, which went to Judah. The regular derivation of the word, and the alluſion to the occaſion it carries with it, ſeems to ſettle the diſpute. See Mr. Parkhurſt, who only has hit upon the true derivation.

כשב occurs only as a noun, *ſheep*. Gen. xxx. 32. " every ſpeckled and ſpotted שה " *lamb*, and every brown lamb בכבשים " *among the ſheep*." Lev. i. 10. " if his " offering be of צאן *the flock of the ſheep*, or " of the goats." צאן is both; but כשב only *ſheep*. Num. xviii. 17. " the firſtling " of a cow, or firſtling of a *ſheep*, or the " firſtling of a goat." It does not ſignify a *lamb*, as all, but Mr. Parkhurſt, conſtrue it, but *ſheep*, as our tranſlation. Qu. what it properly ſignifies?

כשה occurs once Deut. xxxii. 15. " thou art waxed fat, thou art grown " thick, כשית *thou art covered with fat*." It plainly refers to the effect of fat, and over-fullneſs of blood, which make the face look black again.

כוש, The eldeſt ſon of Ham the eldeſt ſon of Noah; named ſo from his own, or the blackneſs of his deſcendents. The proverb, Jer. xiii. 23. *Can* כושי *the Ethiopian change his ſkin?* leaves no doubt of the *Cuſhites* being *Blacks*. The Ethiopians might deſcend from him, and the Blacks of the weſtern parts of Africa too; but the *Cuſhites*, in Scripture, were not Ethiopians. Moſes, Exod. iii. and Num. xii. 1. married a *Cuſhite*, who was the daughter of Jethro the prieſt of Midian. And Tirhakah, King of Cuſh, 2 K. xix. 9. was not King of Ethiopia, but of Gerar, and the cities round about it. 2 Chron. xiv. 13. " Aſa, and the people that were with him, " purſued them unto Gerar; and the *Ethi-* " *opians* [*i. e.* the Cuſhites] were over- " thrown—and they ſmote all the cities " round about Gerar." Gerar lay betwixt Egypt and Canaan, Gen. x. 19. *& alibi*. Aſhdod, Chuſh, and Egypt, were all conquered by the King of Aſſyria at one time. Iſai. xx. Nah. iii. 9. joins Chuſh, Egypt, Put, and Lubim together. Ezek. xxix. 10. " I will make the land of Egypt deſolate " from the tower of Syene even unto the " border of *Ethiopia*;" *i. e.* of Chuſh which

MVSEVM BRITAN NICVM

which then muſt neceſſarily lie to the north of Egypt, becauſe Syene did to the ſouth of it. But 2 Chron. xiv. 13. leaves no doubt of the ſituation of Chuſh; and that Egypt lay betwixt it and Ethiopia. Procopius, Iſiodorus, and others, tell us, the Moors in Barbary were *Blacks*. Dr. Shaw, *Travels*, p. 304. firſt edition, ſays, they have *the fineſt complexions of any nation whatſoever*. Theſe then are not of the ſame blood; but *Vandals* perhaps, or ſome of the ſons of Ham, might be white. But the blacks, or negroes, we may ſuppoſe to be *Cuſhites*, however they came removed ſo far from their original ſituation; or however theſe white Moors got into the place of the old black ones.

כשדים, *Chaldees*, the deſcendents of Chuſh, that ſtaid at or near Babel, on the diſperſion. And, perhaps, כשדי was כש *the Cuſhite* שדי *of the field*; the country Cuſhite, in diſtinction from thoſe of the city. Chaldea was a province of Babel, Ezek. xi. 24.

כשל, To *be weak*, *tottering*, and *falling*. It is ſpoke of the heart, knees under a burthen, as well as of the foot. 1 Sam. ii. 4. הנכשלים "*they that were* "*weakened*, are girt with ſtrength." Pſal. xxxi. 11. "my ſtrength *faileth*."

כשיל, An *ax*, or inſtrument to fell trees, or cut any thing down with, Pſal. lxxiv. 6.

כשלון, Prov. xvi. 18. "an haughty ſpirit "before a *fall*;" or ſtumble.

מכשול, A *ſtumbling*, or what cauſes it. 1 Sam. xxv. 31. "this ſhall not be unto "thee grief, nor *offence*, marg. *ſtaggering*, "or ſtumbling of heart." Jer. vi. 21. "I "will lay מכשלים *ſtumbling* blocks in the "way of this people."

מכשלה, Iſai. iii. 6. *ruin*, or what is fallen. Zeph. i. 3. מכשלות "*the ſtumbling-blocks* את הרשעים of the wicked;" or fallen things. They are *the ruins* God would remove.

כשף, Rendered *ſorcerer*, *witch*, and *witch-craft*; and joined with other words that imply gueſſing, conjecturing, divination, by-ways and means, ſome of which are not explained, though others are. Exod. vii. 11. "Pharaoh called the "wiſe men, and the *ſorcerers*: and the "magicians of Egypt, they alſo did in like "manner with their inchantments; for "they caſt down every man his rod, and "they became ſerpents." Deut. xviii. 10. "that uſeth divination, an obſerver of "times, or an inchanter, or מכשף *a* "*witch*." Mic. v. 11. "I will cut off "כשפים *witchcrafts* out of thine hand;" by which, it ſeems, this word meant one who pretended to an extraordinary and ſupernatural power, as in turning the rods into ſerpents; and ſo deceived by falſe miracles, and juggling ſigns. See להט.

כשר, *Upright*; thence *fitting* or *right*. Eſth. viii. 5. "and the thing be "כשר right before the King." Eccleſ. ii. 21. "in wiſdom, knowledge, and כשרון "*uprightneſs*." v. 10. "what is *right*, or "*fitting*, to the owners thereof, but the "beholding of them with their eyes?" x. 10. "wiſdom is profitable הכשיר *to di-* "*rect*;" *the moſt excellent directrix*. Parkhurſt. xi. 6. "thou knoweſt not whether "יכשר *ſhall proſper*, marg. *be right*, either "this or that;" which ſhall ſtand, keep upright.

כושר, Pſal. lxviii. 7. "he bringeth out "thoſe which are bound בכושרות *into up-* "*rightneſs*;" either poſture or place, in oppoſition to their being bowed down in dungeons, where they could not ſtand upright.

כישור, The *diſtaff*, upright ſtaff that holds the flax; rendered *ſpindle*, Prov. xxxi. 19. "ſhe putteth her hands to *the ſpindle*; "and her hands hold פלך *the diſtaff*."

כת and כתת, To *break*, *bruiſe*, or *wear to pieces*. Num. xiv. 45. "ſmote "them, and יכתום *diſcomfited them*, broke "them, unto Hormah." Deut. ix. 21. "burnt it with fire, and אכת *I ſtamped it*, "or broke it to pieces, and ground it very "ſmall." 2 K. xviii. 4. "and כתת *brake in* "*pieces* the braſen ſerpent." Job iv. 20.

"from

" from morning to evening, or continually, " יכתו *they wear away.*"

כתות, Lev. xxii. 24. *bruiſed.* מכתת, Iſai. xxx. 14. *broken pieces.*

כתית, The *beater*, or *beating*, of oil; ſc. by breaking the berry.

כתים, One of the ſons of *Javan*, or *Greece*. Gen. x. 4. " by theſe were the " iſles of the Gentiles divided in their " lands." Ezek. xxvii. 6. " the iſles of " *Chittim*;" peninſulas, *broken*, *disjointed* lands, not *continents*; whence thoſe who, Num. xxiv. 24. were to break in pieces *Aſhur* and *Eber*, as the Grecian and Roman empires did; like מצרים *afflictors*, and *afflicted*. So כתים doubly, nay triply, anſwered theſe *inſular* and *peninſular* people, who were to *break* others, and then be broken themſelves.

כתן, Χιτων, a *coat*, or *wearing* apparel; a general term for the upper garment. Gen. iii. 21. " *coats* of ſkin;" of the ſkin " of the ſacrificed beaſts, emblematically, it being inveſting them with the covering of Chriſt, who only could cover the nakedneſs they had brought themſelves to. xxxvii. 3. " *the coat* of פסים;" the ſame as the prieſt's coat. Exod. xxviii. 4. " of " השבץ *eyelet holes*;" *ſtarry*. Lev. x. 5. " carried them *in their coats* out of the " camp." The royal virgins wore ſuch wrought garments, 2 Sam. xiii. 8. alluſive to the glorious dreſs of the virgin-ſpouſe at the laſt day. Iſai. xxii. 21. " and cloath " him with *thy coat*;" and, of courſe, office and dignity. Hence *coat*.

נכתה, 2 K. xx. 13. and Iſai. xxxix. 2. " *precious things*, marg. *ſpicery*." But it is diſtinguiſhed from the ſpices and precious ointment; and ſo, perhaps, means *the wardrobe*.

כתב, To *write*, *record*, *mark*. It is not confined to *letters*, but extends to any mark, ſign, or memorial. Exod. xvii. 14. " *write* this for a memorial in a book: " and Moſes built an altar, *&c.*" That was the book, and the name he gave it, the memorial. The firſt writing with *letters*, as we do now, is mentioned, Exod. xxxi. 18. " he gave Moſes, when he had made " an end of communing with him upon " mount Sinai, the two tables of teſti- " mony, *written* with the finger of God." Though writing with *letters* be mentioned ch. xxiv. 4. yet that was after Moſes had been in the mount, and *God's communing with him*, as appears ch. xix. *& ſeq.* The firſt writing is particularly deſcribed, ch. xxxii. 15, 16, 17. Theſe tables being broke, Moſes wrote the ſecond—ch. xxxiv. 27. " Write thou theſe words." xxxix. 30. " *wrote* upon it a *writing* [not in letters, but] " the engravings of a ſignet." Lev. xix. 28. " nor print כתבת קעקע *any marks* [ſc. of diſtraction, or violent grief] " upon " you." Deut. xxxi. 22 and 26. the ſong is the *book of the law* in Moſes's handwriting, found in Joſiah's time. Job ſpeaks not of writing with letters, but cutting or carving ſome memorials in a precious ſtone, *the engravings of a ſignet*, ch. xix. 23. " that they *were graven* with an iron pen " and lead [which is uſed to ſoften the ſtone] " בצור *in the hard ſtone* for ever." Job xiii. 26. " *thou writeſt* bitter things " againſt me;" decreeing or ordering. xxxi. 35. " behold תוי *my token*, that the " Almighty would anſwer me, and *enter* " *his record* as my adverſary; ſurely I " would take it upon my ſhoulder." He ſpeaks of the pledge, or token of trial. Pſal. lxxxvii. 6. " in *the writing*, or re- " giſter, of the עמים *tribes*." Prov. vii. 3. " *write* them upon the table of thine " heart." Jer. xxxi. 33. " *write* it in their " hearts." So, *written in the heart* has no relation to what they call *natural* religion, as Rom. ii. 15. is ſtrained to—" *the work of* " *the law written in their heart*;" not by *nature*, but love, affection, inclination to it. 2 Cor. iii. 2. " ye are our epiſtle *writ-* " *ten in our heart.*" One would think, ſuch plain words could never have been tortured into a ſenſe [if it be *ſenſe*] that renders the word of God of no effect.

כתל,

כתל, A *wall*, once, Cant. ii. 9. "he "ſtandeth behind *our wall*." It occurs in Chald. Ezr. v. 8. and Dan. v. 5.

כתם, Once, as a verb, Jer. ii. 22. "thine iniquity נכתם *is marked* be- "fore me." And this explains the word, as applied to gold, and jewels of gold, as being *ſtamped*, or having an authentic, an authorized ſtamp, upon them; ſo, good and ſterling, as we ſay.

כתם, *Gold, q. d. ſignatum.* Job xxviii. 16. "it cannot be valued with כתם *the* "*gold* of Ophir." Prov. xxv. 12. חלי כתם "*an ornament of fine gold*, is a wiſe re- "prover upon an obedient ear." Cant. v. 10. "his head is פז כתם *fine gold*." Qu. in what ſenſe? Iſai. xiii. 12. "I will "make a man more precious, or *ſcarce*, "than *fine gold*." Lam. iv. 1. "How is "the moſt fine *gold* [ſc. the garments and "veſſels of gold of the temple] "ישנא *treated with ſpite and malice!* The ſtones of the "ſanctuary are poured out in the top of "every ſtreet." Pſal. xlv. 10. "upon thy "right-hand did ſtand the Queen in *gold* "of Ophir;" garments of gold-wire, and different-coloured ſilks. Dan. x. 5. "whoſe "loins were gilded with *fine gold* of "Uphaz;" the golden girdle.

מכתם, in the title of ſome pſalms, xvi. lvi. lvii. lviii. lix. and lx. following the ſenſe of the word, and with the *mem*, it is a *note, mark, remark,* לדוד of David's; and, according to other titular words, implies, the Pſalms were written by David, as directions or remarks for the uſe of the Son and Lord of David.

כתף, Only as a noun, the *ſhoulder*, or upper part before, which belongs to the arm, as שכם to the back. Job xxxi. 22. diſtinguiſhes them—"let כתפי *my ſhoulder* "*fall* משכמה *from the ſhoulder-blade*; and "mine arm be broken from the channel- "bone." Exod. xxviii. 7. "two *ſhoulders* "ſhall it have, to join at its two edges, and "be joined." Ver. 12. "thou ſhalt put "the two ſtones upon *the ſhoulders* of the "ephod, for ſtones of memorial." Num. vii. 9. "ſhould bear בכתף *on the ſhoulder*." Deut. xxiii. 12. "he ſhall dwell between "כתפיו *his ſhoulders*;" within his borders. The temple was within the tribe of Benjamin; as, Joſh. xv. 8. "*to the ſhoulder* of "Jebuſi—which is Jeruſalem." 1 K. vii. 39. "five baſes on the right *ſhoulder* of "the houſe, and five on the left *ſhoulder*." 1 Chron. xv. 15. "the children of the Le- "vites bare the ark upon *their ſhoulders*, "with the ſtaves thereon." Iſai. xi. 14. "they ſhall fly בכתף *on the ſhoulders, i. e.* "the borders of the Philiſtines;" as an enemy for prey. xlix. 22. "thy daughters "ſhall be carried על כתף *upon*, or againſt, "the ſhoulder;" as children in the arm lay againſt it—ſo that this is the fore-part of the body, and שכם *behind*. Zech. vii. 11. "pulled away the *ſhoulder*;" or refuſed to bear.

כתר, To *ſurround*, as a crown the head; and as people in a ring. And hence to *circumvent*, or *beſet*. Jud. xx. 43. "*they incloſed* the Benjamites *round about*." Pſal. xxii. 13. "many bulls *have compaſſed* "*me*: the ſtrong ones of Baſan כתרוני *have* "*beſet me round*." cxlii. 8. "the righteous "יכתרו *ſhall ſtand about*, or by me;" as in expectation. Job xxxvi. 2. כתר "*wait* for "me a little;" or ſtand round me. Hab. i. 4. "the wicked מכתיר *circumvent* the "righteous."

כתר, A *crown*, Eſth. i. 11. "Vaſhti the "Queen in the *crown* royal."

כתרת and כתרות, 1 K. vii. 16. "the "*chapiters* of braſs upon the tops of the "pillars in the porch before the temple;" which were made, 1 K. vii. 19. like the cup of a lilly, four cubits long, and five cubits wide at the mouth, and but three at the other end. 2 K. xxv. 17. "the "height of the *chapiter* was three cubits." A bell-flower, ſuch as the lilly, muſt be wider at its mouth than bottom. The whole chapiter, including גלת the croſs-bar part, was five cubits long; the lilly-part only four cubits long; and *five cubits in height*, and *three cubits in height*. They were

were two in number, and made both alike in every reſpect, being one hemiſphere, including the four quarters of the heaven, each of them.

כתש, Only Prov. xxvii. 22. "if "תכתוש *thou bray* a fool במכתש *in a* "*mortar.*"

מכתש, *Machteſh.* Jud. xv. 19. "God "clave, or opened by cleaving, the [hole called] "*Machteſh*, which is in *Lehi*;" where a city was built. [Zeph. i. 11. "howl, ye inhabitants of *Makteſh.*"] And, in all probability, the city took its name from מכתש לחי *the mortar-hole* in the jaw-bone of the aſs, Samſon had that miraculous deliverance by. Samſon gives a turn to the words—חמור a *heap ſlain*, לחי *to him who hath life in him.* God opened a miraculous fountain for him, when dying with thirſt; which fountain, and the city built there, for the ſake of the double miracle, and in memorial of it, was called מכתש, a *braying* or *bruiſing*. מכתש, *Makteſh*, which is בלחי in Lehi, is to be underſtood, as the name of the fountain by a city of the ſame name in the diſtrict of *Lehi*; all which names bear their direct alluſion to the jaw-bone of the aſs Samſon ſlew ſo many men with; and which mighty *braying* of the enemy gave name to the place—ſtill alluding to the mortar-hole in the jaw-bone. But to think that the fountain run out of that hole, is miſtaking the *name alluding* for the *thing alluded to.* And מכתש is, literally, a *hole* like a mortar, ſuch as a fountain iſſueth from.

ל. *Lamed,*

L, or l, in numerals denotes the number 30. It is a ſervile, but only as a prefix or prepoſition;—*to*; *of*; *belonging to*; *with reſpect*, or *regard to:* and ſometimes like ב, מ, and other ſerviles, incorporated, as in לעז *violent.* Gen. i. 29. "behold, I "give לכם *to you* every herb that beareth "ſeed—*to you* it ſhall be לאכלה *for food*; "and לכל *to every* living thing—with the "green herb for food; *i. e.* from every herb, to every creature, have I given you all for food; as Gen. ix. 3. And there are many inſtances of ל being uſed *incluſively* from this to that. Vid. Gen. ix. 10. "from "all that go out of the ark, לכל *to every* "beaſt of the earth." xxiii. 10. "Ephron "the Hittite anſwered Abraham, in the "audience of the children of *Heth*, לכל "*even of*, or *to all*, that came into the gate "of the city;" where the court was kept. Lev. vii. 26. "ye ſhall eat no manner of "blood לעוף ולבהמה *of fowl*, or *of* beaſt." xi. 46. Prov. xvii. 26. *& alibi.* Vide Cocc. in ל. Jud. i. 19. "the Lord was with Ju-"dah, and he drove out the inhabitants of "the mountain, but not *to* drive out the "inhabitants of the valley." 2 Sam. iv. 10. "which was לתתי לו *my giving him* a re-"ward." Pſal. xci. 11. "he will give his "angels charge לך *concerning thee.*" cxiv. 1. "from a people לעז *of violence.*" Sometimes it is redundant:—1 Chron. iii. 2. "the third, לאבשלום *Abſalom.*" Iſai. xxxii. 1. "behold, a King ſhall reign לצדק "*in righteouſneſs:* and, לשרים *as for the* "*Princes*, they ſhall rule למשפט *in judge-*"*ment*;" *i. e.* ſhall have a regard to it in their rule. Eccleſ. ix. 4. "For pitch upon "any of all living things, and there is "ſome truſt on, or uſe of them; for לכלב "חי *a living dog* [or, *as for* a living dog] "even he is better than a dead lion." Prov. xvi. 1. "the preparations of the "heart לאדם *of man.*" *Cocceius* explains this prepoſition under thirteen diſtinctions; but *to* or *of* takes in all.

לא or לאה, With a mutable ה, to *tire*, *fatigue*, *bring to nothing*; *weary out*; *wear down* the ſtrength of mind or body to nothing. Gen. xix. 11. "and ילאו *they wea-*"*ried* themſelves to find the door." Exod. vii. 18. "the Egyptians נלאו *ſhall loathe* to "drink the water." Job iv. 5. "it is come "upon thee, and תלא *thou fainteſt.*" Pſal. lxviii. 10. "thou didſt confirm thine inhe-"ritance, when it was נלאה *weary.*" Jer. vi. 11

vi. 11. נלאיתי "*I am weary* with holding " in."

תלאה, *Fatigue, tireſomeneſs.*

תלואים, Hoſ. xi. 7. עמי תלואים "the " fatigues [or evils] that are come upon " my people, are from my turning againſt " them;" literally, *of my people*, or *on my people, the evils.*

מתלאה, Mal. i. 13. "ye ſay, *it is a bur-* " *then to itſelf*;" or מה *what*, תלאה *a bur-* *then*—joined as מזה, Exod. iv. 2. *Buxt.*

לא and לוא, Negatives, *not*, *nothing*. Exod. xxi. 8. "if ſhe pleaſe not her maſter, " who hath לא *not* betrothed her." 2 Sam. xvi. 18. לא "*nay*, but whom the Lord " ſhall chuſe, and this people, and all the " men of Iſrael, ſhall I לא *not* be his, and " abide with?" 2 K. v. 26. לא לבי הלך " *Went not my heart?*" interrogatively, as he poſition of the word ſhews. Pſal. cv. 28. לא מרו "they were *not* diſobedient to " his word." That laſt miracle of darkneſs had, in a great meaſure, convinced the Egyptians; but the death of the firſt-born, mmediately upon it, brought a general ubmiſſion. And it is true what the pſalm ays, "*he ſhewed his ſigns and wonders—and* " *they rebelled not againſt his word.*" 2 K. iii. 10. "go ſay, thou ſhalt *not* recover." Iſai. ix. 3. "a people thou didſt *not* bring " up: with joy ſhall they rejoice." lxiii. 9. "in all their affliction לא צר *they were* " *not oppreſſed*, for, &c." It is often *inter-* *rogative*, which implies a ſtrong affirma- ion. And, where the poſition of the words loth not point out the interrogation, we muſt, as in other caſes, have recourſe to the ontext.

ללא, A *loop*, Exod. xxvi. 4. and ch. xxvi. either of ל and לא or the firſt radical oubled. And I put it here as a *loop* or ring, nto which the hook or tach goes, is hol- owed out almoſt to nothing. Loops of lue, to connect the curtains, related both o the colour of the ſky, and circulating uid at the extremities, or moſt diſtant ſky o the ſight, which is the covering over the reat tent of the world.

לאב, Whence Hoſ. xiii. 5. תלאובות, conſtrued as if it were from להב, *great droughts*, And ſomething of that nature it is.

לאט, To *be ſilent, cover*, or *con-* *ceal* things, as well as *ſuppreſs* words. Jud. iv. 21. "Jael went בלאט *ſilently*;" without noiſe of tongue or foot. 2 Sam. xviii. 5. " *deal gently*, for my ſake, with the young " man." xix. 4. "the King לאט *concealed* " his face." *Silenced* his face, is not Engliſh; but it is ſenſe. Job xv. 11. "Is any " thing לאט *concealed* with thee?" ſc. which others knew not; that he ſhould be wiſer than they. See Mr. Parkhurſt.

לאך, Whence

מלאך, An *agent*, *legate*, or *meſſenger*. It is a general word; a word of *office*, not of *nature*; and ſtands very often for thoſe appearances of Jehovah, we render *the angels*, and *angel*, of God, or of the Lord. Jehovah being inviſible in his own nature, what was ſeen and *acted* viſibly, is called *the angel*; and *of* Jehovah, or *of* God, becauſe it was Jehovah, who was there preſent, in human appearance. That Jehovah did often appear, and converſe, face to face, with men, both before and ſince the flood, is paſt doubt; nor denied. God converſed with Adam, Cain, Enoch, Noah. He came down at the wicked project of Babel; ſeparates the family of Abraham; and, Gen. xii. 7. Jehovah appeared to him. xvi. 7. *the angel* of the Lord appears to Hagar, and ſays, bleſſing I will bleſs thy ſeed. xvii. 1. Jehovah appears to Abraham, and God talked with him; and, ver. 3. and ch. xviii. 1. "*Jehovah appeared unto him—and lo!* " *three men*;" and they all three ſpeak, and are ſpoke to, as Jehovah. xix. 1. *two* of theſe angels came to Lot. xxiv. 7. "the " Lord God of heaven will ſend *his angel* " before thee." As we ſay, his providence will be over thee. xxviii. 12. "*the angels* " of God aſcending and deſcending upon " the ladder; and, behold, the Lord ſtood " upon it, and ſaid, I am the Lord God of " Abraham—and he called the name of " the place Bethel." xxxi. 11. "*the angel*

" of God ſaid unto me, I am the God of " Bethel, where thou anointedſt a pillar." He ſaw at Bethel the angels of God aſcending and deſcending upon a ladder, and Jehovah in the divine glory ſtood by them, to ſhew who they were; but no *perſons* were ſeen, but *the angels*, called *men* in the viſion to Abraham, who ſaw nothing elſe but thoſe men and the glory. xxxii. 1. " *the* " *angels* of God met him; and Jacob ſaid, " when he ſaw *them*, מחנה אלהים זה *this is* " *the camp of God* [God being there in Three Perſons] " and he called the name " of the place מחנים *they who have pitched* " *their tent*;" ſc. with him, as his defenders; as Pſal. xxxiv. 8. " The *angel* of " the Lord encampeth round about them " that fear him." Gen. xlviii. 16. " the " *angel* of the Lord, which redeemed me " from all evil, bleſs the lads." So *angel*, as a noun of number, means *all the three*, who encamped about him on earth, and ſaved him from all evil. So, Iſai. lxiii. 9. " *the angel* of his preſence ſaved them." Exod. iii. 2. " *the angel* of the Lord ap- " peared unto Moſes, in the midſt of fire [or glory]—" and Jehovah ſaid, I am the " God of thy fathers—and Moſes hid his " face, for he was afraid to look upon God." And the fire, or divine glory, by the appearances, is Jehovah's appearing, and ſtanding by them. The form was always *human*, and the appearances ſometimes called *men* for that reaſon. And there is not a ſingle inſtance, where the angel of the Lord, or of God, *appearing*, is not God himſelf in a human form.

Next, The agents of heaven, or powers of the air, are called, what they in reality are, *the angels*, *agents*, or *miniſters* of God, both in the Old and New Teſtament; and, in the Old, are ſpoke of, under the title of *gods*, as the Heathens called them—which the New renders *angels of God*. Job iv. 18. " Behold, he hath not given ſtability to his " ſervants; or placed the ſhining of the " light in his *agents*;" as the heavens give not rain without him. Pſal. ciii. 20. " Bleſs " the Lord, מלאכיו *ye his angels*—all his " hoſts, his miniſters that do his pleaſure; " bleſs the Lord, all his works." civ. 4. " who maketh his *agents*, or *angels*, the " winds; his miniſters, the flaming fire," *Ventis utitur ut angelis*. Reſpondet משרתיו. Αγγελοι ſunt λειτουργικα πνευματα εις διακονιαν αποστελλομενα. Cocc. *He uſes the winds* as agents. It anſwers to *his miniſters*—" the " *angels are miniſtring ſpirits ſent forth to* " *miniſter*." Pſal. cxlviii. 2. " Praiſe him, " all *his angels*; praiſe him, all his hoſts; " praiſe him, ſun and moon." Ver. 8. " Fire and hail, ſnow and vapour, ſtormy " wind, fulfilling his word." We read, Pſal. xcvi. 4. " the Lord—is to be feared " above all *gods*: for all *the gods* of the " nations are idols." And, xcvii. 7. " Con- " founded be all they that ſerve graven " images, that boaſt themſelves of idols: " *worſhip him, all ye gods*." Heb. i. 6. " let " all *the angels* of God worſhip him." Which words of St. Paul commentators have greatly puzzled themſelves about, as underſtanding them of the intelligent ſpirits; but the pſalms ſpeak of the *gods* of the Heathens; who, in reality, are *angels*, agents, or miniſters, but falſely called *gods*. They are, as Heb. i. 14. *miniſtring ſpirits ſent forth to miniſter*; as the Pſalms call them *the miniſters of God*, ſervants that do his work, *that fulfil his word*. The man Chriſt, or Chriſt as man, has *obtained a more excellent name*, dignity, or glory, than theſe illuſtrious angels, *viz.* the winds, fire, light, or any other of the powers of the air. Theſe are the gods man is ſubjected to, *for a little while*, during this life. They are the miniſtring ſpirits ſent forth to miniſter to him, as, Pſal. viii. 6. " *a little* " *lower than the angels*;" but in time ſhall be crowned with glory and honour above them, as Chriſt already is, being cloathed with glory, honour, and immortality; entirely independent of theſe *etherial gods*, or material mechanical *angels*; which we are not at preſent, *dum veſcimur aurâ*.

מלאך is often uſed for a *common meſſenger*. I ſhall cite only Prov. xiii. 17. "a "wicked *meſſenger* [or *agent*] falleth into "miſchief."

מלאכה, *Work* or *workmanſhip*; *affair to be managed*. Gen. ii. 2. "his *work* which "he had made; and he reſted on the ſe-"venth day from all his *work* which he "had made." Exod. xii. 16. "no manner "of *work* ſhall be done on them." xxxv. 21. "*the work*, or *workmanſhip*, of the "tabernacle." 1 Sam. xv. 9. "but every "מלאכה *thing* that was vile and refuſe." Ezek. xv. 3. "wood to make into any "מלאכה *work*." Jonah i. 8. "what is "מלאכתך *thine occupation?*" Nah. ii. 14. "the voice מלאכיך *of thy meſſengers* [report of thy work or doings] "ſhall be heard "no more. Hag. i. 13. מלאך "*the agent* "of the Lord במלאכות *in the buſineſs*, or "*affairs*, of the Lord with the people."

לאם and לאום, A *people*. This word is juſtly divided into ל and אם *a mother*, ſc. *a union of families*. אמים occurs once, Pſal. xvii. 1. and אמות once, if not twice, Gen. xxv. 16. and Num. xxv. 15. But לאם is frequent. Gen. xxv. 23. "two nations "are in thy womb; and two לאמים *man-"ner of people* ſhall be ſeparated from thy "bowels: and *one people* ſhall be ſtronger "than the *other people*; and the elder ſhall "ſerve the younger—the firſt came out ארמוני *red*—after that came his brother out, and his hand took hold on Eſau's heel; and his name was called יעקב *Ja-"cob*;" q. d. *he ſhall ſupplant*. This was ſpoke of Eſau and Jacob; but is allegorically true of the church of God. The elder-born, the fleſhly man, muſt ſerve the younger, the ſpiritual man; and, in Chriſt, prevails, or is ſtrongeſt. "*That was not "firſt which is ſpiritual, but that which is "natural; afterwards that which is "ſpiritual—fleſh and blood cannot inherit "the kingdom of God—thanks be to God, "which gives us the victory through our "Lord Jeſus Chriſt.*" This word is equivalent to גוים *bodies*, and עמים *ſocieties*.

לב, The *heart*; variouſly writ, לבב, and לבה, and לבת. Pl. לבות and לבבות. It is uſed as largely as we uſe the word for the thoughts, intents, affections; in general, the will and underſtanding, which depend on the heart, or the blood which the heart iſſues forth; for out of it are the iſſues of life and death, in a ſpiritual and natural ſenſe both—as, John vii. 38. "out of his "belly [*i.e.* out of his heart in his belly] "ſhall flow rivers of living water;" new blood, new means of life, new thoughts, from the Holy Spirit. Gen. xxxi. 20. "Jacob גנב לב *ſtole the heart* of Laban;" not as to love or inclination, as Abſalom *ſtole the hearts* of the people of Iſrael, but as to knowledge; *ſtole from it*, that it did not go with him, as Eliſha tells Gehazi, 2 K. v. 26. his did with him. It is uſed for any thing in the ſhape of a heart; as, Exod. iii. 2. "the angel of the Lord ap-peared unto him בלבת *in a flame* of fire." The divine glory was in a conical form like a flame of fire, broad at bottom, and ending in a point; and ſo called a *heart of fire*—as a *tongue* of fire is alſo uſed for the ſame reaſon, and a *tongue* or wedge of gold. 2 Sam. xiii. 6. for *heart*-cakes—"and תלבב "*let her make* a few לבבות *hearts*, ſc. "cakes, in my ſight."

It is uſed for *the middle* of any thing, as the heart is of the body. Exod. xv. 8. "in "*the heart* of the ſea;" or midſt of it. Deut. iv. 11. "the mountain burnt with "fire unto the *midſt*, Heb. *heart*, of hea-"ven." 2 Sam. xviii. 14. "in the *midſt* of "the oak." Job i. 5. "have bleſſed the "gods בלבבם *which are in the midſt of "them*;" or whom they are amongſt. Pſal. xlv. 6. "*in the midſt* of the King's "enemies."

לבב is uſed as a *verb* formed from the noun; of which we have other inſtances, as ſometimes the nature of the ſubject requires it. Though, generally, ideas are taken from the *verb*, here from the *noun*, or agent.—To *heart*, *i. e.* make uſe of the heart, as Job xi. 12. "empty man ילבב

" *would pretend to heart*, or wiſdom." To *heart*, affect, or reach the heart. Cant. iv. 9. לבבתני " *thou haſt raviſhed my heart*, my " ſiſter, my ſpouſe: לבבתני *thou haſt raviſh-* " *ed my heart* with thine eyes, with the " chain on thy neck." To *heart*, or make a heart, as *heart-cakes* above. And I ſee not why we may not as well look on *the heart* itſelf for the ſeveral ideas the word ſtands for, as its *form*, *ſituation*, and *uſe*, in the body, are ſo plain, and readily ſeen.

לבא and לביא, A *lion*, young or old, male or female. Gen. xlix. 9. the Lion of the tribe of Judah is propheſied of, under this name; as alſo incluſively, Num. xxiii. 24. and xxiv. 9. It is plural Pſal. lvii. 5. " my ſoul is among לבאם *lions*;" ם being plural as well as ים. Ezek. xix. 2. " thy " mother is לביא *a lioneſs*." Hoſ. xiii. 8. " I will devour them as *a lion*, as the beaſt " of the field would tear them." Nah. ii. 12. " where אריה לביא *the lion* walketh." Ver. 13. אריה " *the lion* did tear in pieces " enough for his whelps; and ſtrangled " ללבאתיו for his [not *old*, but young] " *lions*." Qu. what it ſignifies? " Aliis " videtur à לב dcductum, ut notet valde " animoſum & immanem leonem." Cocc. This is conſtruing לב, not לבא, which is another word; unleſs it were compounded of לב and בא.

לבט, Twice, Prov. x. 10. Hoſ. iv. 24. to *fall*.

לבן, To *whiten*; *white*. Pſal. li. 9. אלבין " *I ſhall be whiter* than ſnow." Iſai. i. 18. " they *ſhall be white* as ſnow." Joel i. 7. " the branches thereof הלבינו *are* " *make white*;" by peeling.

לבן and לבנה, *Whiteneſs* and *white*. Gen. xxx. 5. " which had any לבן *white* in it." Ver. 37. " and peeled *white* ſtrakes, bark- " ing them to *the white* in the rods." Jacob did this by divine direction, and God bleſſed his own commands; though there ſeems no connexion betwixt the means and the promiſe. And, perhaps, for that reaſon his obedience was bleſt; to ſhew that God could and would bleſs him, by immediate power — his ſubmiſſion being tried, as Naaman's was, by dipping in Jordan. Gen. xlix. 12. " teeth *white* with " fat;" *i. e.* with eating it. Eccleſ. ix. 8. " let thy garments be always *white*." See Rev. iii. 4, 5. and vii. 14. It is applied to many things, from their *whiteneſs*.

לבנה, The incenſe-tree, and gum. The tree is ſmall, and very common, in the Holy Land and Arabia Felix; eſpecially at the foot of mount *Libanus*. The gum runs, by inciſion of the tree, in *white* yellowiſh drops, gives an agreeable ſcent from the fire, but bitter to the taſte, and *whitens* the ſpittle. *Lemery*. And hence its emblematical uſe, as appeaſing anger. The picture, Cant. iii. 6. is from the agreeable ſmell of myrrh and incenſe.—" Who is this that " cometh from the wilderneſs [ſmelling, or ſweet-ſcented] " like pillars of ſmoak from " the burning of myrrh and *frankincenſe*, " with all powders of the merchant." iv. 11. " the ſmell of thy garments is like the " ſmell of לבנון *Lebanon*." Ver. 6. " I will " get me to the mountain of myrrh, and to " the hill of הלבונה *frankincenſe*;" perhaps tolts of theſe trees on the hill's ſide, and which they had in their gardens, ver. 13, 14. Iſai. xl. 16. " *Lebanon* hath not enough " to burn; nor are there beaſts enough for " burnt-offerings;" to appeaſe the anger of God—any more than they had ſtrength to controul his power. lx. 6. " they ſhall " bring gold and *incenſe*;" to Chriſt.

לבנה, The *moon*, q. d. the *white* planet; and is a term appropriated to the *white* cap of light upon it. Cant. vi. 9. " fair as *the* " *moon*." Iſai. xxiv. 23. " *the moon* ſhall be " confounded, and חמה *the ſun* aſhamed;" of not being able to protect their worſhippers. xxx. 26. " the light of *the moon* ſhall " be as the light החמה *of the ſun*; and the " light of the ſun ſhall be ſevenfold;" for *the Lord God giveth them light*.

לבנה, Some *tree*; rendered the *poplar* Gen. xxx. 37. and Hoſ. iv. 13. " they burn " incenſe upon the hills under oaks, and " לבנה *poplars*, and אלה *elms*, becauſe the " ſhadow

" ſhadow thereof is good." There is a white *poplar*, and a black one; and the firſt has the epithet of *white* given it by the poets. But what is there that confines the word to any other, than the *incenſe-tree* in the two places above? They had their hills of *frankincenſe*, Cant. iv. 6. and, ver. 14. trees of *frankincenſe*, whoſe *ſhadow*, as above, no doubt, *was good*. And why might they not burn incenſe under the incenſe-tree, as well as others?

לבנה, A *brick*; from drying and *whitening* them before they are burnt. Gen. xi. 3. נלבנה " *let us whiten* לבנים *whites* [ſc. bricks, or ſomething of that kind] " and " let us burn them: and הלבנה *the white-* " *dried earth*, or clay, was their ſtone." They build with ſuch, without burning them, in many parts of the eaſt, to this day. Bricks, when dried, look white, tho' red when burnt; and there is a white brick, even when burnt. Theſe at Babel were made white by drying. *Let us whiten them and burn them*, is the ſame as, *let us dry them and burn them*. Exod. v. 7. " ſtraw " ללבן לבנים *to whiten*, or dry, the bricks " in;" for that makes them white, and ſtraw is only to dry them with. Exod. xxiv. 10. " they ſaw the God of Iſrael; " and there was under his feet as it were " לבנת a *paved* work of ſapphire-ſtone." John xix. 13. the hall of judgment was named from its *pavement*. Iſai. lxv. 3. " who ſacrifice in gardens, and burn in- " cenſe על הלבנים *on altars of bricks*;" or, as above, *by the poplars*, or *incenſe-trees*.

לבנון, Mount *Lebanon*, famous for its timber, particularly cedar, on its top and rocky ſides; and no leſs famous for the incenſe-tree, which, as many think, gave name to it. And, by Iſai. xl. 16. " *Leba-* " *non* hath not enough to burn," ſc. of incenſe—Cant. iv. 11. and Hoſ. xiv. 7. " his " ſmell as *Lebanon*;"—it ſeems to have been ſo called, as being *the incenſe-mountain*. It is, as all other high mountains, covered, the beſt part of the year, with ſnow, eſpecially on its northern ſide; which adds to the propriety of the name in Hebrew. It is often mentioned in the ſacred hiſtory; and its tall cedars, in the ſacred ſtile, are the princes of the many nations that grew on the ſides of it; particularly, Iſrael and Syria. Jud. ix. 15. in Jotham's parable, " let fire come out of the bramble, and " devour the cedars of *Lebanon*." 1 K. vii. 2. " he built the houſe יער הלבנון of the " foreſt of *Lebanon*." ix. 19. " and that " which Solomon deſired to build in Jeru- " ſalem, and in *Lebanon*." x. 17. " three " hundred ſhields—and the King put them " in the houſe of the foreſt of *Lebanon*." Iſai. xxii. 8. " he diſcovered the covering " of Judah; and thou didſt look, in that " day, to the armour of the houſe of the " foreſt." Therefore that *foreſt*, or *grove*, of *Lebanon*, was not on mount *Lebanon*, but on mount Sion, or near it. Add alſo 2 Chron. xii. 9, 10. " Shiſhak, King of " Egypt, came up againſt Jeruſalem—and " carried away alſo the ſhields of gold " which Solomon had made; inſtead of " which, King Rehoboam made ſhields of " braſs, and committed them into the " hands of the chief of the guard, that " kept the entrance of the King's houſe. " And when the King entered into the " houſe of the Lord, the guard came and " fet them." Therefore this houſe of the foreſt muſt be near the temple; and *Lebanon* here ſeems to have been a grove of thoſe trees, in the midſt of which the houſe was built. Joſh. xi. 17. and xii. 7. the valley of Lebanon includes all the Holy Land, almoſt from South to North, or South-weſt to North-eaſt.

מלבן, Jer. xliii. 9. מלט במלבן, Some chapel, turret, or altar, built of brick; not a brick-kiln at the door of the King's palace. And Nah. iii. 14. " fortify thy " ſtrong-holds; go into clay, and tread " the mortar, fortify מלבן—." It is evidently ſome building, not a brick-kiln; but for ſtrength, and, by Jer. xliii. 9. for ſacred uſe too.

לבש, To *put on cloaths*, ornaments, and arms; to *inveſt*. Gen. iii. 21. "coats of ſkin, and *cloathed them*;" and, conſequently, inveſted them with the honours and privileges the dreſs was appropriated to; as, ch. xli. 42. "*cloathed* him "with garments of ſilk;" agreeable to the rank he had raiſed him to. So Aaron's dreſs denominated his rank, and ſpecified his office, Exod. xxviii. 41. It is not confined to cloaths, or viſible ornament. Jud. vi. 34. "the ſpirit of the Lord לבשה *came* "*upon*, or over, Gideon;" perceptibly cloathed him round by his material emblem, the wind, or ſpirit of the air. 1 K. xxii. 10. "the King of Iſrael, and Jehoſhaphat King of Judah, ſat each on his "throne, מלבשים *having put on cloaths*;" their *proper* cloaths, or robes. Job viii. 22. "*cloathed* with ſhame." xxix. 14. לבשתי *I* "*put on* righteouſneſs, and ילבשני *it cloath*-"*ed me*." xli. 4. "Who rolled, or em-"boſſed, *i. e.* formed in knobs, the ſur-"face of his *cloathing?*" The ſcales of the Leviathan are compared to ſhields, the boſſes, or round knobs on which, are expreſſed by גל, *q. v.* and, 1 Sam. xvii. 5. "*a* "*coat* קשקשים *ſquamarum*, of mail, or "ſcales. Pſal. xciii. 1. "The Lord "reigneth, לבש *he is cloathed* with majeſty; "the Lord *is cloathed* with ſtrength;" ſc. with the fiery cloud; the mighty whirlwind; with clouds, and darkneſs, and flames of devouring fire within, in the midſt of which Jehovah appeared as in a chariot—and ſo, *cloathed* or encompaſſed with the majeſtic powers and inſtruments of ſtrength. civ. 6. "thou coveredſt it "with the deep, as with a *garment*;" ſo that the waters once covered the whole earth, and the flood was general.

לג, Some meaſure of oil; only in Lev. xiv.

להב, A *flame*, or *flaſh* of fire, ſuch as the reflection of any bright ſmooth ſurface; and is thence applied to the blade of a ſword, or any weapon that reflects the light. Jud. iii. 22. "the haft went in "after הלהב *the blade*." xiii. 20. "when "*the flame* went up—the angel of the "Lord aſcended in *the flame*." It is any tranſient flame, or glittering; and what reflects it. Job xv. 30. שלהבת "*the flame* "ſhall dry up his branches;" ש *that which* "להבת *glitters*;" as *lightning*. Pſal. cv. 32. אש להבות "*fire with flames*, or *flaſhes*." It refers to Exod. ix. 23, 24. thoſe terrible lightnings. Cant. viii. 6. "the coals there-"of are coals of fire, שלהבתיה *the flames of* "*it*;" jealouſy. Ezek. xx. 47. להבת שלהבת "the flame of its flame ſhall not be "quenched;" the fire which the flame of it ſhould kindle, ſhould never be put out.

להבים, *Lebim*, Gen. x. 13. was one of the ſons of *Mizraim* or Egypt;—his deſcendents called afterwards לובים and לבים. But why their name was changed, is not mentioned. The name originally reſpected the burning hot ſands of Libya; and the after-name might be taken from ſome gallant actions. Such changes of names, from ſome great events, were ſo common, that this is not to be wondered at. See 2 Chron. xii. 3. Dan. xi. 43. and Nah. iii. 9. unleſs לובים were deſcendents of *Phut*; with whom, and Mizraim, and Cuſhim, they are joined.

להג, Once, Eccleſ. xii. 12. to *read*. See Mr. Parkhurſt.

להט, To *burn*, or deſtroy as fire, Gen. iii. 24. את להט החרב "*the burning* "*fire*." Exod. vii. 11. the wiſe men of Egypt mimicked that miracle of Moſes in turning his rod into a ſerpent, בלהטיהם by their artifices in *burning* their rods. It is not *veneficium per laminam gladii*, becauſe the word is not to *glitter* or *gliſten*, but to *ſet on fire*, burn up, deſtroy by burning. How the juggle was performed, was not neceſſary to be related. It is evident, by ch. viii. 19. they did not pretend to a divine power here—only that Moſes was but a cunning trickſter; for when they ſaid, *this is the finger of God*, they did not pretend, that what they did בלהטיהם or בלטיהם before, was ſo. Deut. xxxii. 22.

תלהם "*ſhall ſet on fire* the foundations of "the mountains;" utterly deſtroy all the places of falſe worſhip, and all the ſtrength of the enemy. Job xli. 12. "his breathing "גחלים תלהט *will ſet coals on fire*; and "להב *a flame* goeth out of his mouth." Pſal. lvii. 5. "I dwell among להטים *them* "*that are ſet on fire*;" or, rather, *are ſetters on fire*, kindlers of miſchief. See Jam. iii. 6. "the tongue ſetteth on fire the "courſe of nature; and it is ſet on fire of "hell." Mal. iv. 1. "the day that cometh "להט *ſhall burn them up*." See Mr. Parkhurſt.

להם, Only Prov. xviii. 8. and in the repetition of the verſe, ch. xxvi. 2. "the "words of the whiſperer are כמתלהמים as "*wounds*;" as if it had been from הלם; which is altering, not conſtruing the text. It is in hithp. and if it were ל *to* הם *themſelves* [as ſome other words are formed with ל] it would come up to Pagnine's *lenitia*, and make very good ſenſe—*things that are ſoft give way, and give back into themſelves*. As ſoft and gentle as the whiſperer may appear, his words go deep, and inſinuate into the innermoſt part of the heart, and ſtick there. And if you would not be deceived by the treacherous villains, never liſten to them. See Ecclus xix. 4.

להקת, Once, 1 Sam. xix. 20. a company or band of men at their prophetic muſic; which ſufficiently diſtinguiſhes it from קהל.

לוה, To *join*, *adhere to*; *add*, or make an *addition to*. Thence, of money lent, which is *put to* thoſe who have it. Gen. xxix. 34. "Now will my huſband "ילוה *be joined to*, or *aſſociate with* me, be"cauſe I have born him three ſons. "Therefore was his name called לוי *the "band* or *mean* of *connexion*;" ſc. betwixt the huſband, God, and the church, the wife—and ſo, *a figure of the ſeed of the woman*, which this tribe was. That which connects two things, muſt itſelf be connected with both; as the God-man is

Num. xviii. 2. "the tribe of Levi, the "tribe of thy father, bring thou with "thee, that ילוו *they may be joined* unto "thee, and miniſter *with* thee, and thou "and thy ſons with thee, before the taber"nacle." Exod. xxii. 25. "if תלוה *thou "ſhalt lend*, or *put* money *to* my people;—as we uſe the phraſe of *putting out money* to any one. And to put to is to *add*. Deut. xxviii. 12. "and thou הלוית *ſhalt put*, ſc. "money *out* to many nations; but thou "לא תלוה [in the paſſive voice] "*ſhalt not "be put to*." And ſo it is *paſſive* Pſal. xxxvii. 21. "the wicked לוה *is put to*, but "payeth not again." And ſo מלוה is, as other words with *mem* are, both *active* and *paſſive*:—actively, a *putter out*, or lender; and, *paſſively*, a *borrower*; *i. e.* one to whom money is put. Pſal. lxxxiii. 9. "Aſhur "alſo נלוה *is joined* with them." Eccleſ. viii. 15. "I commended mirth—for that "ילונו *ſhall abide* with [accompany or adhere to] "him in his labour;" *ſtick by* him. Iſai. lvi. 3. הנלוה "*who is joined* "unto the Lord." Jer. l. 5. "and נלוו *be "joined* unto the Lord in a perpetual co"venant."

לוי, *Levi*, The third ſon of Iſrael, who, as prieſt and miniſter to God, was *the union* betwixt God and man. And ſo his name prophetically beſpoke his office; and both, his being the figure of the third and ruling Son, who, when the Jew, the elder ſon, was rejected, and the Gentile, the younger, received into favour, became [as God and man in one perſon, and who ſo united God and man in and by himſelf] the prieſt and miniſter to God in the higheſt heavens; and was figured, in the temple, on all the emblematical things and parts of it, that belonged to him, by a coupled or doubled figure of a Lion-man, under the title of Cherub; or of *inwrought* and *inlaid work*, Exod. xxviii. *& alibi*; and under ליות, 1 K. vii. 29—36. ליות מעשה מורד "*double fi*"*gures of the inlaid work*, which were *the Cherubim* in the firſt part of the verſe. And the double Cherub, by Ezek. xli. 18, 19.

was the Lion-man, with a palm-tree in bloom between them. The *jod* in ליות is in the ſecond order, as in כיון, *&c.*

לוית is *an addition*, or additional mark; as in a coat of arms, or in the dreſs. Prov. i. 9. לויה "*an ornament* of grace;" *an addition* by way of honour.

לויתן, The *amphibious ſerpent*; whether the crocodile of the Nile, or any other amphibious creature; of לוי, to expreſs its double nature, and תן *ſerpent*. Job iii. 8. "Let the curſes of the day [the ſtorm and tempeſt he had wiſhed on the day] "come "upon it [the night] enough to rouſe the "*Leviathan*." Thoſe great fiſh always move, in a ſtorm, in ſearch of their prey, which the ſtorm kills in the ſea, or caſts into their mouths. Ch. xl. 20. *& ſeq.* ſeems to deſcribe the ſea-horſe, called by the general name of *that amphibious animal*. Ch. xli. 4. "he cannot be brought within the bridle." Ver. 9. "his neeſings glitter." Ver. 11. מנחריו "from his ſnortings goeth ſmoke." Ver. 13. "on his neck remaineth ſtrength." Compare ch. xxxix. 19. *& ſeq.* It is a parallel deſcription of a leſs formidable, tho' ſimilar animal. This is the animal, Pſal. civ. 26. But Pſal. lxxiv. 14. ſpeaks of Pharaoh and his mighty men, who, as the great fiſh, lorded it in the Red Sea, but were daſhed to pieces by their own waves —"Thou didſt divide the ſea by thy "ſtrength; thou brakeſt the heads תנינים "*of the dragons* [or large fiſh] in the wa-"ters. Thou brakeſt the heads לויתן *of the* "*Leviathan* in pieces, and gaveſt him for "meat to the people in the wilderneſs." And, no doubt, many great fiſh were literally killed by the diviſion, return, and colliſion of the waters. Iſai. xxvii. 1. is a deſcription of the huge, wriggling, fliding, ſerpentine fiſh, the tyrant that domineered over all the waters of Aſſyria and Egypt; or of *that whole earth*, which was the ſcene of the prophecies.

לולים, Once 1 K. vi. 8. from לוה *to join*; a *pair of ſtairs*, rendered *winding-ſtairs*. But it is a proper word, whether they were winding or ſtrait, from their connexion with each other, the firſt radical being doubled.

לו, A particle, in a connective ſenſe, as of *wiſhing*. Gen. xvii. 18. לו "*O that* Iſh-"mael might live before thee." Jud. viii. 19. Pſal. lxxxi. 14, *&c.* or *conſequential*, as Gen. l. 15. "they ſaid, לו *peradventure* "Joſeph will hate us;" or, *if*. לולא *if not*.

לולי, Gen. xxxi. 42. *unleſs, except*.

לז, To *diſtort, wreſt*, or *turn aſide*. Prov. ii. 15. "Whoſe ways are crook-"ed; and נלוזים *they froward* in their "paths." iii. 21. "let them not ילוזו *de-"part* from thine eyes." Ver. 32. נלוז "*the froward* is abomination to the Lord; "but his ſecret is with ישרים *the direct*, or "upright." iv. 24. "put away from thee "a froward mouth, and לזות *perverſe* lips "far from thee;" a ſcrewing and wriggling the lips about, which is done in contempt, and out of perverſeneſs.

לוז, Gen. xxx. 37. rendered *corylus* and *haſel*. The idea may be in other trees, as well as the *medlar*. But it is very remarkable there, and not at all in the haſel which is a ſtrait branched tree, and as regular as any whatever almoſt; and the other the moſt *crooked* and *perverſe* that have ſeen.

לז, A *demonſtrative pronoun, this, that, here, there, any-where*; with a local Gen. xxiv. 65. and the pronoun *vau* Ezek. xxxvi. 35.

לח occurs not as a verb; *green, moiſt, freſh*, in oppoſition to *dry*. Num. vi. "grapes לחים *moiſt* or freſh, nor יבש "*dried*." Deut. xxxiv. 7. "his eye was "not dim, nor לחה *its moiſture* abated." Ezek. xvii. 24. "have dried up לח "*green tree*."

לח and לוח, A *ſlit, ſplit, plank*, or *table*, a flat piece, which comes off of itſelf "moſt with the *ſap*; and, in ſtone, water or moiſture runs in thoſe cracks, between the ſlits. Exod. xxiv. 12. "*tables* of ſtone." Deut. ix. 9. "on "*tables* of ſtone." 1 K. vii. 36. "on "*pl*

" *plates* "of the ledges;" flat parts. Prov. iii. 3. " write them upon the *table* of thine " heart;" upon thy heart, as upon a table, or on the *flat* or broad parts of it, as upon ſlits of ſtone and wood. And the *table* or *ſlit* is named from the *moiſture* that makes it ſplit, and naturally divides it into ſplits. Job xxx. 4. מלוח " *the greens.*"

לחי, *The cheek*; *q. d.* the ſmooth *flat* part of the face. Cant. v. 13. " *his cheeks* " are beds of ſpice;" in beauty of colour.

לחך, To *lick up*. Num. xxii. 4. " now ſhall this company *lick up* all that is " round about us, as an ox לחך *licks* up the " graſs;"—λειχω. לק is *to lap* as a dog.

לחם, *War*; and *bread*, or *victuals*. And it is uſual to make *victuals* the leading idea; and that of *engaging*, *fighting*, or *attacking*, a comparative one, becauſe the *ſword devoureth*. But I ſhould rather take it, that *attacking*, *engaging*, was the ſame idea with *falling upon our victuals*. This is an engagement, and a continual attack whilſt we are at it. It is *bread*, as that is a general term for all food; and the word is often *paſſive* for *fighting*, as *engaging* and *being engaged*, *fighting* and being *fought with*, comes to the ſame; though the word is often without the paſſive *nun*. Exod. i. 10. " when there falleth out מלחמה *war*—and נלחם בנו *fight againſt us.*" xiv. 14. " the Lord ילחם *will fight* for you." Jud. v. 8. " they choſe new gods: then לחם שערים *the gates were fought againſt.*" 1 Sam. xvii. 32. " and נלחם *fight* with this Philiſtine." Pſal. xxv. 1. לחם את לחמי " *fight them that fight me.*" lvi. 3. " they are mighty לחמים לי *that fight for me*, O Moſt High." cxli. 4. בל אלחם " *let me not feed upon* their delicacies;" *i. e.* not join their wicked delights. Prov. iv. 17. for לחמו לחם *they eat the bread* of wickedneſs;" wickedly got. ix. 5. " come, לחמו בלחמי *eat of my bread*, and drink of the wine I have mingled."

If as a noun it had ſignified *bread*, as a verb it would have been, to *make bread*. And ſince, as a verb, it is to *feed*, as a noun it is *food* in general. Though, as *bread* is the ſtaff of life, and, in common ſpeech, includes all food, it very frequently is *bread*, but not confined to it. Gen. v. 23. " laden with corn, and לחם *bread*, " and meat." Exod. xxv. 30. " thou ſhalt " ſet upon the table לחם פנים *ſhew-bread* " before me continually." Lev. iii. 11. לחם " אשה " the food of the offering made by " fire, of the Lord's." Num. xxviii. 2. " my offerings, *my bread* אשי *of the offer-* " *ings*, the ſweet ſavour unto me, ye ſhall " obſerve to bring unto me." Deut. xxxii. 24. לחמי רשף " *devoured with burning* " *heat.*" 1 Sam. xx. 24. " the King ſat him " down אל הלחם *to eat meat.*" Job iii. 24. " my ſighing comes לפני לחמי *upon my* " *meat.*" xxviii. 5. and Pſal. civ. 14. " *bread* cometh out of the earth." Pſal. lxxviii. 25. " man did eat angels לחם " *food*;" marg. *bread of the mighty*—ſc. of thoſe ſtrong and mighty agents, the heavens—bread formed by the air, without the help of the earth; as a proof, that he who is in heaven, Jehovah, can give eternal ſupport to man hereafter. cv. 40. " he " ſatisfied them with *the bread* of heaven;" bread which grew not on earth. cxlvii. 9. " he giveth to the beaſt לחמה *their food.*" Prov. ix. 17. " ſtolen waters, and לחם " סתרים *bread* [not *eaten*, but] gotten in " ſecret, *i. e.* diſhoneſtly, is pleaſant." Eccleſ. xi. 1. " Caſt *thy bread* upon many " waters;" diſperſe abroad thy bread, and give to many—whether the bread that periſhes, or that which doth not. Iſai. lxv. 25. " duſt ſhall be the ſerpent's *meat*;" he ſhall have his puniſhment, or eat the fruit " of his labour. Jer. xi. 19. " the tree " בלחמו with its *food*;" or fruit it bears.

מלחמה, *War*, *battle*.

לחץ, To *ſqueeze*, or preſs againſt. Num. xxii. 25. " and the aſs ſaw the an- " gel of the Lord; and תלחץ *ſhe thruſt*, " or *preſt*, againſt the wall; and תלחץ " *cruſhed*, or *preſt*, Balaam's foot againſt " the wall." Jud. iv. 3. " he *oppreſſed* the

" children of Iſrael." 1 K. xxii. 27. " give " him bread לחץ—and water לחץ—;" not of *affliction*, but *ſparingly—preſsè*, *arctè*, *parcè*, with a cloſe hand. 2 K. vi. 32. " ſhut the door, and לחצתם *preſs*, or *ſtop* " *him*, againſt the door."

לחש, To *whiſper*, and ſooth with a low voice; to *hiſs*, or *huſs*, as the ſerpent. 2 Sam. xii. 19. " David ſaw that " his ſervants מתלחשים *were whiſpering* " *together*." Pſal. lviii. 6. " Who will not " liſten to the voice מלחשים *muſſitantium*, " *of thoſe who ſooth with ſoft gentle notes*, " חובר חברים *joining the notes* with ſkill." Eccleſ. x. 11. " if the ſerpent bite without " לחש *hiſſing*;" then the babbler may find his advantage in babbling. As the ſerpent betrays itſelf by hiſſing, ſo does the tonguy man himſelf by talking. Iſai. iii. 3. נבון " לחש " *one ſkilled in ſoothing*;" perſuading. Ver. 20. " and הלחשים *ear-rings*." One would think rather, it meant *whiſtles*, or ſome *tinkling ornaments*. Indeed *ear-rings* might gingle. xxvi. 16. " they pour- " ed out לחש *a ſupplication*." Jer. viii. 17. " ſerpents, cockatrices, which will not be " *charmed*;" or ſoothed. Strings may be made to ſound, and glaſſes to ring and break by hitting their key;—and ſo ſerpents were ſoothed by hitting their key, and muttering to them by words or muſical notes. The effect of muſic in the bite of the tarantula is well known. See חבר; and Mr. Parkhurſt.

לט, To *drop*, or *hang as a drop*. Ruth iii. 7. " ſhe came בלט *pede ſuſpenſo*, *a-tip-toe*." 1 Sam. xviii. 22. " Talk to Da- " vid בלט *cautiouſly*;" by drop, dropping a word now and then. We uſe the phraſe of *dropping a word*. xxi. 9. " behold, לוטה, " *it is hanging* by the garment behind the " ephod;" as a trophy in the tabernacle. xxiv. 5. " cut off the ſkirt of Saul's robe " בלט *cautiouſly*;" foot and breath ſuſpended. 1 K. xix. 13. " and ילט he dropt " his face, or *hung it down*, on his mantle." Iſai. xxv. 7. " the face הלוט of the veil, " *hanging*, or covering, הלוט *hanging* on " all people." Condemnation was by covering the face of the culprit. So this is reverſing the ſentence of death on all mankind. A cloth caſt over the head and face is a *hanging*, as we uſe the word from its hanging down.

לט is twice applied to ſome rich gum, Gen. xxxvii. 25. and xliii. 10. *ſtacten* or myrrh. It may be any rich aromatic gum there, which diſtils, or comes in *drops* from the tree, voluntarily, or by inciſion; of which there are many ſorts, as myrrh, frankincenſe, opium, and others.

Qu. Whether מלט be a place or altar for theſe gums, Jer. xliii. 9. or it be *the coming-out* of the fire, or fire-place.

לטים. *The magicians* of Egypt mimicked, Exod. vii. 22. viii. 7, 18. the miracle of turning water into blood בלטיהם *by their enchantments*; and did ſo by the ſame ſlight of hand as to the frogs, which they brought up out of the river; but, ch. viii. 18. could not ſucceed as to making lice—which they owned to be a work of the finger of God, or what they could not do by their ſlight of hand, in *dropping* one thing for another. They made their rods appear ſerpents by fire, and turned the water into blood, and brought up frogs, as they confeſſed themſelves, by ſlight of hand; becauſe they owned, the making lice required the finger of God—which implies, that their own finger did their other miracles.

לטא, Once, Lev. xi. 30. a *lizard*, or ſome that kind.

לטש, To *ſharpen*, or ſet an edge upon any tool. Gen. iv. 22. " a *whetter* " or ſharpener, of all tools of braſs and " iron." We have not recovered the art of tempering braſs to keep an edge, though we can ſo temper iron. Job xvi. 9. " mine " enemy ילטוש *ſharpeneth* his eye upon " me." Pſal. lii. 4. מלטש " a *ſharp* razor."

ליל and לילה, The *night*, from ל *howl*. Gen. i. 5. it is the time of darkness. Job xxvii. 20. " a tempeſt ſtealeth him " away *by night*." xxxvi. 20. " Deſire

"that nations ſhould be deſtroyed *by* "*night*;" in darkneſs, by an unforeſeen, or inviſible cauſe, ſuddenly.

לילית, The *night* or *ſcreech-owl.*

ליש, A *lion*, from לש to temper the chops; a ſign of greedineſs and voraciouſneſs, Job iv. 11. Prov. xxx. 30. Iſai. xxx. 6.

לכד, To *take*, *catch*, *lay hold on.* Num. xxxii. 39. "went to Gilead, and "*took* it." Deut. iii. 4. "we *took* all his "cities." Job v. 13. "he *taketh* the wiſe "in their own craftineſs." xxxviii. 30. "the ſurface of the deep יתלכדו *lays hold of* "*itſelf.*" So fire is ſaid to do, when *one* part is intermixed with another. In ice, the parts of the water are caught or held by one another; as, xli. 8. "the ſcales of "the Leviathan יתלכדו *hold each other.*" So tiles on a houſe do.

לכד and מלכדה, A *taking*; a *trap* or *ſnare.*

למד, To *learn*, as cattle by a goad, to which it is ſeveral times applied. Jud. iii. 31. "who ſlew ſix hundred of the "Philiſtines with an ox למד *goad.*" Jer. xxxi. 18. "as a bullock not למד *guided by* "*the goad.*" Hoſ. x. 11. "Ephraim is an "heifer מלמדה *under the laſh*, or goad;" —but, like all Hebrew words, is not confined to one object, but follows the ſame idea in any. Deut. iv. 1. "the judgments "which I מלמד *teach* or *learn* you to do." 5. 1. "ye *ſhall learn them.*"

לן, To *lodge*, *ſtay*, or *harbour* at a place. It is by no means confined to the night, as if it were to lodge or ſtay a night, or in the night only. Gen. xix. 2. "and "לינו *tarry* all night." xxxii. 13. ילן "*he* "*lodged* there that night." Job xvii. 2. "Doth not mine eye *continue in* [*i. e.* is "forced to reſt upon] their provocations;" "I bear the ſight of them. xix. 4. "let "mine error תלין *reſt* with me." xxxix. 28. יתלונן "*lodgeth himſelf* upon the crag "of the rock." Here it anſwers to שכן. Iſai. xxv. 13. "his ſoul *ſhall abide* in "goodneſs." xlix. 13. "a man in honour "*abideth* not; being cut off, like the "beaſts." xci. 1. "*ſhall reſt*, or *lodge him-* "*ſelf*, under the ſhadow of the Moſt "High." Prov. xv. 31. "The ear that "heareth the reproof of life, *abideth* among "the wiſe." It is applied to *harbouring* a thing in the mind, and reſting and dwelling upon a complaint, which is *murmuring* and *grumbling*; or which immediately occaſions it. Exod. xv. 24. "and the people "ילנו *murmured* againſt Moſes." xvi. 2. "all the congregation ילינו *murmured.*" Ver. 7. "he hath heard תלנתיכם *your mur-* "*murings* againſt the Lord; and what are "we, that תלונו *ye ſhould murmur* againſt "us?" Pſal. lix. 16. "and ילינו "*will* "*grumble*, growl, or murmur, if they be "not ſatisfied." To harbour a thing in the mind, or dwell upon it in complaining, helps to fix the preciſe meaning of the word; yet it is not *ſtaying a night*, but reſting, abiding, harbouring. And this fixes the ſenſe of Pſal. xlix. 13. which ſome have underſtood of Adam, as if *he did not abide one night in honour*, falling before his firſt day ended.

לע, To *ſwallow.* Job vi. 3. "my "words לעו *are ſwallowed up.*" xxxix. 30. "her young ones יעלעו *ſwallow down* "blood; the laſt radical being doubled— or from עלה. Obad. i. 16. "they ſhall "drink, and לעו *ſwallow.*"

לע, The *ſwallow*, or throat, Prov. xxiii. 2.

לענה, *Wormwood*, Deut. xxix. 18. "a "root that beareth gall and *wormwood*;" *q. d.* a *potion* or *draught*;"—ſo the herb, or any bitter herb it is made of. It is metaphorically uſed, and applied to the bitter fruits of ſin, or vengeance.

לעב, Only 2 Chron. xxxvi. 16. "but "מלעבים *they mocked* the meſſengers of "God."

לעג, To *ſtammer* or *ſtutter*, from an impediment of ſpeech, or deſign in deriſion. 2 K. xix. 21. "the daughter of "Sion deſpiſeth thee, לעגה *ſhe laugheth* "thee *to ſcorn.*" Job xi. 3. "Should thy "lyes ſilence men? and תלעג *ſhalt thou*

" *ſneer*, and no man ſhame thee?" Pſal. ii. 4. " the Lord *ſhall have them in deriſion*." xxxv. 16. " with the prophane לעגי *mock-*
" *ers* מעוג *of mocks*, or makers of mocks, " they gnaſh upon me with their teeth." And ל ſeems dropt in מעוג, as it often is in the deflections of לקח.

לעז, Pſal. cxiv. 1. " a people לעז *of vio-*
" *lence*."—ל and עז.

לעט, Only Gen. xxv. 30. הלעיטני " *feed*
" *me*. There are two inſtances where ט is put for ת; and if this be a third, the word is from לע *to ſwallow*; inſtead of הלעיתני " *let me ſup down* a little of that broth;" or " *will you let me ſup down?*" Qu.

לפד, Pl. לפדים, and לפיד, pl. לפידים, a flame or cone of fire; and what the flame comes from, a torch or lump of combuſtible matter burning. Gen. xv. 17. " be-
" hold, a ſmoking furnace [*i. e.* a cloud of ſmoke " and לפיד אש *a lamp* or cone *of*
" *fire* [ſc. in the midſt of the ſmoke, as it appeared on mount Sinai] " paſſed between " thoſe pieces;" of the divided ſacrifices, as the repreſentatives of the divine majeſty entering into covenant with Abraham. Exod. xx. 18. " all the people ſaw " the thunderings and לפידים *the light-*
" *nings*—and the mountain ſmoking." It was the dartings up of the flames from the fire on the mount. And לפיד אש, Gen. xv. 17. is evidently the ſame glorious appearance, or the divine glory, as this on the mount was. Jud. vii. 16. *lamps*, or torches. xv. 4. *firebrands*. Ver. 5. " Sampſon " ſet לפידם *the brands* [ם being plural, as well as ים] " *on fire*." Job xii. 5. ſee in בוז. xli. 10. " *flaſhes* of fire." Ezek. i. 13. the cherubic animals were glittering like the appearance of *lamps*, flaſhes, and towring flames of fire. Dan. x. 6. " his eyes as " *lamps* of fire." Zech. xii. 6. " as a *torch* " of fire in a ſheaf."—*Lepidus*.

לפת, To draw the body aſide. Jud. xvi. 29. " Sampſon ילפת *leaned* on the " two pillars in the midſt, upon which the " houſe ſtood." Ruth iii. 8. " the man " was afraid, and ילפת *drew aſide*," as he lay, from what frightened him. Job vi. 18. " the paths of their way *turn aſide* [or ſuddenly ſhort] " they vaniſh to nothing, and " are loſt."

ילפת, The *ſcab*; a *running ſcab* that declines, and ſpreads every way. Lev. xxi. 20. " or ſcurvy, or *ſcabbed*. xxii. 22. the ſame.—No ſuch creature fit for ſacrifice, or to come before God; nor any ſuch ill quality in the mind, *à fortiori*.

לץ, To repeat, explain, or interpret other people's words for or after them. If, as in delivering a meſſage, or by way of comment, it is in a good ſenſe; if in ſcorn, when the mocker repeats your words again, and plays upon them, it is in a bad ſenſe, *a ſcorner*, *ridiculer*. But the idea is the ſame in both caſes, *the conveying other people's words or meaning*. Pſal. cxix. 51. " the proud הליצני have had me in de-
" riſion;" mocking, taunting, and turning his words upon him; as, Mat. xxvii. 41. " the chief prieſts mocked him." Prov. xiv. 9. " Fools יליץ *make a mock* of אשם *the*
" *forfeiture*." See the Socinian and Quaker comments on *Satisfaction*, *&c.* They play with the words of Scripture, and toſs them backwards and forwards, and then deliver them out again in a ſenſe which they would have paſs for the true. xxix. 8. אנשי לצון " *Scornful men* [*i. e.* men who can twiſt and turn words and things by artful repreſentations " bring a city into a ſnare." Iſai. xxviii. 22. " and now אל תתלוצצו " *make not themſelves a mock and ſcorn*."

לץ, לצון, מליץ, and מליצה, are nouns. Gen. xlii. 23. " there was מליץ *an inter-*
" *preter* between Joſeph and his brethren; one to carry meſſages backwards and forwards, to take and repeat the words of each party. Such an officer is ſtill in uſe in Aſia and Africa. Such were, 2 Chron. xxxii. 31. מליצי " *the ambaſſadors* of the Princes of " Babylon;" who were to deliver a meſſage, and bring back the anſwer. Prov. vi. 6. " to underſtand a parable, and מליצה *a*
" *interpretation*. A comment, or interpretation, is as much the intermediate con-

veyance

veyance of what is ſaid, as a perſon who carries the words. And therefore it is with reaſon that מליץ, Job xvi. 20. and xxxiii. 23. is derived from לץ, and underſtood of *the mediator*, who is *the ſtand-between* betwixt God and man, by whom the communication is carried on. Job xvi. 20. "*my mediator*, my friend, unto him who is "made the curſe, does mine eye pour out "tears." xxxiii. 23. "Surely there is an "angel [ſc. of the covenant] "with him, "מליץ *a mediator*, one *above* a thouſand *i. e.* much eſteemed and valued] "to ſet "before men his own righteouſneſs." There is a verb נמלץ once uſed, rendered *ſweet*. So מליץ from hence would be *one to ſweeten ſmooth*, and would come up to the title of *interceſſor*. And hence Dr. Hodges, in his *Elihu*, and others fetch it.

לק and לקק, To *lick* or *lap* as a dog. Jud. vii. 5. "every one *that lappeth* "of the water with his tongue, as a dog "*lappeth*." Ver. 7. "by the three hundred "men המלקקים *that lapped*, will I ſave "you." They were the dogs that were to hunt the prey; and, as Pſal. lxviii. 24. to dip their feet and tongues in the blood of the enemies of the God of Iſrael; and therefore were pointed out by this to the eye of man—accidental *lapping of the dog*.

לקח, which often drops its ל, to *take* or *accept*, as the hand does. לכד is to *catch*, or *ſnatch*, as a *trap*, or, &c. This is applied to any thing that *takes* or *holds*; to words or ſpeeches, as they *take with* thoſe they are delivered to. We uſe *take* in the ſame ſenſe as a verb, though not as a noun, as the *Hebrew* does, Deut. xxxii. 2. Job xi. 4. Prov. vii. 21. "with her much לקחה "*fair ſpeech* [winning or *taking* language] "ſhe cauſed him to yield. And it is *doctrine, ſpeech*, or *diſcourſe*, not as the hearer *takes it*, but as it *takes the hearer*. Gen. ii. 15. "the Lord *took* the man, and put him "into the garden." v. 24. "he was not, "for God *took* him;" to himſelf. vi. 2. "*they took* them wives." Exod. ix. 24. and Ezek. i. 4. "and the fire מתלקחת "*catching itſelf* among the hail." Job i. 21. "The Lord gave, and the Lord *hath* "*taken*." xii. 20. "*he taketh* the under-"ſtanding of the aged." xv. 20. "Why "does thine heart יקחך *take thee?*" Prov. vi. 25. "let her not תקחך *take thee* with "her eye-lids." x. 8. "the wiſe in heart "*ſhall receive* the commandments;" ſc. the fruit and benefit of them. xi. 30. "the "wiſe *taketh*, or winneth ſouls." xxiv. 11. "if thou forbear to deliver לקחים *them* "*that are taken* for death;" *i. e.* craftily taken, or *over-reached*. Iſai. xlix. 24. "Shall the capture *be taken* from the "ſtrong?" lii. 5. "my people *is taken* for "nought;" ſc. by the buyer, who *gets them* for nothing. liii. 8. "By the magiſ-"trate, and by the council [or judgment, ſc. ſeſſion of judges] "*is he taken*;" ſc. for death, as above, *i. e.* condemned. Jer. xxiii. 31. הלקחים "*who take*, or *intice*, "*with* their tongue."

לקח, *Winning*, taking diſcourſe.

מלקח, Exod. xxv. 38. *& alibi*; the *tongs* uſed about the candleſticks.

מלקוח, A *capture*; either which *is ta-"ken*, or which *takes*, and holds. Pſal. xxii. 16. "my tongue cleaveth to *my jaws*." Iſai. xlix. 24. "*the prey*."

מקח, A *receiving*. 2 Chron. xix. 7. "nor *taking* of gifts;" *paſſively*. Neh. x. 31. *things received* in trade; as the verb is uſed in the ſame place—"we will not "נקח *buy*, or *take* it of them on the Sab-"bath."

פקח־קוח, Iſai. lxi. 1. may be a reduplication of פקח, which is uſual; a *releaſing*, or *full diſcharge*. But ſee Mr. Parkhurſt.

לקט, To *pick up*; as in collecting ſtones, or gleaning. Gen. xxxi. 46. "*ga-"ther* ſtones." Lev. xix. 9. "neither *ſhalt "thou gather the gleaning* [pick up the pickings] "of thy harveſt." Iſai. xxvii. 12. "and *ye ſhall be gathered*, or pickt up, one "by one."

לקט, A *gleaning*, or picking up.

ילקוט, A *ſcrip*, or ſhepherd's bag; from its being *gathered* or *purſed up* at its mouth,

mouth, as a ſatchel or poke is made to do.

לקש, Once as a verb, Job xxiv. 6. לקשו "*they gather* the vintage wic-"kedly;" as ver. 2. "*violently* take away "flocks." Here they make themſelves maſters of other peoples vineyards by wicked means, as Ahab did. So, Prov. iv. 17. "they eat the bread of wickedneſs."

לקש, Amos vii. 1. the latter rain, or *gathering rain*. At this time Amos ſaw in a viſion יוצר a collection or heap [as they fly in heaps] of locuſts eating off the herbs of the ground.

מלקוש, The ſame, Deut. xi. 14. the *gathering rain*, which forwarded the fruits of the ground, and fitted them to be gathered. It is contradiſtinguiſhed to יורה *the ſpearing*, or *ſhooting forth*, and ſo ſowing rain.

לש, To *temper*, *knead*, make paſte. Gen. xviii. 6. "fine meal, לושי *knead it*." Jer. vii. 18. "the women לשות *kneading* "בצק dough." Hoſ. vii. 4. "bakers who "continue to ſtir בצק *the kneaded dough* [or a batch of dough] "till it be fer-"mented." Hence I would fetch לשון *the tongue*, which ſee. But as לשן is uſed as a verb, to *betongue*, it may be a root of itſelf. See Parkhurſt.

ליש, A lion; from its voraciouſneſs in *tempering* its chops.

לשד, Twice. Num. xi. 8. "like the "taſte of לשד *freſh* oil." Pſal. xxxii. 4. לשדי "*my moiſture* is turned into the "droughts of ſummer."

לשכה has no verb; a *chamber* or *upper room*, either for entertainment or ſtores, 1 Sam. ix. 22. 2 Chron. xxxi. 11. "*cham-*"*bers* in the houſe of the Lord;" for ſtores. Jer. xxxv. 2, 4.—λεσχη. Vid. Cocc.

לשם, One of the precious ſtones, Exod. xxviii. 19. a *ligure*.

לשן, To *betongue* or abuſe. Pſal. ci. 5. מלושני "*who* privily *ſlander* their "neighbour, them will I cut off." Prov. xxx. 10. תלשן "*abuſe* not a ſervant to his "maſter."

לשן and לשון, The *tongue*; and uſed as extenſively as in Engliſh *language*; *abuſe*, or mere noiſe—*ſound* only belonging to the tongue, and *ſenſe* to the lip; any thing in ſhape like the tongue. Gen. x. 5. "every "one after his *tongue*;" or language. Deut. xxviii. 49. "the Lord ſhall bring a "nation againſt thee from far—whoſe "*tongue* thou ſhalt not underſtand;" no ſuch unknown language being then ever heard of, and predicted as ſomething very extraordinary. Joſh. vii. 21. "a *tongue* or "linguot of gold." xv. 2. "from *the* "*tongue* that turneth ſouthward." Ver. 5. "from *the tongue*, or bay, of the ſea." Pſal. xxxi. 21. "from the ſtrife לשנות *of* "*tongues*." lv. 10. "the torrent of *their* "*tongue*;" or noiſe. cxl. 12. "the man of "*tongue*;" a tonguy or abuſive fellow. Prov. xvi. 1. "The diſpoſition of a man's "heart, and from the Lord, are, the ſub-"jection or government of *the tongue*." Iſai. v. 24. "a *tongue* of fire devoureth the "ſtubble; and the flame conſumeth the "chaff;" a tongue of fire, from the ſhape "of flame. And the tongues of fire on the apoſtles were flames of fire, *i. e.* glory, on each of them. The divine power, in its uſual reſemblance, a flame of fire, came viſibly upon them; *the tongues* having no particular reference to the miraculous gift of languages;" but to *fire*, the divine glory, which gave all the miraculous powers they then received. Ezek. iii. 5. "a people deep "of lip, and heavy of *tongue*." Moſes was heavy in mouth and tongue, and that is ſpoke of his natural impediment of ſpeech; but this of the ſound of a ſtrange language to the ear of thoſe who do not underſtand it. A foreigner ſeems to labour and take pains, when he ſpeaks. xxxvi. 3. "and y "are come up on the lip, *the tongue*, o "*obloquy*, and are the infamy of the peo-"ple." To come upon the lip, is to be drolled upon. Zech. xiv. 12. "their *tongu* "ſhall melt in their mouth;" ſc. whe the Lord ſhall take away the reproach o his people. See Iſai. li. 7, 8, liv. 4. & *alib.*

alibi, the tongue of the enemy ſhould conſume away; he ſhould no more reproach, or abuſe them.

לתח, Once, 2 K. x. 22. המלתחה *the veſtry.*

לתך, Once, Hoſ. iii. 2. ſome corn meaſure.

לתע, Which drops its ל, as לקח does; whence נתעו. Job iv. 10. "the "teeth of the young lion *are broken.*"

מלתע, Pſal. lviii. 7. מלתעות "*the great* "*teeth* of the young lions;" *the grinders*, which break and cruſh the food. מתלעות is alſo applied to the teeth, and ſuppoſed by ſome the ſame word with this. But there are different ſorts of teeth. The *grinders* are one ſort; and, by the compariſon of מתלעת to knives, Prov. xxx. 14. this ſhould mean the ſharp teeth we bite with; of which under תלע, the worm which the ſcarlet dye is made of.

מ. *Mem,*

IN numerals denotes the number 40. M. It is a ſervile, and, when radical, never dropt; as a prefix, *from, beyond*, or *more than*. It is the ſign of a noun; is both *active* and *paſſive*; denominating the inſtrument of the action, *by* which, or *on* which it is done. ם, or the final *mem*, is a pronoun, *them, their*, and a plural ſign. In numerals, it denotes the number 400.

מאד, *Strength* and *greatneſs* in degree. Exod. i. 7. "and waxed mighty במאד מאד "*very exceedingly.*" "Thou ſhalt love the "Lord thy God with all thy heart, with "all thy ſoul, and with all thy מאד *might.*" It is often uſed with עד, adverbially, *very much, altogether, intirely*. I take the root to be אד, a *cauſe* or *occaſion*, with the מ, a noun ſubſtantive, or adjective.

מאה, An hundred. מאתים two hundred. מאות or מאיות hundreds.

מאום and מאומה, *Any thing* It ſeems formed of או *or if*, and מה *what, this* or *that*, i. e. *any thing*.

מאן, To *refuſe*. It is oppoſed to בחר to chuſe.

מאס, To *abhor, ſpurn at, reject*. Lev. xxvi. 15. "if תמאסו *ye ſhall deſpiſe* "my ſtatutes." Job uſes it to the cracking and peeling off of his ſkin. Ch. vii. 5. "my ſkin רגע *is ſtarch*, and ימאס *cracks*, "*peels off.*" And this is the only place it is uſed to any thing but *averſion* in the mind. We render it, "*my ſkin is broken, and be-*"*come loathſome.*" But ברץ is not *broken*, but *ſtarch, ſtiff*; the conſequence of which is its cracking and peeling off, as not caring to adhere to the fleſh;—and this is *the averſion* it is always uſed for. Job ix. 21. "Should I ſay I was perfect, I ſhould have "no regard to my ſoul; אמאס *I ſhould caſt* "*away* my life." Job knew the frame and ſtate of man too well, to claim perfection. xlii. 6. "therefore אמאס *am I deſpicable* in "compariſon of thee; and I repent in "duſt and aſhes." Pſal. lviii. 8. ימאסו [not *let them melt like water*—water can't be ſaid to melt or liquify, when it is always a liquid, but] "*let them be abhorred*; let "them be like water that runs away." Prov. xv. 32. "He that refuſeth inſtruc-"tion, מואס *ſets at nought* his own ſoul." Lam. iii. 45. "offscouring and מאוס *re-*"*fuſe.*"

מאר. Lev. xiii. 51. "the plague is "ממארת a *fretting* leproſy." Ezek. xxviii. 24. "a *pricking* briar."

מג or מגג, To *melt* or *diſſolve*. Exod. xiii. 15. "all the inhabitants of "Canaan נמגו *melt away*;" or faint with fear. 1 Sam. xiv. 16. "the multitude נמוג "*was melting away.*" Job xxx. 22. תמגגני תשיה "*thou melteſt me to nothing.*" Pſal. xlvi. 7. "he uttered his voice, the earth "תמוג *diſſolved*;" with fear. Iſai. lxiv. 7. "*thou haſt conſumed us* by our ſins."

מגוג, The name of a people from a ſon of Japhet, Gen. x. 2. there mentioned with מדי *the Medes*—the Scythians, or northern people, whence the Turks came. "And "though the people are גוג *Gog, the top*; "yet ſhall they be מגוג *melted, conſumed* "*away.*"

" *away.*" Ezek. xxxviii. 2. " ſet thy face " againſt *Gog*, the land of *Magog.*"

מגד, Only as a noun; and a general word for what is excellent and principal in its kind. And I ſhould fetch it from הגד or נגד with a formative מ. מגדנת and מגדנות are uſed in the ſame ſenſe. Deut. xxxiii. 13. " Bleſſed be his land ממגד *for the precious* " *things* of heaven—for *the precious fruits* " brought forth by the ſun, and for *the* " *precious things* thruſt forth by the " moons." 2 Chron. xxi. 3. " great gifts " of gold and ſilver, and of מגדנות *precious* " *things.*" Cant. iv. 13. " with פרי מגדים " *pleaſant fruits.*"

מגל, ſee גל, *the ſickle.*

מגן, To *deliver to*, or *beſtow.* Gen. xiv. 20. " who מגן *hath delivered* " thine enemies into thy hand." xv. 1. אנכי מגן [the ſame as אמגן] " *I will beſtow* " *upon* thee thy reward, a very great one: " and Abraham ſaid, Lord, what wilt thou " give me?" Prov. iv. 9. " a crown of " glory תמגנך *ſhall ſhe beſtow upon thee.*" Hoſ. xi. 8. " How אמגנך *ſhall I deliver* " *thee up*, O Iſrael?" Nah. ii. 3. מגן " *the* " *ſhield* of his mighty men is red, *&c.*" which to make ſenſe of, perhaps ſhould be, " *he will give his mighty men that are in* " *red, the valiant men that are in ſcarlet,* " to the fire, *&c.*" The prophet predicts what Jehovah would ſoon do to Nineveh, when the fire ſhould conſume their ſoldiers, who were ſome in red, ſome in crimſon or purple, with their chariots, in the day הכינו *he was preparing for them*, and the fir-trees ſhall be terribly ſhaken; —groves of trees, it is likely, about the city, for ſacred uſe, as well as amuſement and ſhade; and, under that figure, all the great men of the city, as well as the ſoldiery before-mentioned. Marius de Cal. puts מגן *a ſhield* under this root; but the ſenſe directs to גן *to protect.*

מגר is uſed in Chaldee, Ezra vi. 12. but מגרתה, Pſal. lxxxix. 45. is regularly from נגר—" his throne מגרתה *thou art the* " *thrower of it down* to the ground;" as the participle is ſo often uſed for the verb. And מגורי *terrors*, Ezek. xxi. 12. is from גר. This may help to ſhew us, how the Chaldee was formed from the Hebrew, by making *ſerviles* radicals, and *radicals* ſerviles.

מד and מדד, To *meaſure.* Exod. xvi. 18. וימדו " *when they did mete* it with " an omer." 1 K. vii. 21. יתמדד " *he* " *ſtretched himſelf* upon the child." Job ימדד ערב " *when the evening is meaſured*, or " come, then am I full of toſſings till the " dawn." Iſai. xl. 12. " Who *meaſured* [and ſo ſettled the quantity of] " the waters " with the hollow of his hand?" lxv. 7. מדתי " *I will meaſure* their works ראשנה *to* " *the ſum*, or full of them, into their bo- " ſom." Hab. iii. 6. " he ſtood and *mea-* " *ſured* the earth;" *i. e.* took a ſurvey of it, as a general does of the ſcene of war, or field of battle.

מד, מדה, and ממד, A *meaſure*; and what is *fitted* and *ſuited* to the body, or any thing elſe—ſo, *garment*, and *proportion.* Exod. xxvi. 2. " one *meaſure* to all the curtains." Lev. xix. 35. במדה " in *mete-yard* [it is " *any* meaſure, *hollow* as well as *long*] in " weight, or in משורה *meaſure.*" Joſh. iii. 4. " two thouſand cubits by *meaſure.*" Num. xiii. 32. " men מדות *of meaſures*; as a *man of ſtature* means with us a *big ſtature.* So, Jer. xxii. 14. " a houſe מדות " *meaſures*," is a large houſe. 2 Sam. xxi. 20. " a man מדין [the ſame as מדים] " *meaſures*;" a tall man. 2 Chron. iii. 3. " the length by cubits, after the firſt *mea-* " *ſure*, was threeſcore cubits." The *firſt* the *ſum-total* meaſure. Job xxxviii. " Who laid ממדיה *the meaſures* thereof" Jer. xiii. 25. " thy lot, the portion of *th* " *meaſures* from me." xxxi. 39. " *the mea-* " *ſuring* line ſhall yet go forth;" in order to build. So, Ezek. xl. 3. and Zech. ii. " a *meaſuring*-rod in his hand;" to build Jeruſalem. Pſal. xxxix. 5. " *the meaſure* " my days, what it is;"—how *long* time was.

מד and מדוי [formed like ענוי] a *garment*; though it means the upper one. Jud. iii. 16. "he did gird it under מדו *his raiment*." 2 Sam. xx. 8. "Job's *garment* that he had "put on." 1 Chron. xix. 4. "and cut off "מדוּיהם *their garments* in the midſt, hard "by the buttocks." The upper garment was *toga talaris*, and extended their whole meaſure.

תמיד, *Continual, conſtantly*, ſc. the time meaſuring or running on, which is *continually*, as Job uſes the verb, above, for time going on. Exod. xxv. 30. "ſhew-"-bread before me *continually*;" day by day—it being *the daily bread* we pray for. Deut. xi. 12. "the eyes of the Lord thy "God are תמיד *always* upon it." מדה *quantitatis continuæ*. Leigh.

מה and מי ſee in חמה, how? what? who?

מהל, Once, Iſai. i. 22. "thy wine מהול "*mixt* with water."

מהר, To *haſten, be ſpeedy* and *quick*; and, ſo, is oppoſite to ſober, ſtaid, cool, deliberate counſel; *one haſty* and raſh—præceps in conciliis & actionibus. Leigh. Gen. xviii. 6. "Abraham *haſtened* "into the tent, and ſaid unto Sarah, "*haſten* [*do quickly*] three meaſures of "meal." xli. 32. "God ממהר *is haſtening* "it;" will quickly do it. Exod. xxxii. 8. "they have turned מהר *quickly* out of the "way." 1 Chron. xii. 8. "as the roes up-"on the mountains למהר *for ſpeed*." Pſal. xvi. 4. "their ſorrows ſhall be multiplied, "who אחר מהרו *are ready to turn*, or *go "back*;" *i. e.* from the true God, as מהר is often uſed. Job v. 13. "the counſel of "the froward נמהרה *is carried headlong*;" hurried, or precipitated. Iſai. xxxii. 4. "the heart alſo נמהרים *of the raſh*, marg. *haſty*, ſhall underſtand knowledge."

מהר, A *dowry*, which the huſband gave for the wife; q. d. *the expedition-money*. Gen. xxxiv. 12. "Aſk me never ſo much "*dowry* and gift." It is diſtinguiſhed from *gift*, and might be given with *alacrity*; but it certainly was the *expedition-money*.

מום, Only as a noun, a *blemiſh* or *imperfection*; ſomething diſapproved, perhaps from the ſound, *mum*, an interjection of diſlike. Lev. xxi. 7. "whoſoever hath a "*blemiſh*, let him not approach to offer the bread of his God;" ſpoke of bodily blemiſhes, and concludes, *à fortiori*, that God will not accept him who hath the more hateful blemiſhes of the mind.

מוג, Cant. vii. 2. *liquor*. Qu. from זג.

מוי, Deut. xxxii. 24. *burnt* with hunger."

מוח. See זח.

מזר, Rendered *baſtard*, Deut. xxiii. 2. and Zech. ix. 6. Some conſtrue it a *ſtranger*; others make it a *country name*. See זר.

מחא. Pſal. xcviii. 8. "let the "floods ימחאו *clap* their hands." Ezek xxv. 6. "becauſe *thou haſt clapped* thine "hands." Iſai. lv. 12. "all the trees of the "field ימחאו כף *ſhall clap* their hands." It is ſpoke of men, the trees, and the floods.

מחה, With a mutable ה, to *wipe over, blot out*. Gen. vi. 7. אמחה "*I will "blot*, or *wipe* man מעל *from off* the face of "the earth." Num. v. 23. "Write theſe "curſes in a book, and מחה *blot them out* "with the bitter water." xxxiv. 11. "the "border ſhall deſcend, and מחה *bruſh* "*againſt*, or *wipe againſt*, the ſide of the "ſea of Chinnereth eaſtward." 2 K. xxi. 13. "*I will wipe* Jeruſalem, as a man *wi-*"*peth* a diſh, *wiping* and turning it up-"ſide down." This gives the idea very clearly—to *bruſh off*, and ſo blot out. Pſal. cix. 13. "in another generation, their "name ימח *ſhall be blotted out*." So a cloud is *bruſhed off*, or cleared away, from the face of the ſky. Iſai. xliv. 22. "*I will blot* "*out* as a cloud [ſc. is] thy tranſgreſſions."

מח, מחח, and מיח, *Marrow, fat*, q. d. *ſmeary*, greaſy matter, which readily rubs over any thing. Job xxi. 24. "and מח "*marrow ſhall moiſten* his bones." Iſai. xxv. 6. "a feaſt of fat things; a feaſt of "wines on the lees; of fat things ממחים

" *full of marrow*; of wine on the lees " well refined;" *viz.* what the wine and חלב *fat* repreſented. Ezek. xxvi. 9. " he " ſhall ſet מחי קבלו *engines of war* againſt " thy walls;" ſuch engines as with hooks " pulled the walls down by *laying hold*, as קבל ſignifies; and *wiped away* the ſtones, or *pulled* them off; as מחה, whence the plural word מחי, implies. We uſe *bruſh* in the ſenſe of *impetus*, an aſſault;—*his engines to aſſault and take hold.*

מחץ, To *ſubdue, beat down, bring under ſubjection*, by wounds or blows. Num. xxiv. 8. " and *beat them down* with " his arrows." Jud. v. 26. מחצה " *ſhe beat* " *down*, and ſtruck through his temples." Job xxvi. 12. " and by his underſtanding " he *depreſſed*, brought down, the deep." Pſal. xviii. 39. " *I beat them down*, that " they were not able to riſe." lxviii. 22. " God ימחץ *will beat down* the head of his " enemies." Ver. 24. " that *thou mayeſt* " *preſs down* thy foot into the blood, *i. e.* tread on the blood of the enemy." cx. 5. " *ſhall beat down* kings—ſhall beat down " the heads over the grand world;" or great ones of the earth. Iſai. xxx. 26. מחץ " *the ſtroke* of their wound."

מחק, *Indenting, making a hole*, Jud. v. 26. See in חק.

מחר, *To-morrow, hereafter*; but it is not limited to a day, by any means. Gen. xxx. 33. " So ſhall my righteouſneſs an- " ſwer for me ביום מחר *in time to come*;" hereafter. Exod. viii. 10. " and he ſaid, " למחר *to-morrow*;" the next day. Lev. xxiii. 11. ממחרת " *on the morrow after* the " Sabbath."

מחיר, The *price* or value of a thing. Deut. xxiii. 18. " *the price* of a dog." 2 Sam. xxiv. 24. " I will buy it of thee במחיר " *for a price*;" its value. So one day is to another an equivalent, whatever the word preciſely ſignifies.

מט and ממט, To *ſlide, ſlip aſide*, or *aſunder*. Deut. xxxii. 5. " at the time their " foot תמוט *ſhall ſlide*;" ſlip, or turn aſide. Job xli. 14. " the flakes of his fleſh ſtick " ſo cloſe together, בל מוט *they cannot be* " *moved*;" cannot *ſtart*, as we ſay of the planks of a ſhip. Pſal. x. 6. בל אמוט " I " *ſhall not be moved*;" or ſhaken; ſo as not to ſtand upright. It is not ſpoke of a progreſſive, but a tottering motion;" a ſlipping or ſliding. lv. 4. ימיטו " *they ſlide* miſchief " upon me." lxxxii. 5. " the foundations " of the earth ימוטו *are out of courſe*;" ſhake and totter—or elſe, *have ſlipped*. xciii. 1. " the world is eſtabliſhed, בל תמוט " *it cannot totter*;" a motion oppoſite to the *firmneſs* and ſtrength God hath eſtabliſhed it with. cxxv. 1. " as mount Sion, " which cannot *be moved*;" from its foundations, or ſtability. Prov. xxv. 26. " the " righteous מט *falling* before the wicked." Iſai. xxiv. 19. " the earth מוט התמוטטה *is* " *moved exceedingly*;" ſhakes and totters. xli. 7. " he ſtrengthened it with nails, that " it ſhould not ימט *be moved*;" ſlip, or fall to pieces. A man walks ſteadily and firmly; a child, or weak perſon, totters and ſlides about. The ſtability of the earth in its motion and frame, is expreſſed by ſaying *it cannot totter*, nor fall to pieces.

מוטה, The croſs-poles of a yoke, bar, *ſlider*, or lever, carried between two. Lev. xxvi. 13. " I broke מטת *the bands*, or *bars* " of the yoke." Num. xiii. 24. " they bare " it between two upon מוט *a ſtaff*, or " pole." Iſai. lviii. 6. " to looſe the knots " מוטה *of the yoke*."

מטיל, A *bar*, or *caſt* of iron. See in יצק to *caſt*, Job xl. 13.

מטר, A *ſhower*, or fall of rain, hail, or any thing elſe, from heaven. Gen. ii. 5. " God had not המטיר *cauſed it* " *rain*." xix. 24. " the Lord *rained* upon " Sodom and Gomorrah brimſtone and " fire." Exod. ix. 23. " the Lord ויתן " *rained* hail." xvi. 4. " *I will rain* bread " from heaven." Job xx. 23. and ימטר " *ſhall rain* it upon him;" in *Kal*, as it is above, and in the Pſalms.

מי and מים I refer to המה.

מך, To *decay, be reduced, brought* *low*. Lev. xxv. 25. " if thy brother מך " *was*

"*waxen poor.*" xxvii. 8. "if he מך *be* "*poorer* than thy eſtimation." Pſal. cvi. 43. "*they were brought low.*" Prov. xx. 30. "and with מכות *laxatives* or purga- "tives, the inner parts of the belly." Eccleſ. x. 18. "by much ſlothfulneſs the "building ימך *decayeth.*"

מכר, To *ſell*. Gen. xxv. 31. "*Sell* "me now thy birthright—and *he ſold it.*" Lev. xxv. 14. "if תמכרו ממכר *ye ſell ought* "unto thy neighbour." Num. xx. 19. "if "I and my cattle drink of thy water, then "I will give מכרם *the ſale of it*;" or what it can be ſold for. Deut. xxxii. 30. "except their rock *had ſold* them;" which was giving up his claim to, and concern for them, which *ſelling* implies. 1 K. xx. 21. "becauſe התמכרך *thou haſt ſold thyſelf* [as men did themſelves for ſervants] "to work "evil."

מכות, Ezek. xvi. 5. *wanderings*, as of the patriarchs in Canaan. See in כר.

מכרתיהם, *Knives* or ſwords, Gen. xlix. 5. ſee in ברת. Under the pretence of cutting the foreſkin of the Shechemites, Simeon and Levi cut their throats.

מל, To *cut*, *chop*, or *chop off*. Job xiv. 2. "he cometh forth like a flower, "and ימל *is cut down.*" xviii. 16. "above "ſhall his branch be *cut off*;" or chopt off. xxiv. 24. "as the tops of the ears of "corn, ימלו *are they cut off.*" Pſal. xxxvii. 2. "they ſhall ſoon *be cut down* as the graſs." This gives the idea of the word plain enough. lviii. 8. "ſo יתמללו "*let them be cut off.*" xc. 6. "in the evening ימולל *it is cut down.*"

מל we render to *circumciſe*; but there is no *circum* in the *Hebrew*. It is to cut off the top or protuberance; for ſo ערל, which was cut off, ſignifies. Gen. xvii. 10, 17. every man-child among you ſhall be המול *circumciſed*; and נמלתם *ye ſhall circumciſe* the fleſh of their foreſkin." ver. 23. "and ימל *he cut off* the fleſh of their foreſkin. This is the firſt time *circumciſion* is expreſsly mentioned; but that is no proof it was not an original rite. If the covenant of God was with Adam, this ſeal of the covenant, one would think, muſt too. Adam had the law, and therefore this ſeal of the righteouſneſs which is by the law. And if Abraham had neglected it in his wanderings, ſo had the children of Iſrael in their wandering in the wilderneſs. And when the covenant was ſolemnly renewed, this ſeal was as ſolemnly ſet to it again. Deut. x. 16. "*circumciſe* "therefore the foreſkin of your heart;" which ſhews the meaning of the whole law. This act being the ſum of the law, the law in its ſum *ſcrutiniſed the heart.*

מל and מלל, To *ſpeak* or *talk*; though oftenеſt with a double ל, *talking* being a repeated act. Gen. xxi. 7. "Who מלל "*would have ſaid* to Abraham, that Sarah "ſhould have given ſuck." Job viii. 2. "How long תמלל *wilt thou talk thus?*" Ver. 22. "thy mouth ſhall yet ימלה *ſpeak* "mirth, or in mirth; and thy lips with re- "joicing." We render it, *he fill* ימלא, after LXX; without any neceſſity, or authority. And ה in ימלה is feminine, and מל the root. xxxii. 18. פי מלתי מלים "that *I* "*may ſpeak words.*" Ezek. xxviii. 16. "with the multitude of thy merchandize "מלו *they have talked* of [contrived] vio- "lence in the midſt of thee, and thou haſt "ſinned." As the knife *chops* or *cuts down*, ſo the chops, or lips and teeth, *cut* in talking. The manner of the action is the ſame in both caſes. And מלל is uſed to *cutting*, as well as *talking*; though not to that ſpecies of *cutting* we render *circumciſion*—which being become a technical term, it is not worth while to change it.

מול, Pl. מלים, *circumciſed*; מולת *circumciſion*, Exod. iv. 26. by which God became related by blood to the church. See חתן.

מלה, Pl. in ים and ין. 2 Sam. xxiii. 2. מלתו "*his word* is on my tongue." Job iv. 2. "Who can reſtrain מלין words?" viii. 10. מלים *words*" Pſal. xix. 5. מלידם "*their words.*" Ezek. i. 24. "the voice "המלה [with an emphatical ה] *of the*

"*ſound*, as the noiſe of an hoſt." The wings, in cutting the air, made a noiſe as loud as that of an army in talking. And the word is as proper for one noiſe, as the other.

מולה, The *ſnapping* or cracking of fire. Jer. xi. 16. "with the noiſe of a great "המולה [with an emphatical ה] *ſnapping* he "hath kindled fire upon it." It is as proper here, as in any other of its applications.

מלילת, Corn *fit to cut*. Deut. xxiii. 25. "thou mayſt pluck מלילת *the ears* with "thine hand;" but not uſe a ſickle.

מל and מול, *Oppoſite to, near to, over-againſt*. Exod. xviii. 19. "Be thou for the "people מול *before* God;" ſtanding like two perſons *oppoſite to* each other, or *againſt* one another. xxvi. 9. "thou ſhalt "double the ſixth curtain אל מול *in* the "fore front of the tabernacle;" or *upon* or *againſt* the fore front of it. xxviii. 25. "upon the ſhoulders of the ephod אל מול "פניו *before it*;" on the flat of its face. Lev. v. 8. "ſhall wring off his head ממול "*from* his neck;" *againſt* or *at* its neck. viii. 9. "he put the mitre upon his head; "and upon the mitre, אלמול *upon* the fore "front of it, he put the golden plate." Joſh. viii. 33. "half of them אל מול *over-*"*againſt*, or rather *againſt*, *at*, or *cloſe to*, "mount Gerizim." 1 Sam. xvii. 30. "he "turned from him אל מול *towards* ano-"ther." Ezek. xli. 8. "the foundations of "the ſide-chambers מלו *againſt it* were "ſix cubits." Mich. ii. 8. "ye pluck "ממול *off* the robe from them that paſs by "ſecurely." *From on* is *off*; and מול is the *ſurface* or *flat*, which cutting off a piece makes; and, as a particle, it is *on*, *upon*, *cloſe againſt*, that ſurface.

נמלה, The *ant*. It bites off the ends of the grains of corn it lays up for winter, ſo as to prevent its ſpearing; which I have had the curioſity to examine, and convince myſelf of; but apprehend ſtill, it is from its being itſelf almoſt cut aſunder in the midſt, it took its name. The name is very proper to a creature of its ſhape, being ſo remarkably ſlender in its waiſt. Prov. vi. 6. and xxx. 25. only.

אתמול, תמול, and תמל, The time not long paſt; *lately*, *yeſterday*; *juſt now*, as it were. Its derivation from מל is as plain, as that of מול *upon* you, or *againſt* you, with a formative ת or את *the time*; ſo *upon the* preſent, or *next to it*.

מלא, To *fill*, *fill up*, *fulfil*, *complete*. Gen. i. 22. "multiply, and *fill* the "waters in the ſeas." xxi. 19. "*ſhe filled* "the bottle with water." xxix. 21. "my "days מלאו *are fulfilled*." Exod. xv. 9. "my ſoul תמלאמו *ſhall have its fill of* "*them*." xxviii. 41. "thou ſhalt *fill* their "hand;" which we render *conſecrate*—a good comment, and put the tranſlation in the margin. Num. xiv. 24. מלא "*he hath* "*been fully* after me." We uſe *fully* for *wholly*, *intirely*. 2 Sam. xxiii. 7. "the man "that would touch them, מלא *muſt fill* it, "ſc. his hand, with iron;" muſt take an iron prong into his hand; which is filling the hand with it. Job xvi. 10. "they gape "upon me with their mouth—ומלאו "*they have ſet themſelves fully* together "againſt me;" exert themſelves together wholly againſt me, with their full power. xv. 32. בלא יומו תמלא "before his day be "come;" unſeaſonably, before his time:—ſpeaking of an immature death. Pſal. lxxiii. 10. "the waters, ſc. the dregs, מלא ימצו "*ſhall be fully ſqueezed out* to them;" they ſhall be made to drink them all intirely lxxv. 9. "*fully*, or well mixed. Jer. iv. 5. "cry, מלאו *do all ye can*, and ſay." xxiii. 24. "Did not I מלא *fill* heaven and earth?" If God created heaven and earth, and their *fullneſs*, an expreſſion often uſed, then God filled them by *creation*, and not with his own divine eſſence; as ſome ſtrangely apply this to God, being misled by the deſcription of Jupiter, *cujus omnia plena*. This is confounding Jehovah with his creature, the heavens; as the Heathens did; and as it leads them to an imaginary infinite extenſion, and to renounce a Trinity

it leaves them as much *without God* as they were. Jer. li. 11. "*fill* the ſhields;" *i. e.* put them on, as filling the hand, above. Zech. ix. 13. "for דרכתי לי "*I have bent* "*me*, O Judah, the bow: I *have filled* it, "O Ephraim, and raiſed up thy ſons, O "Sion, againſt thy ſons, O Greece." So Jehu is ſaid, 2 K. ix. 24. to *fill* his hand with the bow. The context, with a literal tranſlation, makes ſenſe of this obſcurely-tranſlated paſſage.

מלא, מלאה, and מלוא, *Nouns*, a filling, fullneſs, *the full*. Exod. ix. 8. "Take un- "to you hands-*full* of aſhes." xxii. 29. "thou ſhalt not delay to offer מלאתך *thy* "*fullneſs*;" of the corn. xxv. 7. "ſtones "מלאים [*to be ſet*;"] for *fillers*. xxviii. 20. "they ſhall be ſet [worked round with gold] במלואתם *in their incloſings*;" literally, *ſockets filled*—which ſockets were eyelet-work of gold. xxix. 22. "a ram "מלאים *of conſecration*;" to *fill* the hands of the prieſt with. Num. xviii. 27. "as "*the fullneſs* of the wine-preſs." The *fullneſs* of the corn, or firſt fruits, is mentioned before, and means, I ſuppoſe, the beſt in its kind; *the moſt complete*. Job xx. 22. "*to the fullneſs* of his ſufficiency ſhall he "be in ſtraits." Pſal. xxiv. 1. "the earth "is the Lord's, and מלואה *the fullneſs* of "it; all it is full with. Cant. v. 12. "eyes "—עלמלאת *fitly ſet*;" comparing their filling the ſockets, and ſparkling, to precious ſtones in their ſockets. Iſai. xxxi. 4. "when מלא *the full ſtrength*, or poſſe, of "ſhepherds, ſhall be called out againſt "him."

מלח, *Salt*; to ſeaſon with ſalt; and alſo, to do as all ſalts do, *eaſily diſſolve*, and go off in fume and vapour. There are many ſorts of ſalts, and ſome are more volatile than others; but this belongs to all, to have a volatile ſpirit in them. Lev. ii. 13. "every oblation of thy meat-offering "תמלח במלח *ſhalt thou ſeaſon with ſalt*." The nature of ſalt, and, conſequently, the idea of מלח is given, Iſai. li. 6. "the hea- "vens נמלחו *ſhall vaniſh*, or be diſſolved, as "ſmoke;" which ſeparates and diſperſes, and ſo vaniſhes. And this is the nature of all ſalts, whether fixed or fluid.

מלח, *Salt*. Gen. xiv. 3. "the vale of "Siddim, which is the *ſalt* ſea." What ſalt it was, we read ch. xix. 26. where Lot's wife, being caught in the ſhower of brimſtone from heaven, became a pillar or heap of this volatile combuſtible *ſalt*. The holy perfume, which none was to imitate on the pain of death, Exod. xxx. 35. is ſaid to be ממלח rendered, *tempered together*; marg. *ſalted*. There was no ſalt, as a ſeparate article, mentioned in it. And ſo ממלח is not *ſalted*, nor is it *tempered together*; but rather relates to the free and volatile nature of this ſacred mixture, ſending forth its ſweet and grateful odour, without the help of fire, or any other force, voluntarily and of its own accord; the meaning of which beſpeaks itſelf. Ver. 35. "thou "ſhalt make it a perfume—ממלח *free*, "pure, holy." Lev. ii. 13. "neither ſhalt "thou ſuffer *the ſalt* of the covenant of thy "God to be lacking from thy meat- "offering: with all thine offerings thou "ſhalt offer *ſalt*." Salt is what fire operates by, in the purification of metals. Every metal requires each its different ſalt. Mark ix. 4. "every one ſhall be *ſalted* "with fire;" purified, as metals are, by fire and ſalt; by trials, and purity, or integrity, which is ſupported by faith and hope. The Chriſtian is made perfect by ſufferings; ſelf-denials; taking up the croſs; cutting off an hand or foot, and plucking out the eye, when they offend; as in the preceding verſes. *The ſon muſt learn obedience by the things that he ſuffers*; and have *ſalt*, that which purges out the corruption of nature, the love of this world in himſelf; and then he is an offering acceptable to God.

ברית מלח, Num. xviii. 19. and 2 Chron. xiii. 5. hath been conſtrued *a covenant of perpetuity*, becauſe ſalt cures and preſerves meat. It makes it keep longer indeed, and gives a reliſh to freſh meat; but an emblem

blem of perpetuity, which it is in itſelf the very reverſe of, it could hardly be. Of purity it might; and ſo of that hope which purifies. And it ſhould be rendered, as Mr. Hutchinſon ſays, vol. N. *covenant* [ſc. ſacrifice] *with ſalt*. 2 Chron. xiii. 5. "The "Lord gave the kingdom over Iſrael to "David for ever; to him and to his ſons "ברית מלח *by a covenant with ſalt*;" *i. e.* confirmed by ſacrifice, in which ſalt, purity, or the means of purity, was uſed. "Salt was formerly an emblem of friend-"ſhip and covenants." Merc. in Leigh. And it is evident, that ברית is the ſacrifice; becauſe that was what the ſalt was uſed to. See Parkhurſt.

Jud. ix. 45. & *alibi*. "he beat down the "city, and ſowed it with *ſalt*. Why? as a token it ſhould never be built again;—*that it ſhould be unfruitful*." Sowing ground with ſalt inriches it, and makes it fruitful, though great quantities burn. But, doubtleſs, the figure was in the nature of ſalt, which corrupts or melts preſently in the open air. So they entailed corruptibility or deſtruction upon it, by ſowing it with what is ſo ſubject to diſſolution; tho', by that quality, it is enabled to purify. 2 K. ii. 21. "Elijah caſt *ſalt* into the ſpring of waters at Jericho, and healed them; the ſalt being of no other uſe there, than as an outward ſign of purification, which God ſupernaturally applied. Ezek. xlvii. 11. "the miry places, and the marſhes there-"of, ſhall not be healed; they ſhall be "given to *ſalt*;" as the ground of the city was given to ſalt. Zeph. ii. 9. "Moab "ſhall be as Sodom—מכרה מלח *ſold to*, or given up to, *ſalt*."

מלחה, Corrupted and deſtroyed, as ſalt, or by ſalt. Job xxxix. 6. "the wilderneſs, "and מלחה *the barren* land, his dwellings." Jer. xvii. 6. "the parched places in the "wilderneſs, מלחה a *ſalt* land, and not "inhabited." Pſal. cvii. 34. "a fruitful "land into *barrenneſs*, marg. *ſaltneſs*." Deut. xxix. 23. "the whole land is brim-"ſtone, and combuſtible ſalt; it is not "ſown, nor beareth." "*Nitre* is a ſalt "impregnated with abundance of ſpirits "out of the air, which do render it vola-"tile. It is taken from among the ſtones "and earths of old ruined buildings." *Lemery*. This, or ſome ſuch inflammable ſalt, is what is ſpoke of above, as the conſequence of the deſolation of the ſeveral countries; it ſtagnating in ſuch deſolate buildings and places, where there is no free intercourſe of air.

מלחים, Salt ſea-men, Ezek. xxvii. 9. Jonah i. 5. Jer. xxxviii. 11, 12. See in בלה.

מלט, To *eſcape*, *get off*, *free*, or *deliver*. Gen. xix. 17. "*eſcape* for thy life." 2 K. xxiii. 18. "and ימלטו *they ſaved*, or "let alone, his bones." Job xix. 20. "and "אתמלטה *am got off*, or *out*, in my ſkin, a "ſecond time;" as, when born, he had nothing to call his own, but his ſkin. xli. 10. "ſparks of fire יתמטלו *leap out*." Iſai. xxxiv. 15. "and תמלט *lay*;" eggs. lxvi. 7. המליטה "*ſhe brought forth* a male child." It differs from פלט, as Amos ix. 1. אין ימלט להם פליט "*and he ſhall not eſcape of* "*them that run away*." A perſon may run away in battle, and yet not eſcape.

מלט, Jer. xliii. 9. ſee in לט; an altar for gums to burn on; though Qu. whether the place where the fire of מלבן *came out at*. But it is not likely, there ſhould be a brick-kiln before a king's palace.

מלך, To *reign*, *govern*, have the ſupreme power;—in the different parts of ſpeech, any thing that relates to royalty.

מלך, *King*, Pl. ים and ין. Gen. xlix. 20. "he ſhall yield מעדני מלך *the dainties*, or "delicacies, of *a king*;" ſuch as kings have. Job xli. 25. "*king* over all the ſons "of the deep;" excelling them all in ſize and ſtrength.

מלך, *Molech*, *king*, is frequently ſpoke of, as an object of worſhip, and in more places than Mar. de Cal. ſets down. What the form of the image was, doth not directly appear; but, likely, a lion and a man in a royal dreſs. And the image, no doubt,

doubt, varied in different places, the emblems being differently compounded; of which ſee numberleſs inſtances in *Montfaucon*. They burnt their children to this falſe god, and that in his braſen image. Lev. xviii. 21. and xx. 2. "he that giveth "of his ſeed to *Molech*, ſhall ſurely be put "to death." And, by the prohibitions againſt luſt natural and unnatural, interminixed with the prohibitions againſt this worſhip, it is eaſy to ſee what *ſervices* were done him; at leaſt, what was the bait, as being made lawful by it, if not holy. It being death, by the law of Moſes, to worſhip him, *Naboth* is put to death by falſe witneſs, for having bleſt *the gods and Molech*. 1 K. xxi. 19. and ch. xi. 5. he is called מלכם, though the ſame object; for, ver. 7. it is called again מלך *Molech*, the abomination of the children of Ammon, as *Milchom* alſo is. Iſai. xxx. 33. "Tophet is "ordained of old; yea, for מלך *Molech* it "is prepared." Jer. vii. 31. "they built "the high places of Tophet, which is in "the valley of the ſon of Hinnom, *to burn* "their ſons and their daughters in the "fire." xxxii. 35. "in the valley of the "ſon of Hinnom, to cauſe their ſons and "their daughters to paſs through the fire "to *Molech*." And it is the ſame *king* in theſe places; as alſo Iſai. lvii. 9. "thou "wenteſt to *Molech* in *ointment*." Ezek. xxiii. 7. "nor with the carcaſes מלכיהם *of "their Molechs* in their high places." And, ver. 9. "let them put away their whoredom, and the carcaſes of *their Molechs* "far from me; and I will dwell in the "midſt of them for ever." This, as tranſlated, would have ſuited the regicides in 1648. Amos v. 26. "ye bore the tabernacle of your Molech." Zeph. i. 5. "that "ſwear by the Lord, and that ſwear by "מלכם *Milchom*." This was a plural image; as indeed all their principal images in their tabernacles were. מלכם I take to be plural, and the ſame as מלכים; but qu. and ſee Parkhurſt. However, it is the ſame idol; and, 2 Sam. xii. 30. he had a crown on his head, which David took off, and put on his own head.

אדרמלך, and ענמלך, Denominated from ſome *inſigne*, or celebrated particular in the make or furniture of the image, as many other images were: the firſt from his *robe*; the latter from a *cloud* over him, or in which he was, or ſome-how attending him;—of which ſee inſtances in *Montfaucon*.

מלכן, A braſen image of *Molech* they burnt their children in, and which David burnt ſome of the Ammonites in. No doubt, they were the wicked agents in the human ſacrifices here, to retaliate and puniſh ſuch a curſed infernal cruelty. 2 Sam. xii, 31. "and made ſome of them paſs "through מלכן *their Molech*; or elſe *Mil*"*chen*, as the name of their ſimple image. We render it *brick-kiln*, upon the authority of the marginal correction, and מלכן miſunderſtood.

מלכה, The Queen of Heaven, Jer. xliv. 17. *& ſeq.* the moon was given to rule by night, and the ſun by day. And, as both were objects of worſhip to the apoſtate Jews, one might conclude, that the ſun was the *King*, and the moon the *Queen*;—to burn incenſe למלכת *to the Queen* of Heaven;" unleſs we are to render it *the dominion*, or *ruling* power of heaven.

מלוכה and ממלכה, Plur. ות and יות *kingdom, reign*. מלכות the ſame. Exod. xix. 6. "*a kingdom* of prieſts;" who ſhould reign with Chriſt, and have acceſs to God at all times, and ſo be prieſts that reigned; which relates to the inheritance in the kingdom of heaven.

מלץ, Whence נמלצו, once uſed, Pſal. cxix. 103. "How much *ſweeter are* "thy words to my palate, than honey to "my mouth?" whether מליץ *a mediator* be from this root. Qu. Parkhurſt.

מלק, Only Lev. i. 15. and v. 8. *wring off*.

מנה, With a mutable ה, to *ſort, diſtribute* into *claſſes, number, rank*, and proper *place*. Gen. xiii. 16. "if a man can

"*number*

" *number* the duſt of the earth." 1 K. xx. 25. תמנה " *number* thee an army, like the " army thou haſt loſt." Job vii. 3. " wea- " riſome nights מנו *are allotted* to me." Pſal. lxi. 8. מן " *prepare*, appoint, mercy " and truth, which may preſerve him." cxlvii. 4. מונה מספר " Who *appointed* the " number of the ſtars?" Iſai. liii. 12. נמנה " *he was numbered*, ſorted, or claſſed, " with the tranſgreſſors." Jer. xxxiii. 13. " flocks under the hand מונה *of him that* " *telleth*, or ordereth them."

מן, מנה, מין, and מינה, A *ſpecies* or *kind*; and תמנה or תמונה, a *ſpecies*, *likeneſs*, or *appearance*, which is the ſame. Gen. xxxi. 7. " hath changed my wages ten מנים " *times*." Exod. xvi. 5. " a ſmall round " thing; ſmall as hoar-froſt on the ground. " And when the children of Iſrael ſaw it, " they ſaid one to another, מן הוא " *it is a* " *ſpecies itſelf* [or *of itſelf*, a peculiar thing] " for they wiſt not what it was." It was no kind of thing they had hitherto known; but a peculiar thing, as the word implies. Ver. 31. " and the houſe of Iſrael called its " name מן *the peculiar thing*;" or peculiar kind of food. And ſo it was, being bread from heaven, and a figure of the real bread from heaven, which hath not its like on earth. Deut. viii. 3. " who fed thee with " המן *that peculiar* thing, which thou " kneweſt not, neither did thy fathers " know; that he might make thee know, " that man *ſhall* not live upon bread only, " but upon any thing that proceedeth out " of the mouth of the Lord;" *i. e.* which the Lord ſhall appoint, ſhall be food to him. He had promiſed them life eternal. This was to prove there was bread in heaven that man could live upon. And Moſes here draws out the inference to them. 1 Sam. i. 4. " to all his ſons and daughters *portions*." ix. 23. " bring מנה *the por-* " *tion*, the piece of meat, which I gave " thee." 1 K. xviii. 5. ולא נכרית מן הבהמה " *and we let not the ſpecies of beaſts be cut* " *off*." Pſal. xi. 6. מנת " *the portion* of " their cup." cl. 4. " praiſe him במנים " *with ſtringed inſtruments*." I ſhould render it *per partes*, as the word imports *in parts*, as anthems are ſung. There appears no authority for the other.

מנה, Pl. מנים, A *ſum* of money, what they *numbered*, or *counted* by. We reckon by *pounds*, not *guineas*, or any coin. 1 K. x. 17. " three מנים *pound* of gold went to " one ſhield;" equal, by 2 Chron. ix. 16. to as many hundred ſhekels of gold. Ezek. lv. 12. " the ſhekel ſhall be twenty " gerahs; twenty ſhekels, five and twenty " ſhekels, fifteen ſhekels, ſhall be your " *maneh*;"—a form of expreſſion I do not underſtand. And if we are authorized to put the three numbers together, which make ſixty, is it the ſilver or gold *maneh* that is ſpoke of here?

מין and מינה, Gen. i. 11. " למינו *after his* " *kind*." Ver. 12. למינהו the ſame;" con- " ditio qua res ab aliis generibus diſtin- " guitur." Leigh.

תמנה and תמונה, *Likeneſs* or *appearance*, which diſtingniſhes one thing or perſon from another. Exod. xx. 4. " thou ſhalt " not make to *thyſelf* any graven image, or " any תמונה *likeneſs* of what is in heaven " above, or which is in the earth beneath." They were not to make *to themſelves*, or on their own authority, any ſpecies, form, or likeneſs, of any creature. It does not ſay, of the Creator. The braſen ſerpent, made by God's own order, was a *figure*; and ſo were the Cherubs on the ark, and the ſides, doors, veils, and veſſels, of the temple. And, conſequently, the making of images was not forbidden in itſelf, or unlawful; but is commanded over and over again. Num. xii. 8. תמנת " *the ſimilitude* " of Jehovah ſhall he behold." Deut. iv. 12. " Jehovah ſpake unto you out of the " midſt of the fire: ye heard the voice of " the words; and *the ſimilitude* ye ſaw " not; but Moſes and the elders did. Ver. 15. " ye ſaw no manner of *ſimilitude* in the " day the Lord ſpake unto you in Horeb." No ſimilitude of what? It does not ſay, nor mean of God; but no ſimilitude that

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ould lead them to think there was any in-
elligence in the air, by which they ſhould
e induced to worſhip it, as ver. 19. But a
imilitude of God was ſeen by Moſes and
he ſeventy elders; and a ſimilitude of God
ur Saviour was lifted up on a pole by di-
ine order.

מני, An object of worſhip. Iſai. lxv. 11.
" that furniſh a drink-offering to מני *that*
" *number*. Therefore מניתי will *I number* you
" to the ſword." *Mani* or *Meni* is the god or
he idol, and named, I ſhould think, like
he reſt, from ſome particular remarkable
mbol, a *buſhel* upon his head; ſomething
r other in his hand, or in his dreſs, that
ight denote him the *orderer*, *diſtributor*,
iver, and preſerver, of the various *kinds* of
hings nature abounds with. See Mr. Hut-
hinſon and Mr. Parkhurſt on this word.
nd hence *manes* dii *ſuperi* atque *inferi*;
nd *cerus manus* in Saliari Carm. *i. e. cre-
tor bonus*. Littl. Dict. And hence μην and
oon, from her ſhare in *thruſting out the
recious things* of the earth. And hence
unis and *munia*. See others in Mr. Park-
urſt. The beauty and benefit of that great
ariety of things, and in their times and
aſons, and the preſervation of it, is an in-
hauſtible field of wonder and amaze-
ent. See ſome inſtances in Mr. Hut-
hinſon's *ſtate of nature*. The air really
ntinues this variety *miniſterially* under
od; but unbelievers ſaid, *without* God.

מני, *Rule*, *order*. Job xxi. 16. " the
counſel of the wicked רחקה מני *caſts off*,
puts far away, *rule* or order;" keeps no
eaſure. xxii. 18. " he filleth their houſes
with good things; but the counſel of
the wicked רחקה מני *hath no regard to
what is right and juſt*;" rejects what is
gular.

ימין, The *right hand*, which is the active
nd, which *orders*, *diſtributes*, *places*, or
nages. This ſeems to belong to מנה, as
root.

מן and מני, Particles, *from*, implying a
rtition or *diviſion*, as in diſtinct ſpecies of
ngs; and ſo carries the idea of the root
in it. Gen. ii. 22. " the rib which the
" Lord God had taken מן *from* the man.
Jud. v. 14. מני *out of* Ephraim." Iſai. xxii.
4. " Look מני *away from me*." xxx. 1. and
ver. 11. it is compounded with ל; as,
Deut. iv. 32. " Aſk of the days that are
" paſt—aſk למן *of from* the day; of the
time ſince the day—though ל is often re-
dundant, and ſeveral particles of nearly the
ſame import are frequentiy combined to-
gether. מ is but an abbreviation of מן or
מני, when affixed; as כ of כן, and ל of
לוה, and ב of בן.

מנע, To *with-hold*, *reſtrain*. Job xx. 13.
" and ימנענה *keep it ſtill* within his mouth."
xxxi. 16. " if *I have with-held*, or ſtopt,
" the deſire of the poor." Jer. ii. 25.
" *with-hold* thy foot from being unſhod;
" and thy throat from thirſt;" *i. e.* wear
not out thy ſhoes, nor weary thyſelf with
running about for help; meaning, when
Jehovah was ready at hand to help them.

מנור from נר, 1 Sam. xvii. 7. a *weaver's
beam*; from whence the thread unfolds,
and flows like a ſheet of water along.

מסה, With a mutable ה, and
ממם with a double ם, to *melt*, *diſſolve*, *looſ-
en*. Exod. xvi. 21. " when the ſun waxed
" hot, ונמס *it melted*;" *then* it *was* melted.
Deut. i. 28. Joſh. v. 1. vii. 5, & *alibi*, " the
" heart of the people ימס *melted*, and be-
" came as water;" meaning, the blood in
the heart loſt its texture, and became as
water through fear, unable to ſupport the
body with vigour. Jud. xv. 14. " his bands
" ימסו *looſed* from his hands. We uſe *melt*
only of what diſſolves into a fluid; but it
is as proper to any thing that breaks into
pieces, or diſunites. 1 Sam. xv. 9. " every
" thing that was vile, and נמס *decayed*;" or
rotten. Job vi. 14. למס " *for him* that is
" *broken down*, or *broken-hearted*." Pſal. vi. 7.
אמסה " *I flow* my bed with my tears."
Iſai. x. 18. " and ſhall be כמסוס נסס *as*
" *what is melted* and *gone*. lxiv. 1. " as fire
" inflames המסים *meltables*; ſuch things as
can be melted or diſſolved, as wax, tow,
&c.

מס, *Tax*, or *tribute*; preciſely, what is *looſened* or *detached* from the reſt, and anſwers our words *levy* and *exciſe*. Exod. i. 11. " they ſet over them שרי מסים *maſters* " *of the levies*, or tax-maſters, to afflict " them with their burthens." The quantity of work was their tax. Deut xvi. 10. מסת " *with a tribute* of a free-will offer- " ing of thine hand." What they freely gave, was as much *detached* or *looſened* from the remainder, as if taken from them by force. xx. 11. " they ſhall be למס *tribu-* " *taries* unto thee." Joſh. xvi. 10. " and " ſerved under tribute." Whether with their purſe, or perſons only, or both, may be dubious perhaps. 1 K. v. 13. " a *levy* " out of all Iſrael: the levy was thirty " thouſand men."

מסך, To *mix* or *intermingle*. Pſal. lxxv. 9. " the wine moves, and מלא מסך " *mixeth thoroughly*;" as liquor, when ripe in the caſk or bottle, does. cii. 10. מסכתי " *I have mingled* my drink with my tears." Prov. ix. 2. " Wiſdom *hath mingled* her " wine;" whether with water, as ſome ſuppoſe; or rather with aromatics, to make it more palatable, and with other mixtures, to make it cool and refreſhing. See Cant. viii. 2. Prov. xx. 3. " they that " go to ſeek ממסך *mixing* wine, or which " is briſk in the glaſs. See the next verſe. Iſai. v. 22. " Wo unto them that are " mighty to drink wine; and men of חיל ſtrength, or dexterity, למסך *to mingle* ſtrong " drink;" prepare it by mixtures, as before, for drinking—but מסך is not to drink. xix. 14. " the Lord *hath mingled* a " perverſe ſpirit in the midſt thereof; and they have cauſed Egypt to err;" made a perverſe ſpirit mingle, work, and fret, as in liquor. lxv. 11. " that prepare a table " for the *warrior*, and ממסך *mixed* or *mix-* " *ing* wine for *the orderer*."

ממסוכה, Some ſort of ſhrub that grows *intermixed*. Mic. vii. 4. " the beſt of them is as a briar: the uprighteſt is ממסוכה *a* " *bramble*." Our tranſlation, a *thorn-hedge*, which cannot be touched with the naked hand, as David ſays, 2 Sam. xxiii. 7. but are to be dealt with only with the ſword and fire.

מסר, Twice. Num. xxxi. 5. So " *there were delivered*, out of the thouſands " of Iſrael, a thouſand of a tribe." Ver. 16. " Behold, theſe cauſed the children of Iſ- " rael, through the counſel of Balaam, מסר " מעל *to commit treſpaſs* againſt the Lord."

מעד, To *totter*. 2 Sam. xxii. 37. " my ancles did not מעדו *ſlip*." lxix. 24. " make their loins to *ſhake*;" through weakneſs. Job xii. 5. " a lamp is deſpiſed, " which is ſet למועדי *for the ſtumbling* of " the feet;" *i. e.* to prevent it. Quiet and calm virtue is overlooked, though the moſt valuable in itſelf. Prov. xxv. 19. " a foot " מועדת *out of joint*;" looſe in the joint, that cannot tread firm.

מעות, *The looſe moveable* ſtones of the ſea- ſhore. See in עה.

מעט, To *leſſen*, *diminiſh*, *make little*, *a little*. Gen. xviii. 4. " a little wa- " ter." Exod. xii. 4. " if the houſe מעט " *be* too *little* for a lamb." xvi. 17. המרנה והממעיט " *ſome more*, *ſome leſs*." xxx. 15. " the rich ſhall not give more, and the " poor ſhall not ימעיט *give leſs*, than half a " ſhekel; the price of redemption being " the ſame for all, without any reſpect of " perſons, as juſtice required it. Lev. xxv. 16. " according to מעט *the fewneſs* of the " years, thou תמעיט *ſhalt diminiſh*." Pſal. cvii. 39. ימעטו " *they are miniſhed*, and " brought low." Jer. x. 24. " leſt תמעטני " *thou bring me to nothing*." xxix. 6. " that " ye may increaſe there, and not תמעטו *di-* " *miniſh*." מעט and בר are oppoſed, as ורב and כבר.

מעך, To *ſqueeze*, *preſs down*. Lev. xxii. 24. *cruſhed*. 1 Sam. xxvi. 7. " his ſpear *ſtuck* in the ground." Eze- xxiii. 3. " there their breaſts מעכו *were* " *preſt*." It occurs no where elſe.

מעל. The noun מעיל, if of the root, as it may be, is a *cloak* or *mantle*, *pal-* *lium*; from whence we derive *palliate*, which, as well as to *cloak*, is to find excuſe

for, and, by ſham pretences, juſtify what is wrong. The verb then is to *act wrong under ſuch a cloak*; to *prevaricate*;—ſo to *treſpaſs*. It is double-dealing. Such a ſin, *e. g.* the church of Rome, the Deiſts and Quakers jointly run into, whilſt they ſet up, the firſt, tradition: the other two, a light in man above the Scriptures. They have their ſeveral excuſes. But it is as daring as if a lawyer at the bar were to ſet up his own, or other people's opinion, againſt the law of the land, though infinitely beyond that in guilt and miſchief. Lev. v. 15. "if a ſoul תמעל מעל *commit a treſpaſs*;" as if a man were blindfolded with a cloak caſt about him; for מעיל is *a cloak*. Theſe ſins the Apoſtle calls αγνοημαϛα, Heb. ix. 7. "errors done out of ignorance." Leigh. The ignorance, in this caſe, is wilful in a great meaſure. The ſhifting excuſes blind the conſcience, or prejudice, intereſt, or ſome ſiniſter paſſion overſways it. This *cloaking* leads into all ſin, and deviation from the faith in principles and practice. This is the charge againſt Saul, in the affair of the Amalekites, 1 Chron. x. 13. he ſpared the beſt of the ſheep and of the oxen, which he was utterly to have deſtroyed, under the pretence of honouring God by ſacrificing them; for which he died. This is the general charge againſt the church under the law; and for which they ſuffered their ſeveral captivities, and at laſt final deſtruction. Their very idolatry was dreſt up in a very ſpecious cloak of voluntary humility; in not preſuming to approach God immediately, but returning him thanks by the hands of thoſe mighty agents they received his benefits mediately from. And the judgment of God is coming down upon this church and kingdom, for cloaking with reſpect to what is called *natural religion*, church-government, the neglect of the original Scriptures and infidelity. Compare בגד.

מעל and מעיל, A *looſe upper garment*, *mantle*, or *cloak*. Exod. xxviii. 31. Aaron's long *robe*, which was girded round the breaſt with the ephod, but hung looſe and flowing below. 1 Sam. ii. 19. Samuel's mother made him one every year; it being the ſacerdotal dreſs, as well as royal; and, 2 Sam. xiii. 18. of the virgin daughters of the King; and this robe was the כתנת פסים, which Joſeph wore while he was at home with Jacob. Job i. 20. "Job aroſe, and rent מעלו *his mantle*." ii. 12. "they rent, every man, מעלו *his* "*mantle*." xxix. 14. "my judgment was "as מעיל *a robe*, and a diadem." Iſai. lxi. 10. "he hath cloathed me with the gar-"ments of ſalvation; he hath covered me "with *the robe* of righteouſneſs;" a robe of righteouſneſs ornamented ſuitably to the character, ſtation, and circumſtance, of the perſons who wore it.

מען, *Becauſe of*; and מעון *an habitation*. ſee in ענה.

מער and מערה, A *cave*, in ער.

מץ or מצה, With a mutable ה, to *ſqueeze* or *preſs together*, and ſo *ſqueeze out*. Lev. i. 15. "the blood thereof נמצה "*ſhall be wrung out*." Jud. vi. 38. "and "ימץ *he wringed* the dew out of the "fleece." Pſal. lxxv. 9. "the dregs there-"of ſhall the wicked of the earth *wring* "out and drink." Iſai. lxvi. 11. "that ye "may ſuck, and be ſatisfied with the "breaſts of her conſolations; that תמצו *ye* "*may milk out*." Num. xi. 11. "Why "לא מצתי cannot *I extort* favour in thy "ſight, that thou ſhouldeſt lay the bur-"then of all this people on me?" 2 Sam. iii. 8. "and לא המציתך *have not cruſhed* "*thee* [or ſuffered thee to be cruſhed] un-"der the hand of David." Theſe two laſt are uſually put under מצא; and are very good ſenſe, under that conſtruction; but emphatical, both of them, as they ſtand. Moſes expoſtulates with God—"Why doſt "thou uſe me ſo ill, that I cannot *extort* "any favour from thee; but thou layeſt "the burthen of all this people upon me. "Did I beget them?" And Abner bullies his King; and tells him, that it was owing to him alone, that he was not *cruſhed* un-

der the hand of David, or ſqueezed to nothing. If a word will make ſenſe, as it ſtands, why need we alter it? That is the critic's privilege, and not the tranſlator's. מצא and מצה have no relation in ſenſe to each other.

מץ, Iſai. xvi. 4. המץ "*the ſqueezer*;" or oppreſſor. מיץ a *ſqueezing*. Prov. xxx. 33. מיץ "*the churning* of milk."

מץ and מוץ, Any light matter that is *forced out* by the flail, or threſhing inſtrument: or any light ſtuff that flys from the ſheaf, when threſhed; not *chaff* only. A mountain has no chaff in it. Job xxi. 18. "as *chaff*, that the ſtorm carries away." Pſal. i. 4. and xxxv. 5. Iſai. xvii. 13. "as "*the chaff* of the mountains." xli. 15. "thou ſhalt threſh the mountains, and beat "them ſmall, and ſhalt make the hills as "*chaff*." And they fled before the Goſpel, as duſt before the wind.

מצה, rendered *unleaven'd Bread*, Plural מצות; either from the nature of unleavened bread, *heavy* and *compreſſed*, Parkhurſt; or becauſe *flatted* and *preſt out* by the hand, being baked upon the coals—or both. The word only implies, doth not expreſs, *unfermented* or *unleavened*. Gen. xix. 3. "and did bake מצות "*unleavened bread*, and they did eat;" cakes baked upon the coals, made in haſte. Exod. xii. 39. "they baked the dough, "which they brought out of Egypt in "עגת מצות *cakes unleavened*, or flatted; for "it was not חמץ *leavened*." Lev. viii. 26. "out of the baſket המצות *of unleavened* "*bread*, that was before the Lord, he took "one חלת מצה *unleavened cake*, and a cake "of oiled bread;" a cake of the flatted bread. חלת is in reg. and מצה a noun ſubſtantive. Num. vi. 19. "one cake *of* "*the unleavened bread* out of the baſket; "and one רקיק *wafer* מצה *of the unleavened* "*bread*;" *rolled*, or flatted out with the hand, as thin cakes and *wafers* are. Deut. xvi. 3. "thou ſhalt eat no leavened bread "with it; ſeven days ſhalt thou eat מצות "*unleavened bread* therewith; even לחם "עני *the bread of affliction*." The alluſion of עני to מץ, *oppreſſion* to *ſqueezing*, ſeems to imply that the cakes were *flatted* or *ſqueezed*; and the deſign of the type, that it was the bread of life, who was oppreſſed or preſſed to death, without the leaſt riſing or murmuring; and whoſe blood was wrung out, as that of the dove in the ſacrifice. Such bread was a plain figure of whatever is oppoſite to a ſour temper.

מצין, By the context, Job v. 5. ſeems to be a noun from this root, with a formative *nun*;—"whoſe harveſt the hungry eateth "up, and אל מצנים יקחהו "*he taketh it even* "*out of the thorns* [or, *he ſhall take it in for the oppreſſors*] "and the robbers ſwal- "low up his ſubſtance."

מצא, To *find*; to *ſupply*; *meet with*; *ſucceed*; *come upon*; to *preſent*, or *be preſent*. Gen. ii. 20. "but for Adam, "there was not *found* an help meet for "him.." vi. 8. "Noah *found* grace in the "eyes of the Lord." xix. 15. "thy two "daughters הנמצאת *that are preſent*." xxxii. 19. "ſpeak unto Eſau, כמצאכם "*when ye meet him*;" or come upon him. xxxvi. 24. "who *found*, or brought, the "waters *into* the wilderneſs." Exod. xxii. 6. "if fire break out, and *find* or come "upon thorns." Lev. ix. 22. "and Aa- "ron's ſons מצאו *brought* unto him the "blood." We uſe the phraſe of *finding* a perſon in a thing, for ſupplying him with it. Num. xi. 22. "Shall the flocks and "the herds be ſlain, ומצא *to ſuffice* or ſup- "ply them?" Deut. xxxi. 17. "many "evils and troubles *ſhall befall*, or *come* "*upon* them." Joſh. xvii. 16. "the hill "לא ימצא *is not enough* for us;" will not *find* us, ſc. in proviſions and room. Zech. x. 10. "and לא ימצא *place ſhall not be found* "for them;" there ſhall not be room enough. 2 Chron. xxxvi. 8. "and הנמצא "*that which came upon him*;" or was brought upon him." Pſal. x. 15. "break "thou the arm of the wicked and evil "man; let his wickedneſs be ſearched "out

" out; בל תבצא *let it not ſucceed.*" xxxvi. 3. " that his iniquity *may find to hate;*" ſucceed in his hatred. lxxvi. 6. " none of " the men of might *have found* their " hands;"—*the hands of the men of might have not ſucceeded.* Eccleſ. vii. 29. " a man " מאלה *tractable*, or that might be ruled, " *have I found*; but a woman among all " theſe [whoſe hearts are ſnares and nets] " have I *not found*;" ſc. tractable, capable of being inſtructed. Iſai. x. 10. " as my " hand *hath found* [come upon] " the " kingdoms of idols." Ver. 14. " my " hand *hath found*, as a neſt, the riches " of the people;" come over the riches, as the hand over a neſt it takes. lvii. 10. חית ידך מצאת " *thou didſt meet with people* " *for thy purpoſe*;" literally, *didſt find creatures*, or people, *to thy hand*, that ſuited or fitted thy hand, as we ſay of what anſwers our occaſions. They ſent meſſengers far and near for combinations in policy and religion. And becauſe they met with proper perſons to ſupport them, as allies againſt this or that neighbour, they never grieved for the corruptions of religion; they are charged with ſending even to Babylon. Ezek. xxiii. 13, 14, *& alibi.*

מצד, מצדה, and מצודה, *A place to lay wait in*; *fortreſs*; the inſtrument to hunt, or take the prey with, net, or trap;—in צד.

מצח, The *eminence* of the forehead. See in צח.

מק, To *corrupt*, *rot*, and ſo waſte away. Lev. xxvi. 39. " them that are left " of you ימקו *ſhall pine away* in their ini- " quity." Pſal. xxxviii. 6. " my wounds " ſtink, and נמקו *are corrupted.*" lxxiii. 8. ימק *they are corrupted.*" Iſai. iii. 24. " in- " ſtead of בשם *aromatics*, [ſweet-ſmelling ointment] " there ſhall be מק *corruption*;" ſtinking corrupt matter. But בשם is not *ſweet ſmell*; nor מק *a ſtink*, however offenſively it may ſtink. v. 24. " their root ſhall be כמק *as rottenneſs*;" as rotten wood. xxiv. 4. " all the hoſt of heaven *ſhall be* " *diſſolved*;" as *corruption* is, notwithſtanding the incorruptibility and eternity which their worſhippers attributed to them, and which they are naturally endued with. Zech. xiv. 12. " this ſhall be " the plague wherewith the Lord will " ſmite all the people that have fought " againſt Jeruſalem; their fleſh המק *ſhall* " *conſume away*, while they ſtand upon " their feet; and their eyes תמקנה *ſhall* " *conſume away* in their holes; and their " tongue *ſhall conſume* away in their " mouth;" they ſhall pine away in anger, amazement, and envy, at the glory of the church of God, and be ſtruck dumb with fear for themſelves. See Lev. xxvi. 39. and the effects aſcribed to the paſſions on the ſenſes.

מקל, A *light ſtick* to carry in the hand, or walk with. Gen. xxx. 37. מקל " *rods* of " green poplar—מקלות *rods.*" xxxii. 10. במקלי " *with my ſtaff* I paſſed over this " Jordan." Jer. xlviii. 17. " the beautiful " *rod.*" Ezek. xxxix. 9. מקלי יד " the *hand* " *ſtaves*;" reckoned among the ſeveral ſorts of arms. Hoſ. iv. 12. " my people " aſk counſel of their ſtock; and their own " ſtaff declares unto them." The rod or ſtaff Moſes and the prophets carried in their hands, was God's; but they had forſaken God, and ſet up prophets of their own. The augurs had their ſtaff *lituus*, from קל; which is any thing *light*, or moves *lightly*.

מר and מרר, To *be bitter*, to *embitter*, or *make bitter*. Gen. xlix. 23. " the " archers ימררהו *have ſorely grieved* him [or *galled* him, perhaps as Job xvi. 13.] " and ſhot him." Exod. i. 14. ימררו " *they* " *made* their lives *bitter* with hard bond- " age." Ruth i. 13. מר לי " *it grieveth* me " much." Ver. 20. " call me מרא a ſight; " for the Almighty המר לי *has dealt bitter-* " *ly* with me;" or made great alteration and change in me, as המר ſignifies, and the conſequent diſorder of a *change* in things; as Zech. xii. 10. " and המר *be in diſorder.*" Iſai. xxii. 4. אמרר בבכי " *I will weep bit-* " *terly.*"

מר and מרה, Noun and adjective. מרר and מריר and מררת and מרורת the ſame. Gen. xxvi. 35. "they were מרת *a bit-* "*terneſs* of ſpirit to Jacob and Rebekah." xxvii. 34. "a great and *bitter* cry." Exod. xii. 8. "and with מררים *bitters* "ſhall they eat it." We ſay bitter herbs; but it might be other *bitters*. Chriſt had myrrh and vinegar given him on the croſs. xv. 23. "they could not drink "of the waters of מרה *Marah*; for they "were מרים *bitter*." Ver. 25. "the "Lord ſhewed Moſes a tree; of which "when he had caſt into the waters, the "waters were made ſweet." Bitter is oppoſed to ſweet; and this was a myſtical leſſon, as it follows, that, upon their ſteady faith, God would heal them;" water being a *multitude* of people in many places of the Bible; and that their healing ſhould come from a tree. Num. v. 17. "in caſe of jealouſy, the woman ſuſpected was to drink water, mixed with the duſt of the floor of the tabernacle, called *bitter water that cauſeth a curſe*; and, if guilty, it became a curſe to her, or *grief*; to imbitter her life. And perhaps *Maranatha*, 1 Cor. xvi. 22. may be מרן אתה, *Be thou a curſe*; for נ forms a noun. Deut. xxxii. 32. "their cluſters are מררת *bitter*;" to the ſoul. Jud. xviii. 25. "men מרי נפש *of a* "*bitter* temper;" or bitter in temper. 1 Sam. xxii. 2. "every one that was מר *bit-* "*ter* in ſoul;" under any grievance. 2 Sam. ii. 26. "it will be bitterneſs in the "end." Job iii. 5. כמרירי, and Iſai. xl. 15. כמר ſee in כמר. Job vii. 11. "I "will complain במר *in the bitterneſs* of "my ſoul." xx. 14. מרורת "*it is the gall* "of aſps within him." The gall of the viper is a ſtrong ſudorific. What effect the gall of any other ſpecies of ſerpents may have, inwardly taken, I know not; but all bitters are nauſeous to the palate. And the meaning, that though *wickedneſs be ſweet in the mouth*, it ſhall be *gall* in the heart, is plain. And the gall of aſps may be uſed in the metaphor only, as it is ſtronger than the gall of other creatures. xvii. 2. "Doth not mine eye continue in [or endure] המרותם *their provocation?*" or confuſion and diſorder they make; from המר. Jer. xvi. 13. "he poureth out my מרת "*gall* upon the ground." Lam. ii. 11. כבדי "*my liver* is poured upon the earth." xx. 25. "the glittering ſword cometh "through his מרת *gall*."—He is run through the lungs, as we ſhould ſay. Thro' the liver, is as fatal.

מר and מור, *Myrrh*; a gummy juice from a thorny tree of a middling height, that comes by inciſion. What comes voluntarily, is called *ſtacten*. It is friable, light, *odoriferous*, clear, yellowiſh, and bitter to the taſte. Leigh. Exod. xxx. 23. it was uſed in the holy anointing oil; and the *ſtacte* in the holy perfume." Pſal. xlv. 9. "all thy garments ſhall ſmell of *myrrh* "—whereby they have made thee glad;" which ſhews, that myrrh exhilarated the ſpirits; at leaſt in compoſition with other aromatics. Prov. vii. 17. "I have per-"fumed my bed with *myrrh*, aloes, and "cinnamon." Cant. i. 13. "a bundle of "*myrrh* is my well-beloved unto me." The grateful odour ſhews its uſe in the holy ointment and perfume; and its *bitterneſs* its etymology.

ממר, Once, a noun, *bitterneſs*, Prov. xvii. 25.

מורה, A *razor*, ſee in ירה; and מורה *rebelling*, in מרה.

מרירות, Ezek. xxi. 6. *Bitterneſs*; or *bitter ſobs*.

נמר, A *leopard*. Iſai. xi. 6. Jer. xiii. 23. & *alibi*; a creature of a fierce nature, and remarkable for its growling and ſurly noiſe.

תמרורים, Jer. vi. 26. and xxxi. 15. *bitter cries*. xxxi. 21. "ſet thee up way-marks "שמי לך תמרורים *make thee high heaps.*"

מרא, Once as a verb. Job xxxix. 18. "What time ſhe תמריא *lifteth up her* "*ſelf* on high;"—ſpoke of the oſtrich, a bird ſo void of all care for its young, that ſhe drops her eggs on the ſand, and leaves them to all accidents. And yet theſe neg-

glect

glected eggs ſhall be hatched there, and, *when grown up*, ſhall ſcorn the horſe and the rider, for their height, and ſwiftneſs betwixt running and flying; fluttering along with great rapidity. — "What time *ſhe liſteth up herſelf on high*;" riſes up erect, and ſtruts itſelf.

מריא, The noun ſubſtantive, *fatlings*, or fatted calves and lambs. 2 Sam. vi. 13. "he ſacrificed oxen, and מריא *fatlings*." Iſai. i. 11. "I am full of the burnt-offer-"ings of rams, and of the fat of מריאים "*fed beaſts*. I delight not in the blood of "bullocks, or of lambs, or of he-goats." xi. 6. "the calf, and the young lion, and "*the fatling* together." Ezek. xxxix. 18. "the blood of the princes of the earth, of "rams, of lambs, and of he-goats and bullocks, all of them *fatlings* of Baſan;" which was famous for its feed and breed of cattle. Amos v. 22. "the peace-offer-"ings מריאיכם of *your fat beaſts*;" fat lambs and calves; —not *buffaloes*, but ſuch as were for the burnt-offerings, and peace-offerings. All thoſe young fatted creatures are *turgidi*, ſwelling with fat. *Turgeo* or *turgeſco* is the meaning of the verb; and *fatling* a good paraphraſtical tranſlation of the noun.

מראה, The *crop* of a bird. Lev. i. 16. "ſhall pluck away מראתו his crop;" q. d. the *fatting* part, which ſwells out before, or *ſtrutting* part, which is deſcriptive enough of the crop and breaſt of a fowl.

מרג, Whence 2 Sam. xxiv. 22. המרגים "*the threſhing inſtruments*, and inſtruments "of the oxen for wood;" writ, 1 Chron. xxi. 23. המוריגים "*threſhing inſtruments* "for wood." Iſai. xli. 15. "I will make "thee a new חרוץ *ſharp* מורג *threſhing in-*"*ſtrument*, with פיפיות teeth." See חרץ. They uſed a wheel to turn upon the corn; and ſee Mr. Parkhurſt. *Truha*, a ſlead, or dray alſo.

מרד, To *rebel*, *apoſtatize*, or *turn againſt*. Gen. xiv. 4. "in the thirteenth "year מרדו *they rebelled*." Num. xiv. 9. "only תמרדו *rebel* not ye againſt the Lord." Joſh. xxii. 22. "if it be in מרד *rebellion* [which we call *apoſtacy*] "or in מעל *tranſ-*"*greſſion* againſt the Lord." It is joined with מרה and פשע, as equivalent words. See רד or ירד.

מרה, With a mutable, though radical ה, to *rebel againſt*, *i. e.* reſiſt, oppoſe, implying ſtubbornneſs. I find no radical ה, or ה which is not ſervile, under מר *bitter*. But under this an ה occurs ſo often, where it is not ſervile, that if any root be diſtinguiſhed from another by the final ה, this is from מר. And to *reſiſt*, or *rebel againſt*, as rendered, is a different idea from *imbittering*, *i. e.* aggrieving; though, in many derivatives, the two roots concur. Exod. xxiii. 21. "obey his voice, תמר "*provoke* him not;" by diſobedience. Num. xxvii. 14. מריתם פי ye *rebelled* "*againſt my commandment*." Deut. ix. 7. "ye were ממרים *rebellious* עם *with* the "Lord." Joſh. i. 18. "whoſoever מרה *does* "*rebel*." Why ſhould the ה be retained, or ſupplied by a *jod*, if not another root from מר?

מרי, N. *Reſiſtance*, or *diſobedience*.

תמר, A *palm-tree*; a tree of a ſtubborn and ſtrong nature—"vel ab amaritudine, "vel à *renitentiâ* & *rebellione*—cujus lig-"num nullo pondere premi aut frangi po-"teſt." Leigh and others. From this ſtubbornneſs in reſiſting all oppoſition, its name and hieroglyphical uſe aroſe; and not from any *bitterneſs* belonging to it, but reſolute perſeverance in reſiſting obſtacles; its tallneſs and ſtraitneſs. It is very common in Paleſtine. Jer. x. 5. בתמר מקשה "*ſtiff as the palm-tree*;" that bend no more. Spoke of the idols; which can neither bend down to anſwer, nor hear. Exod. xv. 27. "twelve fountains of water, "and ſeventy תמרים *palm-trees*;" the number of the patriarchs and church of God, that went down into Egypt, and placed on the borders, as the boundary of Canaan. The city, or place, was called אילם *Elim*; and perhaps the tree איל was the palm, expreſſed by that, as a general word for,

for the moſt noble tree. This tree in bloom was inwrought or inlaid in the walls, ſides, hangings, and veils, in the tabernacle and temple, and on the doors betwixt the double Cherub, the Lion-man, whoſe double face was looking upon it. See 1 K. vi. 29. *& ſeq.* with Ezek. xli. 18. *& ſeq.* as an emblem of *the conqueror*, the King of Glory, triumphing *in* and *by* the human nature, and anſwering exactly the deſcription of the tree in his hiſtory on earth. This was one of the trees whoſe boughs compoſed the tabernacles at the feaſt; a memorial of what every chriſtian ſhould be on earth, and a promiſe of what he is to be in heaven, as a member of Chriſt's body myſtic. There is reaſon to think, from Cant. vii. 8. that סנה God appeared in in fire to Moſes, was this tree, its branches being called by that name. See תמר in Mr. Hutchinſon and Mr. Parkhurſt.

תמרה, The palm-tree; and, Joel. ii. 30. or iii. 3. blood, fire, and *pillars* of ſmoke; which keep riſing, and reſiſting that above, and puſhing upwards like the palm in ſhape, but more in manner, and is a very proper word. And here perhaps we ſhould put

תימרות, Cant. iii. 6. in the ſame ſenſe, as from ימר or מרה with a *jod*, as יטב and ſeveral others.

בעל תמר, *Baal Tamar*, the name of a place, Jud. xx. 33. and given it from the idol there; and that named from ſome remarkable *palm-tree* by its growing, or in effigie; as *Rimmon* from the pomegranate in the hand of the man, or God.

מרה, Iſai. xxxviii. 21. ימרחו "*lay* "*it for a plaiſter*. Lev. xxi. 20. מרוח אשך. Qu. what it means.

מרט, To *ſcour*, rub off dirt, ruſt, the hair or ſkin. Lev. xiii. 40. "a man "whoſe head ימרט *is peelled*, worn ſmooth, "he is bald." 1 K. vii. 45. "*burniſhed* "braſs." Ezra ix. 3. "and אמרטה "*tore* "*off* the hair of my head." Iſai. xviii. 2. "a nation מרט *rubbed* or worn bare;" as we uſe the phraſe, to be bare of any thing. l. 6. "my cheeks למרטים *to them that* "*make bare*—who grind the face of the poor. Ezek. xxi. 9. "a ſword *furbiſhed*." xxix. 18. "every ſhoulder was מרטה *peeled*;" the ſkin rubbed with burthens.

מרץ occurs four times. 1 K. ii. 8. "curſed me with נמרצת *a grievous* or ve-"hement curſe." Job vi. 25. "How "נמרצו *forcible* are right words?" xvi. 3. "What *emboldeneth*, [ſhould urge or drive] "thee to anſwer." Mic. ii. 10. "*ſore* de-"ſtruction." The meaning ſeems plainly to be, eager, vehement, urgent, as when an orator preſſeth a point.

מרק, To *ſcour* or *cleanſe* with hot water, either by rubbing or boiling in it. Lev. vi. 28. "it ſhall be both *ſcoured* or boiled, and rinſed in water. 2 Chron. iv. 16. מרוק "*ſcoured* braſs;" which, 1 K. vii. 45. is called ממרט *bright* or *rubbed* braſs." Prov. xx. 30. "the collected matter of a "wound תמריק *muſt be cleanſed off* by "breaking, and ſo diſperſing it; and ממות "*with lenitives* the inward parts of the "belly."

מרק, *Broth*, what is boiled, and ſo ſcoured, *q. d.* offſcouring, what is boiled out. Jud. vi. 19, 20. and Iſai. lxv. 4 מרוק *cleanſing*, Eſth. ii. 12.

תמרק, Eſth. ii. 3. "*purification-things*; what they waſhed and ſcoured their face and body with.

מש and משש, To *feel* or to *handle*; and which once takes a *jod*, as יטב and others. Gen. xxvii. 12. "my father per-"adventure ימשני *will feel me*." Ver. 22. "and *he felt* him." xxxi. 34. "Laban "משש *felt* all the tent." The radical is doubled, as feeling about, or over, many things, is a repeated action." Deut. xxviii. 29. "and thou ſhalt be ממשש *groping* "*about* at noon-days, as the blind משש "*gropeth* in darkneſs." If this prophecy doth not now lie upon that people, when did it, or when will it? Jud. xvi. 26. הימישני "*let me feel* the pillars." Hence Mr. Parkhurſt makes ימש the root. Bu

it may be conſtrued, *let it*, ſc. my hand, " *feel me out* the pillars.

משה, To *withdraw*, *remove*, *retire from*. And the ה is radical, though mutable; or it could not be part of Moſes's name: for if it were ſervile there, it muſt be feminine, nor would it be ſupplied by a *jod*. Exod. ii. 10. " ſhe called his " name משה Moſes: and ſhe ſaid, becauſe " משיתהו I *drew him*, or withdrew him, " from the waters." xiii. 22. " לא ימיש *he* " *removed not* the pillar of the cloud by " day." Num. xiv. 44. " משו *they departed* " not from the camp." Pſal. xviii. 17, " ימשני he *drew me* out of great waters." Iſai. xxii. 25. " In that day ſhall the nail " תמוש be *removed*." Mich. ii. 3. " from " which ye ſhall not תמישו *remove* your " necks." in hiph.

משי, *Silk*, from the ſilk-worm's *drawing it out* of its own bowels in that extraordinary manner and fineneſs. P. Ezek. xvi. 10. 13. Among the ornaments God adorned the Jew with; ſuitable to the dignity and ſtation of life he placed him in.

אמש a N. S. time *paſt*, retired and gone. And the *place* that is left and retired from, *forſaken*, *deſolate*; which makes ſenſe of Job xxx. 3. " fleeing into the wilderneſs, " אמש *ſolitary*, deſolate and waſte." It is not ſenſe as rendered, *in former time*.

משח To *anoint*, or *dawb over* with oil or ointment, or paint. Every thing in the tabernacle almoſt was purified with blood, and ſanctified with the holy oil, or anointing mixture. See Mr. Hutchinſon, vol. M. As was alſo the prophet, the king and the prieſt, and all the veſſels of the miniſtry. Gen. xxxi. 13. " I am " the God of Bethel, where thou *anointedſt* " a pillar." Exod. xxviii. 41. " Aaron " and his ſons with him, and *ſhalt anoint* " them, and conſecrate them, and ſanctify " them." xxx. 26. " *thou ſhalt anoint* the " tabernacle, and its veſſels—and thou " ſhalt ſanctify them, that they may be " moſt holy." 1. K. i. 39. " Zadock the " prieſt took the horn of oil out of the " tabernacle, and ימשח *anointed* Solomon." There was no other oil ordered, that we read of, but that holy anointing oil, Exod. xxx. and prieſt, tabernacle, prophet and king, were all the ſame perſon in different reſpects. The virtues of this oil are expreſſed in the ſeveral ſpices that compounded it; and it was death for any body elſe to take it to themſelves, and death eternal for any mere man to pretend to have theſe perfections in himſelf, inherent in his own nature. Pſal. xlv. 8. " God " thy God *hath anointed thee* with the oil " of gladneſs above thy fellows: with " myrrh and aloes and caſſia, all thy gar- " ments; out of the ivory boxes, whence " they exhilarated thee." ſc. with that holy oil, or refreſhing and ſweet ſmelling ointment made of thoſe ſpices, and poured upon the prieſt's garments, and thoſe of the king and prophet too, no doubt. Pſal. lxxxix. 21. called the *holy oil*, to qualify him, Iſai. lxi. 1. to preach the goſpel. Am. vi. 6. " they *anoint* themſelves with " the chief ointments;" mentioned as the height of luxury.

משוח Jer. xxii. 14. " *anointed* with ver- " million," as a preſervative.

משיח *Anointed one*; often, *the Meſſiah*, or Jeſus Chriſt. It is more than *anointed*, implying, one who hath the effect, the outward power and inward influence. Lev. iv. 3. " if the prieſt המשיח that is *anointed*," and ſo in office. Pſal. ii. 2. " And the " rulers take counſel together againſt the " Lord, and againſt his *anointed*," the Meſſiah; not applicable to David. cv. 15. " Touch not משיחי *mine anointed*: and " do my prophets no harm." Spoke of Abraham, Iſaac and Jacob, who were anointed as prieſts and prophets. Dan. ix. 25. " unto the *Meſſiah*, the prince." They never had a king of their own over them after the captivity, and ſo this muſt mean *the Chriſt*, the hope of Iſrael; not like ſecondary propheſies, which, under the figure and ſhadow of other perſons and things, carry the thoughts forward to him, in

whom the whole law centered. Ver. 26. " The *Meſſiah* ſhall be cut off, and not " be."

משחה, *Anointing, unction.*

ממשח, *part. paſſ.* Ezek. xxviii. 14. " *a* " *very anointed* cherub that protects:" as they did with their wings over the ark, and were anointed with the holy oil, as the living repreſentatives of the King of kings were alſo. מ is here *paſſive*, *anointed*, becauſe *the king*, or the cherub on the ark, was not the *anointer*, but the *anointed*.

משך, To *draw*. Gen. xxxvii. 28. " And ימשכו *they draw* and lift up Joſeph, " out of the pit." Exod. xii. 21. " *Draw* " *out* and take you a lamb." We uſe the ſame phraſe, of *drawing out* cattle. xix. 13. " When the trumpet *ſoundeth long*." Deut. xxi. 3. " Which hath not *drawn* in " the yoke." Jud. v. 14. " Who *draw* " with the pen." ſc. the ſtrokes of the letters. Job xxi. 33. " All men ימשך *are* " *drawing* after him." Pſal. xxviii. 3. " תמשכני *draw me* not *along* with the " wicked;" let me not go with them in their way. It is applied to any motion that continues on; or any *going along*. xxxvi. 11. משך " *draw out* thy mercy, " continue it on, to them that know thee." cxx. 5. כי יגרתי משך " *That* I *am ſo long* " *a ſojourner*; that I ſhould dwell in the " tents of Kedar; that my ſoul *ſhould* ſo " long dwell with them that hate peace." cxxvi. 6. " He that goes on, and weepeth, " carrying *and ſtretching* out his ſeed." The hand is extended and carried along in ſowing. " He that worketh out his ſalva- " tion with fear and trembling, and ſows " good ſeed, ſhall reap the harveſt of it." Am. ix. 13. " The plowman ſhall over- " take the reaper; and the treader of " grapes משך *him that ſoweth* the ſeed." The word is extreamly proper to the *ſowing* of corn, from the motion of the hand in caſting it. Prov. xiii. 12. " Hope ממשכה " *deferred*, protracted, makes the heart " ſick." Eccleſ. ii. 3. " I ſought in my " heart to *draw out* my fleſh with wine;" or *in* wine, *i. e.* to continue long at it. Iſai. lxvi. 19. " And Lud that *draw* the " bow." Hoſ. vii. 5. " Our king by day, " the princes have been ſick חמת מיין *with* " *the* heat of wine; they *have ſtretched out* " the hand [we ſhould ſay, have joined " hands, but the hand is *ſtretched out*, in " acting] with the ſcorners."

משך, A *drawing*, *attraction*; *one that draws*. Job xxviii. 18. " The *attraction* " of wiſdom is beyond that of the load- " ſtone." More enticing. Am. ix. 13. " The ſtretcher out of ſeed, or *ſower*." Job xxxviii. 31. " Canſt thou looſe מושבות " *contractiones*, the *bands*, of Cheſil?" But why *contractions?* the verb ſignifies the direct reverſe. " *Didſt thou looſe* the *draw-* " *ings along* of *the ſpirit?*" give it ſo large, wide, open, a power of moving things along.

משל, To *liken*. To ſet the form or pattern of any thing by orders or words. He that rules, *ſets the form*, which is to be followed. A *parable* or *ſaying*, is a reſemblance, and ſo is common ſpeaking; it is deſcribing, repreſenting our thoughts, and giving them a form. Gen. i. 18. " To " *rule* by the day, and by the night." iii. 16. ימשל בך " He *ſhall rule over thee*." Order what thou ſhalt conform to. Num. xxi. 27. המשלים " *They that ſpeak in pro-* " *verbs*," or made ſayings. xxiii. 7. " And " ישא משלו *he carried on his diſcourſe*, and " ſaid." Job xiii. 12. " Your remem- " brances are משלי אפר *like unto* aſhes." xxvii. 1. " Job continued משלו *his pa-* " *rable*." What parable? he is ſpeaking plain language—*he continued his diſcourſe*. Prov. i. 1. " *The proverbs*, or ſayings, of " Solomon." It is true thoſe *ſayings* are משלים *parables*, *reſemblances*; both as they are ſayings, and as thoſe ſayings are themſelves pictures or reſemblances of a further or parallel meaning; or, to ſpeak more properly, are ſayings in *a general ſenſe*, *e. g.* " Keep thy heart with all diligence, " for out of it are the iſſues of life," is a true of the thoughts that iſſue thence,

of the blood; and *life*, is as literally meant in one conſtruction as the other. But ſtill a *parable* is a *ſaying*, and a *ſaying* is a *deſcription*, as *dominantia verba* are plain expreſſive words.

משך and ממשך, *over-run*; the מ ſervile being doubled as in ממגרות, Joel i. 17. See שק.

מת and מתת, *To die*. It is the oppoſite of חיה *to live*, and is as general a word; often ſtanding for eternal death, as that for life eternal. Gen. v. 5. "All the "days that Adam lived were 930 years, "and ימת *he died*." xix. 19. "מתי *I die*," for מתתי. xxvi. 11. "מות יומת *ſhall ſurely* "*be put to death*." xlviii. 21. "behold, "I מת *die*." Deut. xiii. 10. "ſhalt ſtone "him with ſtones ומת *to death*." or *that he die*. xviii. 11. "who enquires of "המתים the *dead*," viz. the heavens, which are dead with reſpect to the living God; though the witch of Endor was to call up Samuel, who was dead, to enquire of him for Saul. xxvi. 14. "nor given of "it למת to *the dead*," or to *death*. [See Iſai. xxviii. 15. made a covenant with death.] xxx. 15. "את המות *death* and "evil." 19. "life and death." not temporal but eternal. xxxiii. 6. "Reuben "ſhall live and not *die*: and מתיו *his men* "ſhall be a number;" What may be numbered; not like the ſeed of Abraham, that could not; yet ראו they who look at בן the *Son* ſhall live and not die. 1 Sam. xiv. 13. "and his armour-bearer ממותת *ſlew* "after him." Job ii. 9. "doſt thou ſtill "retain thine integrity, bleſſing God, ומת "*to death*." Prov. xviii. 21. "*death* and "life are in the power of the tongue." With the mouth confeſſion is made to ſalvation; and ſo on the contrary. Iſai. xxvi. 14. "they *are dead* [in ſins] they live "not." Ver. 19. "thy *dead* ſhall live; "the dead carcaſes ſhall ariſe: awake and "ſing ye that dwell in the duſt." of the death of ſin. liii. 9. "and the rich [put "him] במתיו *among his own dead*." who lay in the garden, though not in that tomb that Chriſt's body was. Ezek. iii. 18. xiii. 19. xviii. 4. xx. 31. et al. ſufficiently ſhew what *death* and what *life*, the Old Teſtament means principally by the words, as life and death depend on the commandments of God; and that where temporal death is threaten'd to the breach or contempt of them, *i. e.* is included in the words, eternal death, [without repentance] is the thing ſignified. Hoſ. xiii. 14. "I "will redeem them from death;" or raiſe them up from death.

מת, A dead perſon or thing. pl. מתים *the dead*. And alſo *mortals*; *men*, named from their mortality. Deut. xxvi. 5. "and "ſojourned there with מתי מעט a *few* "*men*." Job xi. 3. "ſhall thy lies make "מתים *men* hold their peace?" Iſai. v. 13. "מתי רעב *dead* of *the famine*." xli. 14. "מתי *ye men* [not as in the marg. *few* men] "of Iſrael." Beaſts are as much *mortal* as we; and are as much אדם too, yet ſuch terms are appropriated in all languages to the moſt eminent and principal, as *mortals* and *human* with us. And as κτισις *creature* means the human creature, in the New Teſtament.

מות, ממות, מותה and תמותה *death*; and whatever is meant by death.

מתג, The bit of a bridle. 2 K. xix. 28. Pſal. xxxii. 9. Prov. xxvi. 3.

מתח, Once, Iſai. xl. 22. "that "ſtretched out the heavens as a curtain; "and ימתחם *ſpread them out* [or formed "them into a ſwelling compaſs] as a tent "to dwell in."

אמתחה, A *ſack* to put corn in. Gen. xlii. 27. from its ſwelling out, as it is filled. Leigh.

מתי, *When?* q. d. the *date* or *given time*, from נתן.

מתנים, The *loins*. Qu. the comparatively *dead fleſh* of the buttocks and hips; and where that is ſeated, which is to be mortified. Gen. xxxvii. 34. "put ſack-"cloth on *his loins*." Exod. xii. 11. "let "your *loins* be girded;" at eating the paſſover, at the exodus, as travellers or pilgrims

grims prepared and ready to be gone. Prov. xxx. 31. " the young מתנים *of* the " *ſerpent*." in תן. Job xii. 18. and Iſai. xi. 5. " righteouſneſs ſhall be the girdle " of *his loins*." his ſtrength and ſupport. Dan. x. 5. " whoſe *loins* were girded with " fine gold of Uphaz."

מתק, *pleaſant, agreeable, ſweet*, oppoſed, as a verb, Exod. xv. 23—25. to מר, *bitter*. " the waters of *Marah*, for " they were bitter—and the waters *became* " *ſweet*." by throwing a tree into them. Was not this the wood that ſweetned the bitterneſs of all nations? or a promiſe that waters, multitudes, ſhould have their bitter nature ſweetned by wood? *There he made them a ſtatute and ordinance, and there He proved them.* In what, if not in the emblem, as by the waters out of the rock that followed them? Another emblem. Jud. ix. 11. " the figtree ſaid, ſhould I " forſake my *ſweetueſs?* xiv. 14. " from " the ſtrong came forth מתוק *ſweetneſs*." He alludes to the healers of all nations, who though עז *ſtrong*, ſhould ſend forth *ſweetneſs*. Ver. 18. " what is *ſweeter* than " honey, what is ſtronger than a lion?" and they that would find out the riddle muſt plow with Sampſon's heifer. Job xxiv. 20. " מתקו רמה *his ſweetneſs* ſhall be " taken away." Cant. v. 16. " his palate " is *ſweetneſſes*; his breath perfumes."

מהמה, To linger or loiter, in המה.

נ. *Nun*,

N, or n, in numerals denotes the number 50. When *final*, writ ן and in number 500. It is a *ſervile*; and affixed to the beginning and ending of words both, but never inſerted. As a prefix it is *paſſive*, and a *noun*; as alſo, the firſt perſon pl. As a poſtfix it forms a noun. As a *radical*, it is mutable; whether it begins or ends a word; as in נתן and many others. But uſe muſt direct here, ſome words retaining it always; others ſometimes, tho' ſeldom, dropping it, as נהל; others, as ſeldom, tho' ſometimes, retaining it, in deflection. It ſeems an abbreviation of הן or הנה; or of אנו *we*; and אנה as *paſſive*.

נא, To *unſettle*; *undo*; render *unſteady*; Num. xxx. 6. " if her father " הניא *diſallow* her." unſettle what ſhe had ſettled by vow. xxxii. 7. " wherefore " תנואון *do ye diſcourage* the heart of the " children of Iſrael?" render it unſettled. Ver. 9. " and יניאו they diſcouraged the " heart of the children of Iſrael from " going." Pſal. xxxiii. 10. " הניא *he* " *makes of none effect* the devices of the " people.

נא, *Rawiſh* meat, Exod. xii. 9. *flabby*, as it is when *rawiſh* or under-done, being ſteady and firm when dreſt, which gives the idea of the word.

תנואה, *Breach of promiſe*, or wavering unſettledneſs. Num. xiv. 34. " ye ſhall " bear your iniquities forty years, and ye " ſhall know תנואתי *my unſteadineſs*." They had charged God with faultering in his promiſe; and God turns the word upon them, they ſhould be made to wander in the wilderneſs, and feel his power to make them fail. Job xxxiii. 10. " behold he " findeth תנואות *occaſions* againſt me." diſcouragements, means to unfix or unſettle him; in the ſenſe it is uſed in the other text. Der. Gr. ναι. Lat. *ne*. and our *no*, and *deny*.

נא, *Now, prithee*; expreſſing an uncertainty, or diffidence leſt what is going to be ſaid give offence. נא and אנא are words of *requeſt*. Gen. xii. ver. 11. 13. and often in ſcripture L. and imply a modeſt backwardneſs that beſpeaks favour. See under נאות for אוה.

נאד and נאוד, A *bottle*, or ſkin or bladder. Joſh. ix. 4. " נאדים *bottles* of wine." Pſal. lvi. 9. " put my tears in *thy bottle*." Alluding to the lacrymals, or *vials of grief* ſet by the martyrs as memorials of their ſufferings to God. Qu. if not from אד.

נאם, To *ſay*. Occurs only in the ſing. נאם and pl. נאמו. Seems from the ſound when opening to ſpeak; and when the *n* often jars through the teeth. Jer. xxiii. 31. "I am againſt the prophets "ſays the Lord הלקחים that *entice* or uſe "artifices to beguile, and נאמו ſay, נאם *he "ſaith*." Der. To *name*.

נאף, that never drops its *nun*. To *commit adultery*. Jer. iii. 8. "when "for all the cauſes whereby back-ſliding "Iſrael *committed adultery*, I had put her "away, and given her a bill of divorce— "תנאף *ſhe committed adultery* with ſtones "and with ſtocks." God being the huſband of the church, other objects of worſhip are adultery in it. And is it not all the ſame, if the inordinate deſire of any thing in this world engroſs the mind, riches, honors or pleaſures?

נאף and מנאף, maſc. and fem. The criminal or crime.

נאפוף, Hoſ. ii. 3. ſeems ſome token or trinket on the breaſt. "let her put away "her whoredoms out of her ſight, נאפופיה "her *adulteries* from between her breaſts."

נאץ with an immutable *nun*, To *ſlight*, to *uſe with contempt* and contumely, in word or deed; which in things ſacred is *blaſphemy*. Num. xiv. 11, "how long "will this people ינאצני *provoke* or uſe me "with contempt?" Deut. xxxii. 19, "the "Lord ſaw and ינאץ *abhorred* them;" ſlighted them. 2 Sam. xii. 14. "by this "deed נאץ נאצת *thou haſt given occaſion to "blaſpheme* to the enemies of the Lord." Pſal. lxxiv. 18. "the fooliſh people *have "blaſphemed* thy name." Eccleſ. xii. 5. "ינאץ השקד *the almond-tree ſhall ſlight*, "or caſt off, drop its foliage." We render it, after LXX and Vulg. *ſhall flouriſh*; or bloſſom; whereas the word means the very reverſe, as the context requires, *the dropping off of the honours of the head*, the hair; as leaves fall from the tree in a careleſs negligent manner, as *ſlighted* by the tree, which regards them not. It is a proper word poetically applied for the fall of the leaf. The almond blooms early; the firſt ſign of manhood is in the blooming hair, and at laſt it all drops off. It follows, and *the graſhopper is a burthen to itſelf*; the ſkeleton-like man, ſcarce able to walk. Ezek. xxxv. 12. "all נאצותיך *thy blaſphe-"mies*, or contumelious things, which "thou haſt *ſpoken* againſt the mountain "of Iſrael."

נאק with a fixt *nun*, To *make an outcry*, and differs from אנק as that is to *moan* or *groan*, tho' we render both the ſame. Exod. ii. 24. "God heard נאקתם "their *cry*." Job xxiv. 12. "the dead or "the dying, pour forth ינאקו [a noun with "the form. *jod*] their *complaint*, or outcry: "and the ſoul of the ſlain [thoſe that are "ſlaying] crieth out." Ezek. xxx. 24. "נאק נאקות *ſhall cry out with the cries* of "the ſlain."

נאר acc. twice, Pſal. lxxxix. 40. "נארתה *thou haſt made void* the covenant "of thy ſervant." Lam. ii. 7. "the Lord "זנח *hath caſt off his* altar: נאר *he hath ab-"horred* his ſanctuary." rejected. Vid. אר.

נב and נבב, To *put forth*. And is applied to the fruit of the lips, as well as of the tree. Pſal. lxii. 11. "if riches "ינוב *increaſe*." xcii. 14. "ינובון *they "ſhall bring* forth fruit." Prov. x. 31. "the mouth of the juſt ינוב *bringeth forth* "wiſdom." Jud. v. 28. "the mother of "Siſera תיבב *cried* through the lattice." The *jod* ſupplies the place of the *nun*, as in other words. Iſai. lvii. 19. "I create "נוב *the fruit* of the lips; [or give the "bleſſing to piety and religion] peace, to "him that is far off, and to him that is "near." Zech. ix. 17, "corn the young "men; and new wine ינובב *ſhall make* the "maids *to ſpeak*." We meet with התנבית 1 Sam. x. 6. and ver. 13. התנבות. and Jer. xxvi. 9. with נבית, which are regularly from this root, tho' put under נבא; but *ſpeaking* comes to the ſame. 1 Sam. x. 6. "thou *ſhalt put forth* or join in diſcourſe, "with them." and ſo in the reſt.

נוב and ניב, as alſo תנובה, *Fruit, produce*.

Mal.

Mal. i. 12. " the table of the Lord—and " ניבו *its fruit*." which is ſet forth upon it.

נבוב, *Hollow*. q. d. *ſounding*, as hollow things do. Exod. xxvii. 8. " *hollow* with " boards." Job xi. 12. " *hollow* man " would be wiſe." Jer. lii. 21. " the " thickneſs of the pillar was four fingers; " being *hollow*."

ארנבה, *The hare*. Lev. xi. 5. from ארה *to crop*, and נב buds and ſhoots: and they are very miſchievous to young trees in nibbling off the top of the bud and of young ſhoots. See Mr. Parkhurſt.

נבא with a fixt *nun*. *To propheſy*; tho' it ſuppoſe ſpeaking, it doth not preciſely mean *predicting* or *foretelling*. Num. xi. 25. " יתנבאו *they propheſied* and *ceaſed* " not. 1 Sam. x. 5. " a company of pro- " phets with a pſaltery, and a timbrel and " a pipe, and a harp before them, and " they מתנבאים *ſhall be propheſying*." Whether the uſing of this wind muſic were the outward mean; and the word be in *hithp*. becauſe they prepared themſelves for the inſpiration of the holy ſpirit by it, Qu. xviii. 10. " an evil ſpirit from God " came upon Saul, and יתנבא *he propheſied* " in the midſt of the houſe." xix. 24. " he ſtript off his [royal] clothes and " יתנבא propheſied before Samuel." and kept the prophetic exerciſe till the end of the next night. 2 K. iii. 15. " take me " now a minſtrel; and it came to paſs " when the minſtrel played, that the hand " of the Lord came upon him." 1 Chron. xxv. 1. " *who ſhould propheſy* with harps, " with pſalteries and with cymbals." Ver. 2. " *who propheſied*, *i. e.* who attended " upon the ſacred muſic and hymns, ac- " cording to the order of the king." Ver. 3. " *who propheſied* with a harp to give " thanks and to praiſe the Lord." So that the word is a complex action, of ſeeking for or courting the Spirit of the Lord, by the holy raptures they put themſelves into by the ſacred muſic and hymns, and perhaps dances. And implies meditation and ſpeaking of the myſteries of religion and divine things, whether mediately or immediately revealed. And it is applied to an extraordinary impulſe upon the mind, or rapture, tho' it came from an evil ſpirit. But Marius's obſervation, that in *hithpael* it denotes falſe prophecy, or moſtly ſo, is a groundleſs obſervation; nor will his *pro natura iſtius Conjugationis* do; becauſe we read of few, if of any prophets, who became ſuch, without outward means; and in *hithp*. implies they put themſelves under that diſcipline.

נביא, The *prophet*. נביאה, *propheteſs*. נבואה, *prophecy*. Prophet is named of ſpeaking, interpreting, uttering words and oracles, that came from God, Deut. xviii. 15, 16, 18. " as Aaron was Moſes's pro- " phet, that is interpreter." *Leigh*. As Moſes was a God to Pharoah, Aaron was his prophet.

נבח, Once, Iſai. lvi. 10. " dumb " dogs that cannot נבח *bark*." Hence *latrator Anubis*, the Egyptian ape; and נבחז 2 K. xvii. 31. the *nibhaz* of the Avites Mr. Parkhurſt. q. v. with a dog's viſage, ſacred more particularly to the moon from its ſtrange effects on that creature.

נבט, To *look out for* or after a thing, with a mutable נ. Gen. xv. 5 " הבט *look* now towards heaven." Exod. iii. 6. " he was afraid מהביט of *looking* upon " God." Pſal. xxii. 18. " יביטו וראו *they* " *look and ſtare* upon me." Iſai. v. 30 " if נבט *one look* to the land." which is the only place the radical word occurs in.

בטן, A protuberance; what *looks out*, as *the belly* does.

מבט, *Expectation*, what one looks for.

נבך, with a mutable *nun*, I would make the root of what is put under בך because the *vau* is not radical, and the *nun* may be ſo, To be *perplexed*, *hampered*, *entangled*. Exod. xiv. 3. " נבכים *they are* " *entangled* in the land."

מבוכה, *Perplexity*. נבכים Job xxviii. 1 may either be from hence, or from נכה *weep*.

נבל, With a mutable *nun*. To *decay* and *fall*, as a leaf from the tree. Exod. xviii. 18. " נבל תבל *thou wilt ſurely* " *fade* away, thou and this people." 2 Sam. xxii. 45. " ſtrangers יבלו *ſhall fade* " *away*.' Pſal. i. 3. " his leaf ſhall not " *wither*." Iſai. i. 30. " ye ſhall be as " an oak נבלת עלה that *hath caſt the* " *leaf*."

נבל, To caſt away as of no eſteem. Or, To *do what is reprobate*. Deut. xxxii. 15. " ינבל *lightly eſteemed* the rock of his ſalva- " tion." Mich. vii. 6. " the ſon מנבל " *diſhonoureth*, contemns the father." Nah. iii. 6. " and נבלתיך *make thee vile*." as a verb *to vilify*.

נבל, *Vile, fallen, reprobate, abject, worthleſs*. Deut. xxxii. 6. " נבל O *fooliſh* people " and unwiſe." 1 Sam. xxv. 25. " נבל is " his name, and נבלה is with him." 2 Sam. iii. 33. " died Abner as נבל *a fool*, " or worthleſs perſon, dies?" Job xxx. viii. " בני נבל *children* of *the abject*, yea " children of no name." It is any decayed, caſt away, vile perſon or thing; and keeps the ſame idea when applied to actions or to the mind. Der. *Nebula* and *Nebulo*.

נבל, is a *bottle* or *pitcher*, I ſuppoſe from the liquor trickling or *falling down* from it, in much the ſame manner leaves do, one after another, when they have let go their hold. 1 Sam. i. 24. " a *bottle* of " wine." Iſai. xxx. 14. " he ſhall break it " as the potters נבל *bottle* is broken." Job xxxviii. 37. " נבלי *the deſtructions* of heaven " who cauſed them to lie down to com- " preſs the duſt [ſc. of heaven] to a con- " cretion, ſo that lumps adhere." See Mr. Hutchinſon on this word.

נבל, Is ſome muſical inſtrument from its ſhape, it is likely.

נבלה, *Fooliſhneſs* or *vile doing*. Gen. xxxiv. 7. " becauſe he had wrought *folly* " in Iſrael." Jud. xix. 23, 24. " do not ſo " נבלה *vile a thing*." It is alſo a *dead carcaſe*. Lev. v. 2. " if a ſoul touch any un- " clean thing, whether it be נבלת *the car- caſe* of an unclean beaſt—he alſo ſhall " be unclean." *Dead* is oppoſite to *living*, we are to live to God, and avoid *dead* works. *Touch pitch and be defiled*, is our proverb, and the above command, theirs.

מבול, A *deluge*. See in בל to *ſoak through*.

נגב, The *ſouth*, or ſouthern part of the earth. 1 K. vii. 25. " it ſtood upon twelve " oxen, three looking towards the north, " and three looking towards the weſt, and " three looking towards *the ſouth*; and " three looking towards the eaſt." Pſal. cxxvi. 4. " as rivers in *the ſouth*." Iſai. xxi. 1. " as whirlwinds in the *ſouth*." *The ſouth* in ſome texts ſpeaks of the ſouth of Judeah; in others, of the parts adjacent to the ſouth; but ſtill the ſame word may, and is, applied to the *ſouth* in general, as beſides the two laſt texts, Gen. xiii. 14. Dan. xi. 5. Ezek. xx. 46, 47. et al. Qu. What it preciſely ſignifies?

נגד. See in הגד to *declare*, ſet *before*, *ſhew*.

נגה, With a mutable *nun* and immutable ה, to *ſhine*. Iſai. ix. 2. " the light " נגה *ſhined* upon them." xiii. 10. " the " moon לא יגיה *ſhall not cauſe to ſhine* her " lights."

נגה, *Splendor, brightneſs*. 2 Sam. xxii. 13. " מנגה by *the brightneſs* before him." David is deſcribing the appearance of the glory of God, or of God in glory; ſuch as he made at Sinai; the ſame as Ezek. i. 4, 27. and x. 4. Habbakuk ſpeaks of the ſame, ch. iii. 3. " his glory eclipſed the " heavens [the rival of God] and his irra- " diation filled the earth: and ונגה *the* " *brightneſs* was like light: rays darting " from about him. And he pitched the " pavilion of ſtrength; [ſc. the dark cloud, " in which the glory ſhone."] Ver. xi. " the ſun, the moon ſtood in its ſphere, " [as abaſhed at the ſight of God] at the " light of thy arrows they gat them away; " לנגה *at the brightneſs* of the glittering of " thy ſpear." The gods of the heathen world are thunderſtruck at the ſight of Jehovah, and then fly for fear. Iſai. lix. 10.

לנגהות "

" לנגהות for *glimpſes of light*, but we walk " in darkneſs.

נגח, With a mutable *nun*, to *puſh*; often uſed as a war term. Exod. xxi. 28. " if an ox יגח *gore* a man or woman." Deut. xxxiii. 17. " with them ינגח *he ſhall* " *puſh* the nations altogether to the ends of the earth."

נגן, Both *nuns* immutable, to *play upon the harp*. 1 Sam. xvi. 16. " a cun- " ning מנגן *player upon the harp*." xviii. 10. " David מנגן *was playing* with his hand." Job xxx. 9. " and now am I נגינתם *their* " *ſong*." The ſubject of the ſong they ſet to the harp, and ſang as they played. The pſalms were ſet to muſic and ſung upon the harp, and they are called נגינות in the title of many of them. Pſal. lxviii. 26. " the " ſingers go before; behind are נגנים *the* " *harpers*; in the midſt the damſels play- " ing with the timbrels." ſc. in their ſo- lemn proceſſions. lxxvii. 7. " I will re- " member נגינתי *my ſong* in the night." the mercy and goodneſs of God to him, which was what he ſung upon his harp. Iſai. xxiii. 16. " take an harp; go about " the city, thou harlot that haſt been for- " gotten; הטיבי נגן make ſweet melody, " [ſing many ſongs] becauſe thou art re- " membered." xxxviii. 20. " the Lord is " become my ſalvation: therefore נגינותי ננגן " he *ſhall be ſung the ſubject of my ſong on the* " *harp*, all the days of our life." Hab. iii. ult. " למנצח בנגינותי he *ſhall be for ever the* " *ſubject of my ſongs on the harp*." The harp was what they ſung their ſongs of mirth upon; and is ſo far from having any relation to *affliction*, as ſome have thought, that it is the reverſe, *joy* and *triumph*.

נגע, To *touch*, with a mutable *nun*. Gen. iii. 3. " nor תגעו *ſhall ye touch* " it." xii. 17. " the Lord ינגע *ſtruck* Pha- " roah with great נגעים *ſtrokes*." We uſe *touch* to the ſame purpoſe, when a blow *reaches*, which is touching him it is made at. xx. 6. " to נגע *touch her*." xxvi. 29. " that thou wilt do us no hurt, as we have " not נגעוך *touched thee*." Jud. xx. 34. " but they knew not that evil נגעה *was* " *coming home* to them." Job. i. 11. " put " forth thine hand וגע and *touch* all that " he hath." v. 19. " there ſhall no evil " *touch* thee." Jer. xl. 10. " the ſword " נגעה *has touched* unto the ſoul." And though *ſtrike*, *meddle with*, *come home* to, *reach*, or the like, may run better in ſome texts than *touch*, yet that is the true mean- ing of the word; ſo נכה to *ſtrike* or *hit*, means often to *kill*, as to *touch* does to *hurt*.

נגע, A *touch*, *plague* or *ſtroak*.

נגף, With a mutable *nun*, to *beat*, *ſtrike* or *hit againſt*, whether ſpoke of the ſword, foot in ſtumbling, or &c. and dif- fers from the laſt, as *hitting* does from *touching*. Exod. xxxii. 35. " the Lord " יגף *ſmote* the people." Num. xiv. 42 " that תנגפתם *ye be not ſmitten* or beaten " before your enemies." 1 Sam. iv. 2 " and Iſrael ינגף *was ſmitten* before the Phi- " liſtines." Pſal. xci. 12. " leſt תגוף *thou* " *hit* thy foot againſt a ſtone." Prov. iii 23. " and thy foot ſhall not תגוף *ſtumble*; hit. Iſai. viii. 14. " a ſtone נגף of *ſtum* " *bling*." againſt which they ſhould hi their feet. Jer. xiii. 16. " before you " feet יתנגפו *hit one another*." Neh. vii. " יגיפו *let them ſhut* the doors." lit. *cl* " *them to*; and אחזו [not *bar*, as we rende it, but] *hold them*. It does not ſpeak ſhutting and barring them at night; b clapping them to by day; and ſetting pr per perſons to guard them, that no enem ſhould ruſh in, or ſteal in.

נגף and מגפה, A *blow*, *ſtroak*, and by in plication, a *ſtriking down* or deſtructio and by eminence, the *plague* or *ſtroak God*, of which there appears no viſib means. Hence

גף and גופת, The *body*. The mere ſu ſtance, whether alive or dead, that reſiſts hits; which is the phyſical definition *matter* as ſuch. Exod. xxi. 3. " if he ca " in בגפו by *himſelf*." 1 Chron. x. " גופת the *body* of Saul."

גפן, A *vine*, from its limber natu *bitt*

bitting and *flapping*, or falling all manner of ways.

אגף, A wing, in Ezek. of an army; from their *hitting* and *clapping*, ſo the *clappers* of a bird; and metaph. of an army.

נגר, To *ſhed*, or *pour down*, *ſpread abroad*, and is ſpoke of ſolids as well as fluids. 2 Sam. xiv. 14. "as waters הנגרים "*ſpilt*, or ſpread abroad, upon the earth." Job xx. 28. "as goods נגרות *flowing away* "in the day of his wrath." Pſal. lxiii. 11. "יגירהו *he will pour them out* by the ſword." So Jer. xviii. 21. "deliver up their chil-"dren to the famine, and הגרם *pour them* "*out* by the ſword." It is either their *blood* or *perſons* that the ſword diſperſes or ſheds abroad; the firſt ſeems by the uſage of the word to be the meaning; and the ה in יגירהו belongs to the *vau*, of which there are ſo many inſtances that they need not citing; but ſee in the next pſalm יכשילהו Jer. ix. *fundo* is to *pour down*, and to *rout*, *diſcomfit*. Pſal. lxxvii. 3. "my hands נגרה "*were ſpread forth* in the night and ceaſed "not." in prayer. Lam. iii. 49. "mine eyes נגרה *run down* and ceaſe not." ſc. with tears as the wounded body before with blood. Mich. i. 4. "as waters מגרים "*running down*, or flowing down, a preci-"pice." Ver. 6. "and הגרתי I will *pour* "*down* the ſtones thereof into the valley." This and נר do concur in ſome of their deſivations, and yet are plainly different roots. Hence perhaps, is,

גר, *Lime*, Iſai. xxvii. 9. "*chalk*-ſtones." burnt chalk. Nothing runs ſo ſoon as lime. And Dan. v. 5. the Chaldee גירא *the plaiſter* of the wall, which is the fineſt of ſuch mid-lime, or *batter*.

נגש, To *come near* or *preſs upon*. See גש, though there are places where the נ ſeems to be *radical*. Exod. xix. 22. "הנגשים "which *come near*, or are *near* to the "Lord." xx. 21. "Moſes נגש *drew near*," "was *near*. 2 K. xxiii. 35. "נגש he *ex-*"*acted* the ſilver." or, the *ſilver* was *ex-*"*acted*. But Iſai. lvii. 3. תנגשו, is out of diſpute, the *nun* not being ſervile there.

נד or נדד, With a mutable *nun*, expreſſes a wandering, reſtleſs, unſettled motion of body or mind; moving and removing from this place to that, as a bird wanders, now here, now there. And in this ſenſe it is to comfort a perſon, *i. e.* like נחם to be *reſtleſs* with him or for him; take his diſorder of mind upon you, *lament* or *condole* with him. Gen. iv. 12. "נע a "*fugitive* and נד a *vagabond*." 16. "he "dwelt in the land נוד a *wanderer* to the "eaſt of Eden." *i. e.* in tents and moving about, as ver. 14. ſays. xxxi. 40. "ſleep "תדד *wandered* from my eyes." 2 Sam. xxiii. 6. "but the ſons of Belial that are "like thorns מנד that *run and ſpread all* "*about*, that cannot be touched by the "hand—muſt be burnt to ſtop them." Pſal. xi. 1. "Why ſay ye to my ſoul נודו "let *its hopping* or *wandering about* be on "your mountain, *like* a bird.' And ו refers to צפור not נפש. xxxvi. 12. "let not the "hand of the wicked תנדני *remove* me." toſs me about. xlii. 5. "אדדם I *will move* "*with them* to the houſe of God." lvi. 9. "thou telleſt נדי *my wanderings*." not of body but mind; *reſtleſſneſs* and uneaſineſs. Prov. xxvi. 2. "as a bird לנוד to *wander*." Iſai. xvii. 11. "נד קציר *the harveſt ſhall be* "*ſorrow*, or reſtleſſneſs." Jer. xxxi. 18. "I heard Ephraim מתנודד *bemoaning him-*"*himſelf*." We uſe the phraſe, of making one's ſelf uneaſy, or reſtleſs. xlviii. 27. "according to thy words againſt him *ſhalt* "*thou bemoan thyſelf*." thine own words ſhall come upon thee. xlix. 30. "flee, "נדו *flit* greatly." Amos vi. 3. "המנדים "*ye that put far away* the evil day." from their thoughts. Nah. iii. 17. "when the "ſun ariſes נודד they flee away."

נד, To *condole*. Job ii. 11. "לנוד לו to "*mourn with him*." bemoan and comfort him. xlii. 11. "ינדולו *they bemoaned him*." or were moved for him. Pſal. lxix. 2. "I "looked for נוד [a participial noun] *a com-*"*forter*."

נד, A *wanderer*. נדד, A *toſſing about*, or what is *toſſed about*. A *heap* toſſed con-

fuſedly together; and which tumbles about. Exod. xv. 8. " the floods ſtood as " *a heap*." From נדי a *noddy* or unſteady perſon.

נדה, A *removing*, putting or going aſide. Lev. xii. 2. " the days נדת of *the ſepara-* " *tion*." It is any thing that is thrown aſide as filthy and nauſeous; and is not that *verbum dominans* the verſions uſe, Lam. i. 17. et al. but as the verb is uſed, Iſai. lxvi. 5. et al. " your brethren that hated " you, that מנדיכם *caſt you out* for my name " ſake." what ought or deſerves to be flung aſide. Zech. xiii. 1. " *uncleanneſs*." Ezek. xvi. 33. " they give נדה *gifts* to all " whores." a *retiring* fee.

נדן, The ſame as נדה, Ezek. xvi. 33. A *gift*, " נדניך *thy gifts* to all thy lovers."

נדנה, A *ſheath* for a ſword, 1 Chron. xxi. 27. what it is *put by* in.

ניד, *Comfort*. Job xvi. 5. " I could keep " up words againſt you, and ſhake mine " head at you: I could *urge you* with my " mouth, and my lips could keep back " *comfort*." He could have teaſed them as they did him.

נידה, A *lamentation*, or lamentable thing. Lam. i. 8. " Jeruſalem hath ſinned grie- " vouſly, therefore is ſhe become a *la-* " *mentable thing*." A lamentation.

מנוד, A *ſhaking of the head*. Pſal. xliv. 15. " one people ſhook their head at; as " at Chriſt on the croſs."

נדב, The *nun mutable*. *Free, voluntary, ſpontaneous, generous*. Exod. xxv. 2. " of every one whoſe heart ידבנו *ſhall* " *freely move him*." xxxv. 21. " every one " whoſe ſpirit נדבה *made him willing*." Jud. v. 2. " בהתנדב עם *for the people's* " *freely offering themſelves*, bleſs the Lord."

נדבה, *What is freely done* or *given*. Lev. vii. 16. " if the ſacrifice of his offering be a " vow, or a *voluntary offering*" Job xxx. 15. " deſtruction is turned upon me; נדבתי *my* " *honour* [what is liberal] flies like the " wind; and like a cloud does my ſafety " paſs away." Pſal. lxviii. 10. " Thou, " O God, didſt ſend נדבות a *plentiful* " ſhower." When the rain comes freely and willingly, and ſo in quantity.

נדיב, *Liberal, free*, not under controul or reſtraint; whether as to condition of life, or ſtate of mind, or generoſity. Num. xxi. 18. " נדיבי the *nobles* of the people." Job xxi. 28. " where is the houſe of the " *prince?*" Pſal. li. 14. " reſtore unto " me the joy of thy ſalvation: and let " נדיבה *the benevolent*, or liberal ſpirit up- " hold me."

נדח. See דחה, To force along.

נדף, With a mutable *nun*, To *drive away*, or *hurry along*, as the wind does a leaf, or any light matter. This is the oppoſite of the laſt, being *compulſion* from, without that *freedom* and unforced conſent. Lev. xxvi. 36. " a leaf נדף " *driven*." Pſal. i. 4. " which the wind " תדפנו *ſhall drive away*." lxviii. 3. " as " ſmoak הנדף *is driven*, תנדף *ſhalt thou* " *drive* them." Iſai. xxii. 19. " and " הדפתיך I *will drive thee* from thy ſta- " tion."

דפי, Pſal. l. 20. " Thou ſitteſt and " ſpeakeſt againſt thy brother: thou תתן דפי " *ſlandereſt* thine own mother's ſon.' *makeſt* *an aſſault*; or, as we ſay, *thou comeſt drive* *at him*. See alſo הדף.

נדר, With a mut. *nun*, To *vow*. Gen. xxviii. 20. " Jacob ידר נדר *vowed a* " *vow*, ſaying." Jud. xi. 30. " Jepthah " ידר נדר *vowed a vow*—that which ſhall " come forth of the doors of my houſe to " meet me, when I return in peace from " the children of Ammon, ſhall ſurely be " the Lord's; and I will offer up *to him* " [*i. e.* to the Lord] a burnt-offering." which it is plain it was as dangerous for him to do in the rank time of idolatry, as for Gideon in his time. His daughter met him with muſic and dancing; and ver. 39 " he did with her according to his *vow* " which he *had vowed*: and ſhe knew no " man." They gave their children to God by vow as *Hannah* did *Samuel*. Jephthah could not ſacrifice his daughter, but he might give her to the Lord; and that was

all his vow implied. What he did, is expreſt by ſaying *ſhe knew no man:* " *and it* " *became a cuſtom in Iſrael,*" to do what? to ſacrifice their children? no ſurely; but to dedicate their children to God, it might and did. And ſuch it is very likely were thoſe women that ſpun, wove and embroidered coverings, hangings, veils and veſtments for the tabernacle, and which poſſibly gave riſe to that groſs abuſe of the perſons called קדש, male and female. Job xxii. 27. " and thou ſhalt pay נדריך thy " *vows.*" Then this part of the law was in uſe in Job's time. Pſal. lvi. 13. " *thy* " *vows* are upon me, O God." vows made to thee. lxi. 6. " Thou, O God, haſt heard " my *vows.*" what he vowed for. Prov. xxxi. 2. " the ſon of my *vows.*" whom ſhe had made vows to obtain, as Hannah did for Samuel. But the law being now fulfilled, and prophecy and miracles ceaſed, ſuch vows are unlawful, for they ſuppoſe a miraculous anſwer, or extraordinary aſſiſtance, in virtue of their reference to Chriſt, in whom all the law centered.

נהג, To *drive, guide, direct along* herd of men, ſheep or cattle, or chariots. Pſal. xlviii. 15. " ינהגנו *he ſhall be our* " *guide* unto death." as captain of their ſalvation. lxxviii. 26. " by his power *he* " *brought along* the ſouth wind." Ver. lii. " *guided them* in the wilderneſs like a " flock. Nah. ii. 8. " her maids מנהגות " *led away.*" It no where drops its *nun.*

מנהג, A *driving.* 2 K. xix. 20.

נהה, With a mutable *nun* and ה both. *To make a moaning.* Deut. i. 14. " and תהינו *ye lamented* to go up." Jud. xi. 40. " לתנות *to lament* the daughter of " Jephthah the Gileadite four days in a " year." the cuſtom begun by herſelf. Ver. 37. " to bewail my virginity, I and my fel- " lows." 1 Sam. vii. 2. " all the houſe of " Iſrael ינהו *lamented* after the Lord." Mich. ii. 4. " נהיה נהה *the lamenter ſhall make* נהי a *lamentation.*" Ezek. xxxii. 18. " ſon of man נהה *wail* for the multitude of Egypt."

נה, נהי, נהי, and הי, A lamentation. Ezek. ii. 10. " lamentations and mourning and " הי *wo.*" xxvii. 32. " בניהם in *their* " *wailings.*" Jer. ix. 18. " and repeat " over us נהי a *lamentation.*"

נהיה, A noun, with the jod in the 3d order. A *lamenter*, Mich. ii. 4.

תן [in תנים and תנות plural] and תנין, A ſerpent, from its whining noiſe.

נהל, Which drops its *nun.* To *conduct*; to *lead* or tend a flock from place to place. Gen. xxxiii. 14. " אתנהלה I " *will lead on* ſoftly." xlvii. 17. " Joſeph " gave them bread for horſes, and for their " flocks, and for the cattle of the herds, " and for the aſſes; וינהלם ſo *they brought* " *them* for bread, for all their cattle that " year." Exod. xv. 13. " thou *haſt guided* " *them* in thy ſtrength to thy holy habita- " tion." 2 Chron. xxviii. 15. " *carried* all " the feeble of them upon aſſes." conducted them along. Iſai. xl. 11. " and " ינהל *ſhall gently lead* thoſe that are with " young." carefully tend upon them. Spoke of the ſheep of God's fold. Iſai. xiii. 10. " the Arabian לא יהל *ſhall not* " *drive* [his caravan] there; nor ſhall the " ſhepherds make their fold there."

נהלל, Iſai. vii. 9. " and all הנהללים *the* " *paſture grounds*, where flocks are tend- " ed;" rendered *buſhes*; but without any apparent reaſon; the preceding word, הנעצוצים *woody grounds*, would have bid fairer for *buſhes.*

נהם, To *growl* or *grumble*, as beaſts of prey do, the cat int. al. when they have hold of it; and as a man naturally does in great grief, or under great concern. Prov. v. 11. " and נהמת thou " *mourn* at the laſt." Pſal. xxxviii. 9. " שאגתי מנהמת I *have roared from the diſ-* " *quietneſs* of my heart." Where שאג is the *roaring out*, and נהמת the diſquiet that occaſions growling; tho' we render both by *roaring* when ſpoke of the lion. Iſai. v. 29. " they ſhall roar like young lions; " yea ינהם they *ſhall roar*, and hold their " prey." They do not roar when they have

ſeized it, but when they fly upon it, and then their ſavage joy ſhews itſelf in growling; unleſs they intend by that noiſe to terrify an invader. Ver. 30. " and in that " day ינהם *they ſhall roar againſt them*, as " נהמת the *roaring* of the ſea." which gives a clear idea of the word; for that is not a *crying out*, but murmuring noiſe. See Parkhurſt.

נהק, To *bray*, as rendered Job vi. 5. and applied to men, xxx. 7. ſo it is any *doleful noiſe* that creatures make in diſcontent.

נהר, With an immut. *nun*. To *run* as a ſtream of water, of light, or any fluid, in a *current*. יאר is a *river*, as it is a fluid; נהר as it hath a *current*. Iſai. ii. 2. " נהרו ſhall *flow* or *run* unto it." a conſtant current of people. lx. 5. " then " thou ſhalt ſee it, and נחרת *flow toge-* " *ther*." *run* with eagerneſs at the ſight; the heart panting and ſwelling with joy; as it follows. Pſal. xxxiv. 6. " they looked " unto him, and נהרו *ran*, [haſtened unto " him] and their faces were not aſhamed." Jer. xxxi. 12. " and *flow* [or run as in a " ſtream] to the goodneſs of the Lord." paſſing along, as water in a current does. The word does not ſignify to *enlighten*, tho' *light* is a ſtream or conflux; and is as properly applied to a crowd of people, running to any thing, as to water or light.

נהר, pl. in ים and ות. Exod. vii. 19. " upon נהרתם their *ſtreams*, and upon " יאריהם their *rivers*." whether in a ſtream or overflowing. Job xx. 17. " he ſhall not " ſee פלגות the rivers נהרי of the *floods* of " the נחלי brooks of honey." xl. 18. " behold יעשק נהר he *will ſtop the current* " without being hurried."

נהרה, Job iii. 4. ſpoke of the current or ſtream of light.

מנהרות, Jud. vi. 2. " Iſrael made them " המנהרות *dens* which are in the moun- " tains and the caves and ſtrong holds." places to run to among the rocks in the mountains. One might have ſaid it meant *light-houſes*, or beacons; bnt נהר to *run to*, with מ, ſhould be *places of refuge*, on ſudden invaſions; inacceſſible places on the hills, as the caves were under ground. Caverns *enlightened* by a hole or aperture, ſo מאורת, Iſai. xi. 8. Mr. Parkhurſt. פלג, יאר, נהר and נחל, ſhould all differ when uſed together; tho', in general ſpeaking, are all uſed for rivers or ſtreams. פלג is to *divide*; יאר to flow, or be fluid; נהר to *run along*; נחל to *deſcend*.

נוה, With a mut. ה, but fixed *nun* and *vau*. As a noun, the *home*, or *dwelling place* of man and beaſt. Exod. xv. 13. " thy holy *habitation*." 1 Chron. xvii. 7. " I took thee from the *cote*, from after the " ſheep." Job v. 24. " נוך thy *habita-* " *tion*." Pſal. lxviii. 13. " and נות בית " *the family* of the houſe, ſc. of God, ſhall " divide the ſpoil." Prov. xxi. 20. " there " is oil in נוה *the dwelling* of the wiſe: " but a fooliſh man ſpendeth it up." See parable of wiſe and fooliſh virgins. Jer. vi. 2. " I have likened the daughter of " Sion to הנוה a *tender* [home-kept] and " delicate woman." Jer. l. 7. " they have " offended againſt the Lord, נוה *the habi-* " *tation* of juſtice; even the Lord, the " hope of their fathers." Jehovah being, as in other texts, a tower of defence, and *habitation* where they could dwell ſafely. And hence I underſtand the verb, Exod. xv. 2. " he is my God, and אנוהו I *will* " *make him my home*," my refuge, or, my reſt. And Hab. ii. 5. " he is a proud " man, and לא ינוה *he ſhall have no home*." no ſafety or ſecurity.

נזל, To *diſtil*, *drop*, *trickle down*, as *dew*, rain, water from a crack, a ſmell, and ſo on. Numb. xxiv. 7. " the water " יזל *ſhall diſtil* מדליו *from his well*, or " drawing place." *i. e.* ſhall always be flowing, as a ſtream from a crack in a rock or hill, which is דלי what draws or raiſes up the water. Deut. xxxii. 2. " my doc- " trine ſhall drop as the dew: my ſpeech " תזל *ſhall diſtil* as the ſmall rain." Jud. v. 5. " the mountains נזלו *flowed* from be- " fore the Lord." The riſe of ſprings

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owing to the heat within and preſſure of the ſpirit without; the cracks and grounds over them are the pipe and ſucker of the pump; and change of weather, ſtorms and hurricanes, ply the handle. Pſal. cxlvii. 18. "he ſends forth his word and melteth "them: he cauſes his wind to blow; the "waters יזלו *flow.*" defluxions of them come forth. Iſai. xlv. 8. "the ſkies יזלו "*pour down* righteouſneſs." Cant. iv. 15. "let its ſpices יזלו *flow out.*" diſtil their ſweet odor.

נזל and נוזל. Pſal. lxxviii. 16. "he "brought נוזלים *ſtreams* out of the rock." Prov. v. 15. "drink waters out of thine "own ciſtern: and *running ſtreams* out of "thine own well." have oil in your own lamps, and depend not on others for it; have ſalt in yourſelves.

מזל. 2 K. xxiii. 5. "to the ſolar light, "and to the lunar, and to מזלות *the de-*"*fluxions.*" ſc. the other defluxions of light, *i. e.* from the planets and ſtars. Hence, *mizzle.*

נזם, occ. only as a N. A ring that was wore in the noſe and in the ears; with a *pendant* in it, it is likely. Gen. xxiv. 47. "I put הנזם the *ear-ring* על אפה *in her* "*noſe.*" So, it was a *noſe-ring*; if a ring only. xxxv. 4. "הנזמים the ear-rings in "their ears." Prov. xi. 22. "נזם a *jewel* "of gold in a ſwine's ſnout." Iſai. iii. 21. "נזמי אף *noſe-jewels.*" Ezek. xvi. 12. "I put נזם a *jewel* in thy noſe, and עגילים "*rings* in thine ears." Vid. זם, A *device*, a general word for the jewel the ring held; or was on the ring.

נזק, Once, Eſth. vii. 4. *Damage.* Perhaps, to make good, *indemnify.*

נזר, With a mut. *nun.* To *ſepa-*rate *from*; *keep diſtinct*; to *keep at a diſtance from*; *abſtain.* Lev. xv. 31. "והזרתם "*thus ſhall ye ſeparate*, or *keep ſeparate* the "children of Iſrael, from their uncleanneſs, [or what is unclean to them] that "they die not by their uncleanneſs, by "their defiling my tabernacle." The body is the temple of God; and all uncleanneſs is to be kept at a diſtance from it. xxii. 2. "וינזרו that *they keep apart* the holy "things. Num. vi. 2. "to vow a vow "נזיר להזיר *of the ſeparate one to ſeparate* "*himſelf* to the Lord; from wine and "ſtrong drink יזיר *ſhall he keep apart.*" or abſtain. Iſai. i. 4. "נזרו they *are ſepa-*"*rated* backwards." ſc. from God, as a party that deſerts, ſeparates itſelf. Hoſ. ix. 10. "and *ſeparated themſelves* to that "ſhame." Baal Peor. Zech. vii. 3. "ſhould I weep in the firſt month, נזר *ab-*"*ſtaining.*"

נזר and נזיר, One *who abſtains*; ſeparates or is ſeparated from others; in a common as well as religious ſenſe; in the latter, *one ſeparated from the world to God*; but not a recluſe. Gen. xlix. 26. "let them "be on the head of Joſeph, and on the "crown of the head נזיר אחיו of *him that* "*was ſeparated* from his brethren." Joſeph was ſold into Egypt, and ſo ſeparated from his brethren. It does not appear he was ſeparated by vow to God; nor was he ſeparated by dignity, or pre-eminence over his brethren; the birth-right was Ruben's, and the *chief ruler* from Judah; but that honour, pre-eminence and holineſs which was in the tabernacle of God, and where that reſided, was to be and was with Joſeph, till David removed the ark into the tribe of Benjamin. But the great things ſpoke of Joſeph here and Deut. xxxiii. 16. under this title could no more be fulfilled in the perſon of Joſeph, than the atonement was by the blood of a calf. Num. vi. 2. et ſeq. The Nazarite, or perſon ſeparated by vow to God, was to ſeparate himſelf from the world; abſtaining from every thing that typically polluted by touch or taſte; or which could overcome the ſenſes, and be conſtrued into animal joy. Nor was he to enter into the concerns of the world, or its ſorrows. He was not to mourn even for father or mother, brother or ſiſter; God was all in all to him. And ſo was a figure, during the time of his vow, of that holineſs and love of God in

the great antitype. It was *coming in righteouſneſs*, as our Lord explains it, Mat. xxi. 32. " John came in the way of righteouſ-" neſs." Luk. vii. 33. " came neither " eating bread nor drinking wine;" he came as the Nazarite, abſtaining from bread and wine, and in the righteouſneſs of the law; and declared himſelf but the ſhadow of that ſubſtance who then was actually among them. Every Nazarite declared Chriſt was to come in the ſpirit of holineſs; and John declared he was come. And by Mat. ii. 23. one would think the name of the place of his education was alſo predicted in the name of the vow, or *ſtate of life* under the vow. " He came and dwelt " at Nazareth, that it might be fulfilled " which was ſpoken by the prophets, he " ſhall be called a *Nazarene*;" or *Nazarite*, a perſon belonging to a city called Nazareth. Many great particulars relating to Chriſt were foretold or fore-deſcribed in that vow; but was the place of his habitation foretold in it alſo? Qu. The Nazarite was not ſo much as to poll his head during the time, but to let it go looſe; and then cut it off, and burn it with the ſacrifice; that all worldly honour might die with him.

נזר, The *Nazariteſhip*; the ſtate, time and mark of the vow. The *inſigne* of the vow was a plate of gold with a flower, and *the Holy One of God* engraved upon it. Exod. xxix. 6. " thou ſhalt put the mitre " upon his head, and put את נזר הקדש the " *holy crown* upon the mitre." But it was not a crown. See Ch. xxviii. 36. and xxxix. 30. " את ציץ נזר הקדש the *flower*, " or plate with the flower on it, *of the holy* " *Nazariteſhip*;" on his forehead. Lev. xxi. 12. " for נזר *the crown* of the anoint-" ing oil of his God is upon him." The oil was no crown. It was what ſeparated, or ſanctified him to God, but was no crown. Num. vi. 7. " becauſe נזר *the conſecration*, " or ſign of the ſeparation, to his God is " upon his head." Whether it mean only his hair, or the anointing oil, or ſuch a flower as the preiſt and king had, or both. We ſay, *the conſecration of his God*; and that conſecration was made by oil, and publickly teſtified by the flower of gold, and *Holy One of God*, in cypher upon it, on his forehead. The king wore נזר a ſign of his ſeparation or conſecration to God; as a figure of the King of kings, who was all the three characters of Nazarite, prieſt, and king in one; *the Holy One of God* being all the law contained; though the characters were ſeparated under the law, as neceſſity required, both before and at Chriſt's coming. 2 Sam. i. 10. " I took הנזר the *en-*" *ſign* [whatever the form was] from his " head." Saul's. It can't be ſuppoſed that Saul had his crown upon his head during the battle; though a golden flower might hang at his turban. 2 K. xi. 12. " he " brought forth the king's ſon, and put " הנזר—upon him—and anointed him." So the prieſt was conſecrated, and had הנזר put upon him; and it is deſcribed to be a plate of gold with a flower, it is likely ſome *ſtar*-flower, and *Holy One of God* in cypher upon it; and there is no reaſon to think but that it was the inſigne upon the king and Nazarite. Pſal. cxxxii. 18. " upon himſelf יציץ נזרו *ſhall his crown flou-*" *riſh*;" ſpeaking of the king, and it was by this a flower, and the ſame the high prieſt wore at his turban. Nah. iii. 17. " מנזריך *thy crowned*, or wearers of the " golden flower on the forehead, are as the " locuſts: and טפסריך *thy captains* [another word of an equivalent ſignification, *q. v.*] " as the graſs-hoppers." Zech. ix. 16. " for they ſhall be as אבני נזר *the ſtones* of " the *golden plate*." By which it appears this inſigne of the ſacred character of him who wore it, was ſet with ſtones; and they it was which were engravened with the gravings of a ſignet, and the myſterious cypher, upon them. And here God promiſes his people to make them *holy ones* to himſelf; to make them ſtones of the plate engraved with thoſe characters upon them —" they ſhall be ſtones of the *crown* or " *golden*

" *golden plate*, מתנוססות *lifted up as an en-*
" *ſign* upon his land;" waving as an en-
ſign, which they muſt do, as hanging by a
lace from the turban, thence flying and
caſting their light about. Jer. vii. 29.
" cut off נזרך *thine hair*, O Jeruſalem;"
as being polluted, and no longer the *holy*
city. So the holy ones or Nazarites were
to do, when polluted; and begin their vow
and holy *reſerve* again. Prov. xxvii. 24.
" riches are not for ever, nor נזר what *is*
" *reſerved* [ſeparated or laid by] for gene-
" rations." It anſwers here to חסן riches
or *ſubſtance*, which doth not laſt for ever,
not being renewed continually, as the
fruits of the ground and produce of the
flock is.

נזיר, Lev. xxv. 5. " neither gather the
" grapes נזירך of *thy ſeparation*." The vine
was not pruned the ſeventh year, and ſo
what grapes grew muſt grow on long
dangling branches; and it ſeems a proper
term for ſuch wood as would have been
ſeparated and cut off, and was ſo in other
years. Ver. 11. " nor gather נזריה its
" *dangling* fruit." Nothing grows ſo wild
as the vine, when not pruned; and נזריה
muſt be the bunches of grapes, or, which
comes to the ſame, the long dangling
ſhoots of that year. Num. vi. 9. " he
" hath defiled the head נזרו of *his ſepara-*
" *tion*." Ver. 5. " ſhall let the locks of
" the hair of his head גדל פרע *grow looſe*
" *and long*." So the vine-branches grew,
and for that reaſon both they and the Na-
zarite's hair are called by the ſame name,
as appears to me.

נח or נחח, To *reſt*; *ſettle down*;
leave or *let reſt*. Noun, *Reſt*, *eaſe*, *quiet-*
neſs, either of mind or body. " Significat
" requiem *aut* quietem; *vel* ab opere, *vel*
" a negotiis, *vel* a laboribus et afflictioni-
" bus, *ſive* cum locatur res in loco in quo
" eſſe debet." Mar. de Cal. Gen. viii. 4.
" and the ark תנח *reſted* on the mountains
" of Ararat." 19. " they brought him
" forth and ינחהו *ſet him* without the city."
Exod. xvi. 33. " הנח *lay it up*, or *ſet* it,
" before the Lord." xx. 11. " and ינח
" *reſted* the ſeventh day." xxxiii. 14.
" and הנחתי לך I *will give thee reſt*." I will
reſt or ſtay with thee. Deut. iii. 20. " till
" the Lord יניח *have given reſt* to your
" brethren;" have *ſettled them*. 2 K. ii.
15. " the ſpirit of Elijah נחה [where ה is
" fem.] *reſteth* on Eliſha." Eccleſ. x. 4.
" if the ſpirit of the ruler riſe up againſt
" thee, מקומך אל תנח *keep* not *thy place* or
" *ſtanding*; for it will be a healing that
" יניח *will lay* or pacify great offences."
Perſiſt not againſt a ruler, but yield. Iſai.
lvii. 2. " ſhall enter into peace; ינוחו they
" ſhall reſt on their beds that walk up-
" rightly." Ezek. xvi. 42. " והניחתי ſo
" *will I make* my fury towards thee to
" *reſt*: and my jealouſy ſhall depart from
" thee." xxi. 17. " I *will cauſe* my fury
" *to reſt*."

נח, *Noah*, The reſtorer of the human
race, *q. d.* The *ſettler*, or *reſettler*, of the
world after its deſtruction. As Job ſays
of God, ch. xii. 23. " he encreaſeth the
" nations, and deſtroyeth them: he en-
" largeth the nations, וינחם and *reſettles*
" them;" ſettles them again, after he has
diſperſed them.

ניחח and ניחוח, Often uſed with ריח, and
rendered, Gen. viii. 21. *ſweet ſavour*, Marg.
ſavour of *reſt*. Exod. xxix. 18. " thou
" ſhalt burn the whole ram upon the al-
" tar: and burnt offering unto the Lord,
" ריח ניחוח a *ſweet ſavour*." It was the
ſmell which aroſe from what was burnt
on the altar, whether from the whole burnt
ſacrifice, or only a part, as Lev. ii. 2. It
was the ſmell raiſed by fire which was
ניחח *the reſt*; the *appeaſer*, *allayer* or atone-
ment. The wrath being ſatisfied when
vengeance was exhibited in figure, and
taken in reality on Chriſt; the love that
reſiſted unto blood, being what pleaſed
God. And ניחח, with the ſecond radical
doubled, as in other caſes, and the partici-
pial letters, is regularly *what gives quiet* or
peace,

peace, ſc. to the enraged mind. This verb coincides in ſome caſes both with נחה and נחת.

נח, נוח, נחה, נוחה, נחת, מנוח, מנחה, and מנוחה, occur as nouns. Actively, *reſt*, *quiet*. Paſſively, what is *reſted*, *placed* or ſet *down*, as a *preſent* is. Gen. viii. 9. "the dove "found no מנוח *reſt* for the ſole of her "foot." xlix. 15. "he ſaw מנחה *reſt*, or "*the reſting place*, *i. e.* place of his ſettle-"ment, that it was good; and the land "that it was pleaſant." Jud. xx. 43. "chaſed them מנוחה from *reſting*;" or that they could not reſt. 2 Sam. xiv. 17. "let now the word of my Lord the King "be למנחה *quiet* and gentle;" not angry, as her preſumption, ſhe would acknowledge, deſerved. 1 Chron. xxii. 9. "a "man of *reſt*." 2 Chron. vi. 41. "ariſe, "O God, לנוחך to *thy reſting place*, thou "and the ark of thy ſtrength;" come into thy temple; *then* by ſpecial preſence there to attend to what was done in it; and in eſſence, or ſubſtantially into the manhood. Job cxxxvi. 16. "נחת *that which ſhould* "*be ſet* on thy table." Pſal. xxiii. 2. "מי מנוחות *ſtill waters*;" quiet and placid. cxvi. 7. "return, O my ſoul, למנוחיכי to "*thy reſt*." The *jod* is affixed to כ, as it is to many other pronouns fem. Iſai. lxvi. 1. "where is the place מנחתי of *my reſt?* implying that the temple was not the *reſting place* of God; any more than ſacrifice was the real atonement, or the circumciſion of the fleſh that of the heart. Zech. ix. 1. "on Damaſcus מנחתו the reſt there-"of." It lays on Damaſcus.

מנחה, A *gift*, *oblation* or preſent to God or man. q. d. *what is* ſet *before* another. Jud. vi. 18. "till I bring forth את מנחתי "*my preſent*, והנחתי *and ſet it before thee*;" which ſhews the derivation of the word very plainly. The preſent here was the kid offered to God, and indeed is a general word that included the ſacrifices, as well as the other offerings. Gen. iv. 3. "Cain "brought of the fruit of the ground מנחה "an *offering* [Heb. xi. 4. Θυσιαν, a *ſacrifice*] "to the Lord." Ver. 4. "the Lord had "reſpect to Abel, and to מנחתו his *offer-*"*ing*: but to Cain and to *his offering* he "had not reſpect." Some have ſuppoſed that Cain's offering was a deficient one, as being only of the fruits of the ground, becauſe no more is mentioned: ſuppoſe *fruits of the ground* to mean only *vegetables*, as the *firſtlings* and *their fat* do only animals, then both their ſacrifices were deficient, Abel's wanting flour, oil and frankincenſe; and the other's the animal's blood and fat; there are no fruits of the ground mentioned in Abel's offering. But in truth מנחה doth not exclude animals from Cain's, nor the other fruits of the ground from Abel's. But the text ſufficiently implies that both their ſacrifices were right, tho' the hearts of both were not. *Abel he alſo brought of the firſtlings*, ver. 4. implies Cain had done ſo too. Why *Abel, he alſo* elſe? So again—*unto Abel and his offer-ing—but unto Cain and his offering*, calling both by the ſame name. Faith and an upright heart were the complement to all the ſacrifices, and are ſo ſtill; and they were wanting on Cain's ſide. xxxii. 13. "מנחה "a *preſent* for Eſau his brother." Exod. xxix. 41. "מנחת בקר *the meat offering of* "*the morning*;" which was, ver. 40. a tenth deal of flour, with the fourth part of a hin of oil. מנחה is a *preſent*, whether offered to God or man. As every ſacrifice was preſented to God, the whole is called by this name. But as the other ſacrifices are diſtinguiſhed by particular titles, as *burnt-offering*, *peace-offering*, and ſo forth; this made of flour, with oil and frankincenſe, dreſt in the various ways we dreſs flour, which was offered with or upon the others, is often called by the general name of an *offering*; the context ſpecifying it more particularly. Our verſion renders it *meat-offering*; meaning that it was offered as meat or food, part of it only being burnt. Lev. vi. 14. "this is the law of "*the meat-offering*: the ſons of Aaron ſhall "offer it before the Lord, before the alta-

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" And he ſhall take of it his handful of " the flour of the *offering*, and of the oil " thereof, and all the frankincenſe which " is upon the offering." Num. v. 15. " the " tenth part of an ephah of barley meal, " he ſhall pour no oil upon it, nor put " frankincenſe thereon, for it is מנחת an " *offering* of jealouſy, an *offering* of memo- " rial, bringing an iniquity to remem- " brance." The daily *offering* then which had oil and frankincenſe was the reverſe of a memorial of ſin, a memorial of righteouſneſs; the oil, love; and frankincenſe, the ſweet odor, teſtifying that ſin was atoned for, righteouſneſs performed, and wrath appeaſed. 1 Sam. ii. 17. " men " abhorred the *offering* of the Lord;" where the animal ſacrifice muſt be included, becauſe it was the prophanation of the fleſh and fat, that is ſpoken of. xxvi. 19. " if the Lord have ſtirred thee up " againſt me, ירח מנחה *he will ſmell an of-* " *fering*;" and ſo his anger be appeaſed. Which ſhews ריח ניחח is a ſmell to pacify, quiet and calm the hurry of ſpirits in anger. And here again the word relates to the whole burnt-offering, as well as to the flour. 1 K. xviii. 29. " they propheſied till the " time of the aſcending [in ſmoak] of *the* " *offering*." Here it includes the lamb, and is the whole evening ſacrifice. Pſal. cxli. 2. " let my prayer be ſet [ranked or " accepted] with the incenſe [the ſweet " odor] before thee: let the lifting up of " my hands be the evening מנחת *ſacrifice*;" or flour-offering with the oil and frankincenſe. Which compariſon explains the further meaning of the flour-offering. It being the return of a grateful and affectionate heart to God for the bread of life, whether that which periſhes, or that which never fails. The firſt is not prepared without fire, any more than the latter. Iſai. lxvi. 20. " they ſhall bring all your " brethren out of all nations, an *offering* " [as of the firſt fruits] to the Lord." This is ſpoke of the firſt converts to chriſtianity. Ezek. xlvi. 5. " *the meat* or flour- " *offering* an ephah for a ram." So Gideon offered an ephah. Jud. vi. 19. Zech. ix. 1.

נחה, To *lead*, or *bring along*. The ה is *mutable*, tho' radical; and is almoſt the oppoſite to נח reſt or *ſit ſtill*. It is joined with נהל. Gen. xxiv. 27. " the " Lord *led me* to the houſe of my maſter's " brethren." Exod. xiii. 17. " the Lord " נחם *led them* not the way of the land of " the Philiſtines." xv. 13. " thou in " mercy נחית *leddeſt* along thy people thou " haſt redeemed: נהלת *thou haſt guided* " them in thy ſtrength." xxxii. 34. " go, " נחה *lead* the people to the place, which " I have ſpoken of;" as a general leads an army; a ſhepherd his flock upon the road, or a guide a traveller. Num. xxiii. 7. " Balak the king of Moab ינחני *hath* " *brought me* from Aram." And נחה has no relation to the *placide et ſenſim* of L. but is *bringing along*, whether in a hurry or no. 1 Sam. xxii. 4. " and ינחם he " *brought them* before the king of Moab." As if from this root; but the ſenſe requires it to be from נח he *left them* with the king of Moab. Pſal. xxiii. 3. " ינחני he *leadeth* " *me* in the paths of righteouſneſs." xxxi. 4. " תנחני *lead me* and תנהלי *guide me*;" bring me along, and conduct me from place to place. נהג is to *drive*; נהל *lead about*; נחה *lead* or *bring along*.

נחל, To *inherit*. To take or give as an heritage. In this ſenſe only is it uſed as a verb; but as a noun it is not only applied to a ſtate of inheritance which falls from father to the ſon, and rolls down with the tide of time from hand to hand, and keeps deſcending; but is alſo a *fall* of water or rapid ſtream, in diſtinction from a calm and regular current on the more level ground. And it is alſo a *fall* of *ground*, or valley that runs on in a declivity. Exod. xxiii. 30. " till thou increaſe and נחלת *in-* " *herit* the land." Lev. xxv. 46. " and " התנחלתם אתם *ye ſhall take them as an* " *inheritance* for your children after you, " לרשת אחזה *for a ſucceſſion of poſſeſſion*;"

or ſucceſſive tenure. Job vii. 3. " הנחלתי " I *have inherited* months of vanity." Jer. iii. 18. " the land הנחלתי I *gave* your fa- " thers to *inherit*.."

נחלה, An *inheritance*; a continued and tranſmiſſible poſſeſſion. ירשת, a *ſucceſſion* or coming into poſſeſſion. חלק, a ſhare or diviſion. And אחזה, a tenement, tenure or holding. And נחל not only as it deſcends to heirs, but alſo as it is a permanent and during poſſeſſion.

נחל, A *valley*. Gen. xxvi. 17. " pitched " his tent in the *valley* of Gerar." Job xxx. 6. " to dwell in the clifts of the *val-* " *ley*." Pſal. civ. 16. " who hath ſent " ſprings *into the vallies:* they run among " the hills." Joel iii. 23. " a fountain " ſhall come out of the houſe of the Lord, " and ſhall water נחל השטים the *valley* of " *thoſe who are gone aſtray*;" by recalling ſinners into the way of truth, when the dry valley flowed with the living water of the pleaſures of God, as Pſal. xxxvi. 9. " thou " ſhalt make them drink of the river of " thy pleaſures."

נחל, A *torrent*. Lev. xi. 9. " in the " waters, in the ſeas, and in נחלים the *ri-* " *vers*;" or torrents. Num. xxi. 15. " at " the ſtream of *the brooks*." xxxiv. 5. " *the river* of Egypt;" from its overflow- ing the country. Deut. iv. 21. " the " *brook* that deſcended out of the mount." Job. vi. 15. " as אפיק נחלים *the ſtream of* " *brooks* they paſs away;" as *violent tor- rents* are ſoon over. Prov. xviii. 4. " the " words of a man's mouth are a deep wa- " ter: wiſdom a *torrent*, a flowing ſpring;" clear, pleaſant, which overſpreads the ground, waters and refreſhes it; whereas *words* are but miſchief and confuſion. Iſai. xi. 15. " the ſeven ſtreams of the " Nile." It is applied to any ſtrong ſtream or brook that is liable to be ſwelled, and overflow.

נחילות, Occurs Pſal. v. 1. as the title of it. למנצח אל נחילות. Qu.

נחם, To *conceive grief*, or *caſt it off*. As עקר is to *take root* and to *root out*; ſo this, to *be ſorry* and to *be comforted*. To *grieve* is not uſed with us but as feeling grief; nor is *ſin*, which is only to commit the offence; but in Hebrew is alſo to ex- piate the ſin, or do it away, and ſo in this word; and the context muſt direct us what *grieving* it means. Gen. v. 29. " this " ſame *ſhall comfort us* [do away our grief] " concerning our work." vi. 6. " the " Lord *repented*, or grieved, that he had " made man." xxiv. 67. " Iſaac יתנחם " *was comforted*, in hithp. rid himſelf of " his grief, after his mother." xxvii. 42. " thy brother Eſau, as touching thee, " מתנחם does *comfort himſelf*, to kill " thee." He was grieved by loſing the bleſſing, and *un-grieved* in the proſpect of revenge. Deut. xxxii. 36. " the Lord " will judge his people, and יתנחם *repent* " *himſelf* for his ſervants;" be grieved, take grief to himſelf; feel grief on their account; and be no longer indifferent about them. Jud. ii. 18. " for the Lord " ינחם *grieved* becauſe of their groanings." Iſai. i. 24. " Ah אנחם I *will eaſe me* of " mine adverſaries, and avenge me of mine " enemies;" as Eſau *comforted* himſelf from Jacob purpoſing to kill him. To be ſorry is to *repent*; and to *un-grieve*, if I may form a word, is to comfort one's ſelf from a grievance. And this is the only change of mind or repentance the word ſtands for. Iſai. xii. 1. " thine anger is " turned away, and תנחמני *thou comfortedſt* " *me*;" rid me of grief. And that is what we mean by *comforting*. lvii. 6. " חלק אלה " for theſe things אנחם *ſhould I receive* " *comfort?*" meaning, he would take re- venge. Num. xxiii. 19. " God is not " man that he ſhould lie: neither a ſon " of man that יתנחם *he ſhould repent*;" or grieve at what he had reſolved, which im- plies a diſlike of it.

נחם, נחום, מנחם, and תנחום are uſed as nouns. See L. Iſai. lvii. 5. " נחמים " *who place their comfort* באלים *in the God* " under every green tree." They erected their altars and images on mountains unde- tree

trees, the oak, the cedar, and others, according to fancy. The people of God pitched their tents, and that of God, under oaks, as Abraham did, for their ſhade and ſhelter. And the charge is not againſt the trees ſo much as the Gods they placed under them; the multiplicity and variety of which led them by degrees from the true God into all manner of imaginations.

נחוץ, Once 1 Sam. xxi. 8. "the king's "buſineſs נחוץ *required haſte.*"

נחר, with an immut. *nun*, To *ſnork*, *ſnort*, blow with the noſe in contempt or diſdain. Cant. i. 6. "my mo-"ther's children נחרו *were angry* with "me."

נחר and נחיר, The *noſtril*, which makes that noiſe. Job xxxix. 20. xli. 11.

נחרה, Jer. viii. 16. "the *ſnorting of his* "*horſes.*" Some derive נחרו from חר, but unleſs נחרה and נחיר be from the ſame root, one would judge it to be a root by itſelf.

נחש, To *view*, *pry into*, *gueſs*, *watch omens*; *catch a glimpſe of a thing*; or learn a thing from hints and ſmall light, *Braſs*, which caſts ſuch glimpſes or ſmall flaſhes of light. And a *ſerpent*, from its glittering likewiſe; and there is ſomething very remarkable in the manner of a ſerpent's looking, and the glare of its eyes. And ſtrange ſtories are told of a ſort of *faſcination* in it: that the rattle-ſnake, in particular, by following a monkey or ſquirrel with his eye from bough to bough, ſhall ſo confound the creature that it ſhall tumble into his mouth. All writers take notice of their inquiſitive eye; and the Greeks and Romans derive their name, and a proverb, from it. See Mr. Parkhurſt. Self-defence, and catching their prey in weeds and the duſt chiefly, ſeems to require ſuch a ſuſpicious eye. Mr. Parkhurſt remarks very juſtly, that there is a ſimilarity in the *colour* and *poiſonous quality* of copper and the ſerpent. Gen. xxx. 27. נחשתי I *have learnt* by *experience*," from hints and circumſtances, rather. xliv. 5. "והוא נחש ינחש בו *whereby indeed he di-*"*vineth*;" which implies that the cup was uſed in divination, if this be rightly tranſlated. But the words only ſay, *that he had divined about it*. There was a way of attempting the knowledge of ſecrets, expreſſed by this word; and if it was all wicked or mere conjuration, Joſeph might perſonate one of thoſe cunning men, on this occaſion. Ver. 15. "wot ye not that "ſuch a man as *I can certainly divine?*" Lev. xix. 26. "*ye ſhall not uſe enchant-*"*ment.*" It doth not appear what arts or tricks the *diviners* and jugglers made uſe of. There might be various ways. The oracular anſwers of the heathens were dark obſcure hints, which they *divined*, who learnt any thing from them; and the evil ſpirit, who gave thoſe anſwers, muſt in caſes but gueſs himſelf. The ſtory, Acts xvi. 16. is too poſitively told, not to ſuppoſe that the devil had the power of poſſeſſing the body and diſcovering ſecrets to his deluded followers by his prophets, or thoſe who courted the aſſiſtance of the falſe ſpirit; as ſo many under the law did that of the holy ſpirit by muſic, hymns and prayer. 1 K. xx. 33. "*now the man* ינחשו *did diligently* "*obſerve*, and haſtily catched at what came "from him." They catched at every the leaſt intimation of favour, that Ahab could give them to make their uſe of.

נחש, *Divination.* Num. xxiii. 23. "there is no *enchantment* [or finding any "advantage] againſt Jacob." xxiv. 1. "he went not as at other times to meet "נחשים [we render it] *enchantments.*" But there were no evil arts uſed before; only Jehovah was addreſſed to, by ſacrifice and prayer for directions; and God himſelf met him, and put the words in his mouth; and therefore it muſt mean, either thoſe *intimations* from God; or *the Perſons of God* appearing to him, whom he had met before, and had a ſight of, as Ch. xxii. 31. and xxiii. 3, 4. Theſe appearances, or *angels* of God, are called שרפים from the colour and likeneſs of fire their glory was

of; and it is deſcribed as being like burniſhed *braſs*. Certainly it can't mean *enchantment*, becauſe it was Jehovah he went to meet before; and whom he did meet, and talk with; and whoſe appearance, on other occaſions, is expreſſed by a plural word, of the like import.

נחש and מנחש, One who made it his ſtudy to learn by ſigns and tokens, and get the knowledge of ſecrets by various means, not worth or not fit to be explained, or both.

נחשה, נחושה and נחשת, *Copper*, native braſs. What we call *braſs*, as diſtinct from copper, is a compoſition of copper and *lapis calaminaris*. They had a method very early of hardening copper or braſs, and making it ſtand to an edge, as we do iron into ſteel. Gen. iv. 22. See לטש. "Moſes "made a ſerpent of *braſs*." Num. xxi. 9. "the look at which cured the bite of "the fiery ſerpents." It was a figure of Chriſt, the true angel of light, under the wrath or fire, which braſs has the reſemblance of. This ſhews the efficacy of faith, or real look at Chriſt crucified; it not being our works or ſufferings, but his only that can reſtore life. Jud. xvi. 21. "bound him בנחשתים in *braſſes*;" as we ſay, in *irons*; they uſing braſs for the purpoſes we do iron; at leaſt on many more occaſions than we do, and for all manner of weapons. 2 Sam. xxii. 35. "a bow "of *braſs*;" which we render *ſteel*. Iſai. xlviii. 4. "and thy brow *braſs*." A phraſe in uſe ſtill. Ezek. i. 7. "they ſparkled "like the colour of burniſhed braſs;" not yellow but brown braſs; though what they mixed with it to harden it might change it to a more fire-colour. xvi. 36. "becauſe thy נחשת *braſs* [the *vitriol* in it] "is poured out." Water is ſoon infected in a copper veſſel. The metaphor ſeems plain to mean *poiſonous filth*, and ſuch is that corroſive vitriolic ſalt in copper. xl. 3. "a man whoſe appearance was like the "appearance of *braſs*." Spoke of the angel of Jeſus. See Rev. i. 15. Dan. x. 6. Zech. vi. 1. "mountains of *braſs*;" the ſtrong mountains of the double empire of the Medes and Perſians.

נחש, A *ſerpent*. It was an hieroglyphick in great uſe with the heathen world, as an emblem of fire, and the matter of the heavens in circulation. Some ſerpents have an extreme ſubtile, fiery poiſon in them, others are very innocent. The devil is characteriſed by this creature from Geneſis to *the Revelation*; from its poiſon and inſidious nature; a ſpecies of ſubtility and cunning which no creature equals it in. Gen. iii. 1. "the *ſerpent* "was more ſubtile than any beaſt of the "field;" and he holds a converſation with one of our firſt parents. That he can animate the bodies of animals, or poſſeſs them, is too plain, from the N. T. to be diſputed. And there is too much reaſon to doubt his poſſeſſing the bodies of the Quakers, at the firſt effuſion of that *poiſon of dragons*, the ſowing of thoſe *dragons teeth* in the field of treaſon and rebellion, Ann. 1654. But what form did he talk to *Eve* in, and ſhe with him? Was it in her own mind through his ſuggeſtions? We find the prophets holding converſation with God in dreams, and God ſpeaking to them by voice, without their ſeeing him. And may not the evil ſpirit have a limited power of that nature likewiſe? He no doubt can and does tempt men. He can ſpeak too, being an intelligent creature, and might ſpeak audibly by the mouth of a ſerpent, as God did by the mouth of an aſs to Balaam. Since Chriſt, his power is more limited. Gen. xlix. 17. "Dan ſhall "be a *ſerpent* by the way;" for cunning and ſlyneſs. Some will dart from trees on the unwary traveller, or their prey; or ſhoot from a path's ſide. Two inſtances we have of the ſlyneſs of this tribe, in their ſettling at *Dan*, and ſetting up an oracle and Teraphim there, by which they ſecured the power, honor and profit, that followed the houſe of God and courts of judicature. Th and all this by ſtealth and cunning. wiſdo

wiſdom of the ſerpent, tho' with the innocence of the dove, muſt be the qualification of every one, who is to be *Dan*, and judge and condemn the fallen angels. Exod. iv. 3. " Moſes's rod was turned into " a ſerpent, and made the inſtrument of " performing that great deliverance, which " was verified, when the rod of Jeſſe be- " came the *ſerpent of ſalvation*." Job xxvi. 13. " by his ſpirit he ſpread out the " heavens: his hand formed נחש ברח the " *gliding ſerpent*;" the figure of that circulating power the heavens move by. Pſal. cxl. 4. " they have ſharpened their " tongues like a *ſerpent*." There is a ſtrong reſemblance betwixt the vibratory motion of their tongue, and the point of any ſmall flame. Iſai. lxv. 25. " duſt " ſhall be *the ſerpent's* meat." His wickedneſs ſhall turn upon his own head; the duſt or naſtineſs he grovels in here ſhall be all he ſhall have to feed upon for ever; his only pleaſure being to torment thoſe he has laid in the duſt.

נחשתן, *Nehuſhtan*. 2 K. xviii. 4. " and " brake in pieces the braſen *ſerpent* which " Moſes had made: for unto [or *at*] thoſe " days, the children of Iſrael did burn in- " cenſe unto it, and called it נחשתן a *ſerpent* " of *braſs*;" degraded it, by making or treating it merely as a piece of braſs. It was but an occaſional type during their wandering in the wilderneſs; but now *ſuper*-ſtition and *under*-ſtition always running hand in hand together, they would burn incenſe to it, which was never ordered.

נחת, To *deſcend*, as the arm upifted in giving a ſtroak. To *bring down* or *under*. Pſal. xxxviii. 3. " thine arrows " נחתו *ſtick faſt*, are entered into me: and " thine hand תנחת עלי *is come down* upon " me." Iſai. xxx. 30. " נחת the *light-* " *ing down* of his arm." Vid. חת.

נטה, with a mut. *nun* and ה both. o *extend*, *ſtretch along*, and that *up* or *own*; or any way from the ſtrait line; *cline*, *decline*, or *go aſide*. Gen. xii. 8. " and יט *pitched* or *ſtretched out* his tent." xxxiv. 14. " הטי *let down* thy pitcher;" incline or hold it along, as we do a mug when we drink. xxxviii. 1. " and יט " *turned aſide* to a certain Adullamite;" which is *diverting* from a ſtrait courſe, and in which ſenſe it is applied to the *declination* of the earth. Pſal. xcix. 1. " he " ſitteth *on* the cherubim [which here are " the *heavens*,] let the earth תנוט be " *moved*." Marg. *ſtagger*, philoſophically, *decline*, and metaph. *incline*, ſtoop, yield to God. God ruleth in the heavens, and therefore the earth and all its motions are dependent on him. Joſh. xxiv. 23. " הטו " *incline* your hearts to the Lord God of " Iſrael." Exod. vii. 5. " בנטתי *when I* " *ſtretch forth* my hand." xxiii. 2. " לנטת " to *decline* after many, להטת to *wreſt* " judgment." Job ix. 8. " who *ſpread* " *out* the heavens alone;" gave them their *extent*, and power to move every way. xxxi. 7. " if my ſtep חטה *hath turned* out " of the way." Pſal. lxxiii. 2. " my feet " were almoſt נטוי *gone*." Which ſhews the difference betwixt מט and this word; the foot or ſtep may turn out of the way without tottering or ſlipping. Prov. xxiv. 11. " if thou forbear to deliver them that " are *caught*, [enſnared] to death; and " מטים *thoſe that are perverted* to the " ſlaughter;" or wrongfully condemned; whoſe judgment is *wreſted*. Hoſ. xi. 4. " and אט *I inclined*, or ſtooping, got the " better of them;" by yielding, or gently. And it may either be a noun with a form. א, or a verb in the firſt perſon. Jer. vi. 4. " the ſhadows of the evening " are *ſtretched out*;" the day of mercy almoſt ended. Hence be-*neath*, and *neather* or under-*neath*.

אט, An inclining ſtooping poſture.

נטה and נטוי, *Inclined*, ſtretched out.

מטה, A part. paſſ. *one perverted*, wrongfully uſed. Prov. xxiv. 11. above, and Hab. iii. 14. " becauſe of מטין *his wrong-* " *fully uſed ones*;" *i. e.* thoſe he hath uſed wrong by wreſting their judgment. Ezek.

vii.

vii. 10. " *oppreſſion.*" *Perverſeneſs*, Ezek. ix. 9. But it is any thing that inclines or declines. Iſai. viii. 8. " מטות " *extended* wings;" a *bed*, which is *ſtretched out*. Gen. xlvii. 31. " Iſrael bowed himſelf upon the *bed's* head." But Hab. xi. 21. " worſhipped upon the top of *his* " *ſtaff*." Moſes ſays, he ſtrengthen'd himſelf, and ſat upon the bed, ch. xlviii. 2. but not a word of worſhipping upon the top of his ſtaff. " And when he had " done ſpeaking, ch. xlix. 33. he gathered " up his feet into the *bed*." So it is ſuppoſed either that he worſhipped *then* על ראש מטה as he did when he ſwore Joſeph about his burial, or that the apoſtle refers to thoſe words ſpoke on another occaſion. It is highly probable he had his ſtaff, his ſceptre, the enſign of authority in his hand, when he exerciſed this power and bleſſed in the name of God; but *bowing upon the head of the bed*, as we render it, and which the apoſtle, after the Greek, cites, *top of his ſtaff*, is not mentioned at the bleſſing of the ſons of Joſeph; and though we have this authority for Jacob's worſhipping then alſo, yet the apoſtle follows LXX. where it varies from the original, as the N. T. does in other places, for reaſons given by our tranſlators in their excellent preface to the reader. 1 K. i. 47. is parallel to this, " and the king " bowed himſelf upon the bed," at the bleſſing of Solomon. Amos iii. 12. " on " *Path* [the name of a place] ſhall it מטה " be *extended* or laid; and on Damaſcus " ערש *ſhall it couch*." Zech. ix. 1. " מנחתו " its *reſting place*." And Jud. x. 1. " *Puah* " dwelt in Semir in mount Ephram," where the curſe above was to alight, and very poſſibly took its name from *Puah*.

מטה, A *ſtick*, *rod*, *ſtaff*, or ſhoot of a tree, from its *ſtretching out*, and on which the hand leans. Exod. iv. 20. " Moſes *the* " *rod* of God in his hand;" his ſtaff, which God made his by his uſe of it in the miracles; not from its extraordinary length or bigneſs, as ſome have ſuppoſed the trees and mountains called God's to be called ſo for their tallneſs and height. Pſal. cv. 16. " *the ſtaff* of bread." cx. 2. " *the rod* of " thy ſtrength;" a ſtrong ſceptre. Iſai. xxx. 32. " a grounded *ſtaff*;" or ſtaff ſtruck home, with force and ſtrength. Nah. i. 3. " I will break מטהו *his ſtaff*, " ſceptre or power, from over thee." Hab. iii. 9. " let thy bow be made ready: com- " mand plenty מטות of *rods* or arrows;" ſuch *ſtaves* as the ſhaft of an arrow.

מטה, A *tribe*. The head of each tribe had a juriſdiction over the tribe, and as a magiſtrate, carried the enſign of dignity in his hand, which was a ſtaff or ſceptre of wood decorated and engraved. So that this word is that *ſtaff*, and conſequently the body of people ſubject to it; as *houſe* and *earth* are put for the people. We render it *tribe*. Num. xvii. 2. " a *rod* for " every *paternal* houſe, of all your princes, " according to the houſe of their fathers, " twelve *rods*; write thou every man's " name upon *his rod*." Ver. 8. " the *rod* " of Aaron for the houſe of Levi was " budded." A figure this of the coming to life of the dead branch, ſhoot, rod or ſtaff of the root of Jeſſe, the royal prieſt; which was the ſign Chriſt gave the Jews of his eternal prieſthood—*deſtroy this temple*, and in *three days I will raiſe it up again*, which the Jews underſtood him to mean of the temple of his own body; he was God's H. Preiſt, and having offered himſelf up for the ſacrifice was by the reviving of the dead ſtock, its budding, bloſſoming and bearing fruit, proved to be ſon of God with power. The people all knew the rods were ſubſtitutes of the princes whoſe names they bore; and conſequently that Aaron, as preiſt, was the ſubſtitute of the Meſſiah in that capacity. The reviving then of the dead rod, determined Aaron's claim, and was a promiſe to the people that their preiſt, who they knew was to die for them, ſhould riſe again, flouriſh and bring forth fruit.

מטה, *Beneath*. Deut. xxviii. 43. " and " thou

" thou ſhalt come down מטה מטה *very*
" *low.*" Exod. xxvi. 24. " מלמטה *be-*
" *neath*;" at *the part turned down*, or *ſtooping downward.*

טיט, *Mud, mire*, q. d. what is ſpread or extended on the ground. A *tit*, low thing, ſeems from hence.

נטל, with a mut. *nun*, To *caſt*, *project*, *fling out*, and ſo, *upon*. 2 Sam. xxiv. 12. " three things I נוטל *throw* עליך
" upon thee, or *to* thee, chooſe thee one
" of them." Job xl. 28. " הגם יטל *one*
" *ſhall even be caſt down* at the ſight of
" him." Pſal. xxxvii. 24. " tho' he fall
" לא יוטל *he ſhall not be caſt down*." Iſai.
xxii. 17. " מטלטלך טלטלה *ſhall caſt thee*
" *down with* a mighty *overthrow*." xl.
25. " behold יטול he *toſſeth about* the
" iſlands as duſt;" by earthquakes, when ſome have ſunk, and others been caſt forth, as iron from the furnace. Or it may be the firſt formation of them; when they were, as it were, caſt like duſt upon the water. lxiii. 9. " and ינטלם *toſſed them*,
" and carried them all the days of old;" as the nurſe or parent do their children." Lam. iii. 28. " כי נטל עליו *when the burthen*
" *is upon him*." Jon. i. 4. " the Lord
" הטיל *caſt forth* a great wind." Ver. 5.
" and יטלו they *caſt out* the wares that
" were in the ſhip." The word expreſſes the force, with which things that are caſt forth are preſt downward. Prov. xxvii. 3.
" a ſtone is heavy, and the ſand נטל
" *weighty*, or preſt down." Hence to *tilt*, and *nottled*, and מטל *metal*.

מטיל, A caſter of metal, Zeph. i. 11.

מטיל, A bar of *caſt* iron, Job xl. 13. LXX. χυ῾Θ.

טלטלה, the *word doubled*, A caſting or toſſing about.

נטע, To *plant*, with a mut. *nun*. Gen. ii. 8. " the Lord *planted* a garden." Exod. xv. 17. " thou ſhalt bring them in
" and תטעמו *plant them*." Pſal. xciv. 9. " *he that planted* the ear, ſhall he not hear?" Iſai. li. 16. " that I may *plant* the heavens, and lay the foundations of
" the earth," anew. Jer. xi. 17. " the
" Lord of hoſt that *planted* thee;" a goodly olive-tree. See ver. 16. Dan. xi. 45. " *he ſhall plant* the tabernacles of his
" ephod." A tent is fixed or ſet as well as a tree, and *planting* is *growing* trees; ſo growing or forming the heavens, and a people as a nurſery of plants. Ezek. xiii. 10. " becauſe הטעו they have *fixed* or *ſet-*
" *tled* my people, ſaying peace, when there
" was no peace."

נטוע, *Planted*. Eccleſ. xii. 11. " the
" words of the wiſe are as the fences
" נטועים of *planted grounds* or plants,
" which herdſmen place." So virtue is guarded from the evil beaſt by good communications.

מטע, A *plantation*, Iſai. lx. 21.

נטף, To *drop*; hang or fall in drops. Jud. v. 4. " the heavens נטפו
" *dropped*; the clouds alſo *dropped* waters." Applied to the dropping of words, as well as of any fluid. Mich. ii. 11.
" אטף לך I *will inſtill* into thee, or teach,
" for wine and ſtrong drink;" whether by the ſpirit of prophecy or no. Amos vii. 16. " propheſy not againſt Iſrael, *drop* not
" againſt the houſe of Iſaac."

נטף, Exod. xxx. 34. *Stacte*, the voluntary myrrh. Job xxxvi. 27. " he maketh
" ſmall the *drops* of rain." The forming of the water into drops is as ſurpriſing as it is beneficial. Iſai. iii. 19. *chains*, or *pendants* of ſome kind or other.

נטיף, Jud. viii. 26. The ſame as the laſt. See טטפת.

נטר, To *watch*, *ſpy*, keep *an eye upon*. נצר is *to reſerve* or *guard*. שמר *to keep*. or *obſerve*. Lev. xix. 18. " thou
" ſhalt not avenge, nor תטר *bear any grudge*
" [watch an opportunity for it] *againſt* the
" children of thy people." Cant. i. 6.
" mine own vineyard לא נטרתי *have I not*
" *watched*." Jer. iii. 5. " הינטור *will he*
" *be watching* for ever?" Nah. i. 2. " and
" he נוטר *watches* his enemies;" or againſt them. See Enquiry after Phil. and Theol. p. 22.

מטרה, A *watch* or *guard*. And a *mark* or *butt*. *i. e.* they who keep watch; and what the eye is kept upon and aims at. Qu. whether טור *a row*; and טיר buildings in ranks that meet the eye every way, be not from this root.

נטש, the *nun* mut. To *leave*. To *looſe*, or give liberty or leave. Gen. xxxi. 28. "and haſt not נטשתני *ſuffered me*, "given me the liberty, to kiſs my ſons and "my daughters." Exod. xxiii. 11. "but "the ſeventh תשמטנה *thou ſhalt caſt off* "*thy* land, and נטשתה let *it go free*;" or leave it, not meddling with it. Deut. xxxii. 15. "and ויטש *forſook* or left God "which made him." Jud. xv. 9. "and "ינטשו *ſpread* themſelves in Lehi;" where one man left or parted from another, leaving one another at a greater diſtance than before. It is the oppoſite of *cloſe* together. 1 K. viii. 57. "let him not leave "us, nor יטשנו *forſake us*." Job ix. 26. "as the eagle יטוש that gives *a looſe* to the "prey;" without reſtraint. Iſai. xxi. 15. "from the ſword נטושה *let looſe* to the "ſlaughter." xxxiii. 23. "thy tacklings "are *looſed*." In the ſame ſenſe that bands of men are looſed, when they ſpread themſelves for forage, or in cantonments.

נטישות, Iſai. xviii. 5. "and take away "and cut down *the branches*;" the looſe dangling branches of the vine, which are cut off, and the cuttings planted. Jer. xlviii. 32. "O vine of Sibmah—נטישתיך "*thy plants* are gone over the ſea." Jer. v. 10. "take away נטישותיה *her battle-*"*ments*, for they are not the Lord's." Why not *plants* as before; the ſhoots of the vine which God planted; whoſe walls and fences were now to be broken down, and the *off-ſets* to be plucked up.

נין. A *ſon*, in ינה to *ſubject*.

נכד, A *grandſon*. Occurs Gen. xxi. 23. Job xviii. 19. Iſai. xiv. 22.

נכה, both the ה and *nun* mut. To *hit*, *ſtrike*, *ſmite*. It often ſuppoſes thoſe ſlain that are ſmitten; but expreſſes only *ſmitten*. Gen. xxxvii. 21. "let us "not נכנו נפש *kill him*;" ſmite him to the life; and here only ב remains to the root, which is often the caſe. And ſo, Deut. xxxiii. 4. "והם תכו *and them thou ſhalt* "*ſmite them down* to thy foot." The ת is the ſecond perſ. maſ. and the ו a poſtfix, *them*. This word has been variouſly conſtrued here. This is regular, and the ſenſe correſponds with the context. Exod. ii. 11. "an Egyptian מכה *ſmiting* an Hebrew." Num. xxii. 6. "perhaps I ſhall prevail and "נכה *ſmite them*, and drive them out." 1 Sam. iv. 13. "Eli ſat upon a ſeat where "the road יד *ſtruck off* to Mizpah." Hoſ. xiv. 6. "and יך *ſtrike* his roots, as Leba-"non." Hence *neco*, and *nex*.

נכה, pl. נכים, *Smitten*, *wounded*. 2 Sam. iv. 4. "נכה *lame* of his feet;" hurt or damaged. And ſo, *low* in worth or ſpirit. Pſal. xxxv. 15. "נכים *the abjects* gathered "themſelves together againſt me." Iſai. lxvi. 2. "to him that is poor נכה רוח of "*contrite* ſpirit." It is any thing ſtruck or beat down, ſo, low, humble, abject.

מכה, *active* and *paſſive*, *noun* or *adj.* *Smiting*, *ſmitten*, *ſtroak*.

תנוך, The *flap* of the ear, Exod. xxix. 20. which was to be ſanctified with blood and oil. The ear or obedience receiving all its merit from the blood of Chriſt, and can only be ſanctified by the faith which is in him, and by love, charity.

נכת, *Spicery*. See in כת, and נבא in כאה.

נכח, Once, as a verb, Gen. xxxi. 16. "I give thy brother a thouſand of "ſilver; and it ſhall be to thee a covering "of the eyes, with reſpect to all that "hath happened to thee, even to every "thing; ינכחת that thou haſt *been up-*"*right*;" looked ſtrait forward; haſt had no ill deſign, but dealt without guile and fraud.

נכח, *Plain*, *direct*. Prov. viii. 9. "they "are all *plain to*, or ſtrait before him that "would underſtand." Iſai. xxvi. 10. "in the land נכחות that *lays ſtraight* "*before*;" not crooked, nor riſing or falling

falling. lix. 4. " and נכחה *equity* cannot " enter."

נכח, As a præp. *for*, *directly to*, or *over against*. Gen. xxv. 21. " Iſaac *intreated* " the Lord לנכח *for* his wife, [*directly* or " purpoſely] becauſe ſhe was barren:" that was the view he had before him. Exod. xiv. 2. " before Baal Zephon, נכחו *over-* " *againſt it*, or directly againſt it, ſhall ye " encamp." Jud. xviii. 6. " *before* the " Lord is your way." Prov. v. 21. " *be-* " *fore* the eyes of the Lord are the ways " of man." *Direct* or *ſtrait before*, ſeems the ſenſe of the word, and it keeps the *nun*.

נכל, with a fixed *nun*, To *act craftily*.

נכס, pl. נכסים, *Riches*. See in כסה.

נכר, with a fixed *nun*, To *eſtrange*, alienate; and it doth not drop its *nun*. Under this root are put many of the derivatives of הכר to *own* or *acknowledge*. Gen. xlii. 7. " יכרם he *knew* them, but יתנכר *made himſelf ſtrange* to them." 1 K. xiv. 6. " why מתנכרה *feigneſt thou thy-* " *ſelf to be another?*" Deut. xxxii. 27. " leſt their adverſaries ינכרו *ſhould behave* " *themſelves ſtrangely*;" *ſhould pretend ig-norance* that it was the Lord's doing, and not their own, as it follows. 1 Sam. xxiii. 7. " God נכר *hath alienated* him into my " hand;" ſold him, made him over to me, as if he had ſaid, God hath withdrawn himſelf from him, and abandoned him into my power. Job xxi. 29. " and their " tokens לא תנכרו are *not unknown*." *i. e.* we are well acquainted with them, as when we ſay, a thing is *no ſecret* to us. xxxiv. 19. " and the rich לא נכר is *not un-* " *known*, or diſregarded, before the poor;" which impartial juſtice requires. Prov. xx. 11. " a young man יתנכר *keeps himſelf* " *a ſtranger* to his doings: whether his " work be pure and upright." He doth not duly conſider his ways, and acquaint himſelf with them; an important obſerva-tion for the heedleſſneſs of youth, who are ſo apt to turn their eyes from themſelves, and go on without reflecting. We render the text wrong, that *a child is known by his doings*. Jer. xix. 4. " and ינכרו *have* " *eſtranged* this place, and burnt incenſe " in it to other gods." It was appro-priated to God's ſervice; but they *alienated it*; made it another's houſe. Lam. iv. 8. " לא נכרו *they are not known* [not taken notice of, or *reſpected*] in the ſtreets;" being ſo much altered from what they were. And it is 3d perſ. pl. in *niphal* from הכר, whoſe ה is mutable. Obad. i. 12. " in the day נכרו that *he became a ſtranger*;" in the day that he was eſtranged, alienated, abandoned and given up by God to his enemies.

נכר, and נכרי, fem. נכריה, pl. נכריות, An *alien*, *ſtranger*, or foreigner. Gen. xvii. 12. " of any בן נכר *ſtranger*, which is not " of this ſeed." xxxi. 15. " are we not " counted of him נכריות *ſtrangers?*" look-ed upon as of another family. xxxv. 2. " put away אלהי הנכר the *ſtrange gods*." *i. e.* images they had from ſtrangers; who were not of their family, which now was the holy or choſen line. 2 Sam. xxii. 46. et al. " בני נכר *ſtrangers*," aliens from God and the church. Job xxxi. 3. " is not " deſtruction to the wicked; and נכר a " *ſtrange thing*, [ſomething extraordinary] " to the workers of iniquity?" Prov. ii. 16. " נכריה a *ſtrange woman*;" not of thy own wives; whom thou haſt no right to, or property in. And under that character, the falſe and adulterous church, or *roving imagination*, that leads men from the truth as it is in Chriſt, is deſcribed and cautioned againſt. Iſai. xxviii. 21. " his work, his " *ſtrange* work;" the like of which is not to be met with, uncommon and ſo *ſtrange*.

נל, or נלה, with a mut. *nun*, To *conſume*, *finiſh*, or *end*. Gen. xlvii. 13. " there was no bread in all the land; for " the famine was very ſore: and the land " of Egypt and the land of Canaan תלה " was *conſumed* by reaſon of the famine." Iſai. xxxiii. 1. " woe to thee that ſpoileſt,

" and thou waſt not ſpoiled; and dealeſt " treacherouſly, and they dealt not treache- " rouſly with thee: כהתימך *according to* " *thy perfection* in ſpoiling [or ſkill] ſhalt " thou be ſpoiled; כנלתך *according to thy* " *ending*, finiſhing, or extent, in dealing " treacherouſly, ſhall they deal treacherouſ- " ly with thee." Thou ſhalt have the ſame treatment to the full; they ſhall deal with thee, as thou haſt dealt with them; for ſo the text ſeems to mean. Hence *nil* and *nullus*.

מנל, Job xv. 29. " he ſhall not be rich; " neither ſhall his ſubſtance continue, " neither ſhall he prolong מנלם *the per-* " *fection thereof* upon the earth."

נם, or נמה, To *ſleep* or *ſlumber*. It is joined with ישן and שכן. Pſal. lxxvi. 6. " נמו *they have ſlept* שנתם *their ſleep*." cxxi. 4. " he that keepeth Iſrael ſhall " neither ינום *ſlumber* nor ſleep." Nah. iii. 18. " thy ſhepherds נמו *ſlumber*, O king " of Aſſyria! thy nobles ישכנו *are at* " *reſt*."

נומה and תנומה, nouns.

נמלה, An *ant*, q. d. *cut aſunder*, as the ant is, in מל.

נמר, The *leopard*, a fierce bitter creature, from מר. Cant. iv. 8. " the moun- " tains of the *leopards*;" who harboured in them. Iſai. xi. 6. " the *leopard* ſhall " lie down with the kid;" the bittereſt tempers ſhall be ſweetned by the ſpirit of Chriſt.

נס, or נסם, with an immut. *nun*, To *fly*; to *wave* in the air, as a banner which keeps *flying*. Gen. xiv. 10. " and " the kings of Sodom and Gomorrah *fled*." xix. 20. " this city is near לנוס to *fly* thi- " ther." Exod. xiv. 25. " אנוסה let *us* " *flee*." 27. " the Egyptians נסים *fled* " againſt it." xxvi. 36. " ונסו מנסת *and* " *they ſhall flee as fleeing* from a ſword." Deut. xxxii. 30. " and two יניסו *put to* " *flight* ten thouſand." Pſal. iv. 7. " נסה " *wave* the light of thy countenance over " us." N. B. The *imperative mood* 2 p. ſing. affixes ה, as in נסה, *ſtream thou the light*, or *make it flee to us*. Iſai. x. 18. " and they ſhall be כמסוס נסם *as when* " *what is melted flies away*;" evaporates and goes off. xxxi. 8. " and *he ſhall flee* " from the ſword, and his young men " ſhall be למס *diſcomfited*." Ver. 9. " and " his princes חתו מנס *ſhall be terrified* from " flying;" too much frightned to fly. lix. 19. " the ſpirit of the Lord נסתה *ſhall lift* " *up a ſtandard* againſt him;" and ſo lead on the army againſt the foe.

נס, A *ſtreamer*, *banner*, or *enſign*. Exod. xvii. 15. " the Lord is נסי my *banner*;" or arms to be born in the colours at the battle. Num. xxi. 8. " make thee a fiery " ſerpent, and ſet it על נס [not *upon a pole*, " but] *for a banner*;" or *as an enſign*, as the colours are carried at the head of the ſoldiers. xxvi. 10. " what time the fire " devoured the two hundred and fifty men, " and they *became* לנס *a ſign*." *i. e.* ſuch a memorial to all the people, as *ſtreamers* or *enſigns* are uſed to make. And what was the *ſignal* their death made to the people? Why, that the *preiſt*, who was not a Levite muſt bear the fire, or wrath of God; he therefore, whom they were promiſed to ariſe out of the tribe of Judah, was to die a violent death for them. Pſal. lx. 6. " thou haſt given נס *a banner* to them that " fear thee, להתנוסס *that it may be diſ-* " *played*, becauſe of the truth;" for it to *be waved*: the verb is commonly predi- cated of the noun. Iſai. xi. 10. " there " ſhall be a root of Jeſſe, which ſhall ſtand " לנס *for an enſign* of the people, to it " ſhall the Gentiles ſeek;" as the people did that were bit in the wilderneſs to the *enſign* of the braſen ſerpent. Ver. 12. " he " ſhall ſet up *an enſign* for the nations " and aſſemble the outcaſts of Iſrael;" and that *enſign* was Chriſt on the croſs. A enſign or ſtandard is ſet up for an army to gather to; ſo ch. xiii. " to gather an army " againſt Babylon, both *civil* and *myſtical*, *i. e.* the city itſelf, and that curſed ſcheme which ended in downright denial of the God that is above at laſt, which we call *idolatry*

idolatry, but was Airlatry. Ver. 10. " the " ſtars of heaven ſhall not give their light, " the ſun ſhall be darkened." Ver. 13. " I will ſhake the heavens and the earth;" refer to the great change begun in the name of Chriſt, ſoon after he was ſet up as *an enſign*; and to the completion of it, when he ſhall appear a ſecond time in glory. See Mat. xxiv. 29. et ſeq.

מנסה, מנוס, and מנוסה, *Flight*, *refuge*. No word can be properer for the *colours* or *enſign* of an army, or a ſhip, than נס; and the metaphor of lifting up an enſign, or erecting a ſtandard, or ſetting up any thing elſe that is to be as a *ſignal*, explains itſelf in the ſeveral places it occurs. And when the root of Jeſſe is ſaid to ſtand, or be ſet up as an enſign to all nations, what is plainer than that it refers to the manner of his death? Such an expreſſion, and the braſen ſerpent ſet up for *an enſign*, to one who conſiders the law, as deſcriptive of the things of the Son of God, and given for the inſtruction of the *man of God*, are mutual comments on each other. And נס is *to fly*, not as an *enſign* is a *refuge* for people to fly to; but נס is the noun, a *ſtreamer*, or what waves in the air, from the verb נס *to fly*. And it is a *ſignal*, as ſuch a ſtreamer is made uſe of for that purpoſe. As נס *to fly*, doth not, I think, once occur with a final ה, which is not *ſervile*, nor ever drops its *nun*; and נסה *to try*, often occurs with a *radical* ה, or where it is not ſervile; and often without its *nun*; I would make theſe two particular marks, beſides the ſenſe of *trying* and *flying*, to diſtinguiſh the two roots by; or to determine the point that they are two roots.

ניסן, *Niſan*, the ſame month as Abib, which being the *Exodus* month, Mr. Parkhurſt ingeniouſly conjectures was named by the after Jews the *flight-month*, or *eſcape-month*.

נסה, To *try*. To *tempt*, with a mut. ה and *nun* both. Gen. xxii. 1. " God נסה *did tempt* Abraham." Exod. xvii. 2. " wherefore תנסון *do ye tempt* the Lord?" All diſtruſt of God's power and goodneſs, and putting them to the trial, muſt be highly wicked; but God's trying of man is mercy to him, becauſe trial and exerciſe make perfect; but God is perfect in his own nature. 1 Sam. xvii. 39. " and " would have him go, כי לא נסה but *he* " *would not tempt*, [ſc. God] and David " ſaid to Saul, I cannot go with theſe, " כי לא נסיתי for *I may not tempt*." Pſal. xxvi. 2. " prove me, O Lord, and נסני *try* " *me*." Job iv. 2. " הנסה *ſhould we at-* " *tempt* a word."

מסה, A *trial* or *temptation*. Deut. iv. 34. " במסת by *trials* [ſc. of ſkill] and by " ſigns and wonders." It is the name of a place, Exod. vii. " he called the name of " the place מסה and מריבה, becauſe of " the chiding of the children of Iſrael, " and becauſe they *tempted* Jehovah, ſay- " ing, is Jehovah [the Chriſt] among us." See 1 Cor. x. 3—9.

אסון, *Danger*, *miſchief*, *peril*, [*periculum*, in Lat. is of the ſame ſenſe, and derivation, as this] with the form. א and ן. Gen. xlii. 4, 38, et al.

נסך, with a mut. *nun*, which is ſometimes ſupplied by ה, as the *nun* in נכה is, and once by *jod*. To *pour out*, and ſo *upon*. And it is applied to any melted metal, or natural fluid; as alſo to a cloth, which is *caſt* and as it were *poured upon* a perſon. It is often uſed for *pouring* oil in anointing a perſon, and differs from משח, which is properly the daubing or ſmearing over; and from צק, which is to *preſs* or *compreſs* what is caſt, but is the ſame root with יסך and סוך, though the *nun* be dropt, without any thing to ſupply its place, as in נשא and others. Gen. xxxv. 14. " and " יסך *he poured* נסך a *drink-offering* there- " on." And the verb and noun are always uſed on the like occaſion throughout the law. Exod. xxx. 32. " an holy anointing " oil—upon man's fleſh יסך לא *ſhall it not* " *be poured*." Deut. xxviii. 40. " but " שמן לא תסוך *thou ſhalt not pour out*, or " rather, *be poured upon with*, oil." Jud.

iii. 24. " ſurely מסיך *he is anointing* his " feet in his ſummer-chamber;" which was perhaps previous to taking reſt, or a *fieſto*, as they do in hot countries. 1 Sam. xxiv. 4. " Saul went in להסך *to anoint* his " feet;" which in a hot country, and after a march, muſt be very refreſhing. But *perfundere pedes*, or *ad pedes*, ſeems a proper and yet decent expreſſion for *eaſing of nature*; but it is not *covering* the feet, as we render it, as if it were from סכה, but *pour out upon* or *at*. Ruth. iii. 3. " waſh " thyſelf therefore וסכת and *anoint*, and " put thy raiment on thee." 2 Sam. xii. 20. " and waſhed, and יסך *anointed*;" was *poured upon*, ſc. with oil; which is underſtood, from the known cuſtom, as it is generally, often however. 2 Chron. xxviii. 15. " gave them to eat and to drink, and " יסכום *anointed* them." Ezek. xvi. 9. " and אסכך I *anointed thee* with oil;" *poured thee over* with oil. Dan. x. 3. " וסוך לא סכתי *neither did I anoint myſelf* " *at all*." 1 Chron. xi. 18. " David " would not drink of it, but ינסך *poured* it " *out* to the Lord." Pſal. ii. 6. " נסכתי " I *have anointed* my king." xvi. 4. " בל אסיך נסכיהם מדם I *will not pour out* " *their offerings or libations of blood*." The altar was ſprinkled, the door-poſts and themſelves with blood; and what remained was poured at the foot of the altar. Prov. viii. 23. " נסכתי I *was ſat up*, lit. I *was* " *poured out* from of old: from the firſt; " before the earth was." It is wiſdom is introduced ſpeaking as a perſon, with relation to the creation and formation of the world, all being planned out, as well as executed in wiſdom. The ſame wiſdom at the new creation by Chriſt, Acts ii. 33. " *was ſhed forth* on the apoſtles." Iſai. xxix. 10. " the Lord נסך *hath poured out* " *upon* you the ſpirit of deep ſleep." And this and other words of like import are applied to the ſhedding forth of the holy ſpirit of wiſdom and power. xxx. 1. " לנסך מסכה *ad fundendum fuſionem*, to " *obtain an effuſion*, but not of my ſpirit." The Quakers and other enthuſiaſts have ſuch an effuſion, but not of the ſpirit of God. Nor will any have that of the Holy Spirit, but who ſeek it by the inſtituted means, the ſcriptures, ſacraments, prayer, and faſting. Iſai. xxv. 7. it is applied to a veil, or cloth caſt over perſons when condemned; " he will deſtroy—המסכה הנסוכה " *the vail that is ſpread* over all nations: " he will ſwallow up death in victory." And it is as properly uſed to the caſting of a cloth over a perſon, or as the name of the cloth ſo caſt, as to any thing elſe diffuſed over or upon him. Jer. xliv. 19. " and להסך *poured out drink-offerings* unto " her."

נסך and מסכה are *nouns* for what was *poured out* or *on*. נסך in many places the *drink-offerings*. Deut. xxxii. 38. " the " wine נסיכם [for נסכיהם] of *their liba-* " *tions*." And ſuch tranſpoſitions of the *jod* are not uncommon, as of ש and ת in hithpael. Iſai. xl. 19. and xliv. 10. " a " *molten* or caſt *image*." xlviii. 5. " leſt " thou ſhouldſt ſay עצבי *mine idol* hath done " them: and פסלי *my graven image*, and " נסכי *molten image* hath commanded " them."

נסיך, A *prince* or chief ruler. *Anointed ſovereign*, Joſh. xiii. 21. " נסיכי *princes* of " Sihon;" but Num. xxxi. 8. called *kings*. Pſal. lxxxiii. 12. " all נסיכמו their *kings*, " as Zeba and Zalmunna." Mich. v. 4. " we ſhall raiſe up againſt him ſeven ſhep- " herds and eight נסיכי אדם *principal* " *men*;" men anointed with the ſpirit.

מסכה, *What is caſt* or *poured over*. Exod. xxxii. 4. " faſhioned it with a " graving tool, and made עגל מסכה a *molten* " *calf*." The bull was one of the cherubs, and was made of wood, and covered with ſheet gold, fitted cloſe to the ſhape of the carved image. See צעה. Aaron melted the golden ear-rings into ſheet gold, and covered the image of a bull with it. And this word ſtands for the caſt metal that covered the image, in many places; and for any *covering that was caſt over* any thing

thing, and hung upon it, like a fluid running over it. Num. xxxiii. 52. " all " צלמי מסכתם *their molten images*;" images of their covering over, or *overcaſt* with gold, ſilver, or braſs. Deut. xxvii. 15. " curſed be the man that maketh פסל *a* " *graven* or מסכה *molten image.*" Jud. xvi. 13. " if thou weaveſt the ſeven locks " of my head עם מסכת [not I apprehend " *with the web*, but] *with the molten* " *image*;" their God, who was to hold him priſoner by the help of יתד *the peg* they hung trophies upon. Ver. 14. " he " went away with יתד הארג the pin ſhe " had wove [his hair about, and faſtned to " the image by] and the מסכת *molten* " *image*;" carrying the God away by his myſtical hair, the glory of his head flowing in ſeven ſtreams. I ſee no other reaſon for conſtruing מסכת here *the web*, but that ארג is *to weave*. xvii. 3. " to make a " graven image, and מסכה a *molten one.*" Ver. 4. " two hundred of ſilver, and gave " them to the founder, who made thereof " פסל ומסכה a *graven* and *molten* image, " and they were in the houſe of Michah: " and the man Michah had a houſe of " God, and made an Ephod and Teraphim." xviii. 14. " there is in theſe " houſes an Ephod and Teraphim, and a " *graven* and מסכה a *molten* image." Ver. 18. " the פסל *carved image*, the Ephod, " and the Teraphim and the molten " image." Ver. 30. " the children of " Dan ſet up *the graven image.*" Ver. 31. " Micah's *graven image*;" in that comprifing all the reſt; or that implying it; all was carved and covered with metal. 1 K. xvii. 16. " made them מסכה *molten* " *work* two calves," or young bulls." 2 Chron. xxviii. 2. " and made מסכות *molten* " *images*, or caſes of caſt metal, for *Baalim*;" Baals or Bulls. xxxiv. 3. " from the high places, and the groves and the carved images, and *the molten ones*. Ver. " the groves, and the carved images, and the *molten ones*, he brake in pieces, and made duſt of." Iſai. xxx. 22. " ye " ſhall defile alſo את צפוי פסילי כספך *the* " *covered graven images of thy ſilver*; and " the Ephod [or ſacerdotal dreſs] מסכת זהבך " of *thy caſt gold.*" See אפד. It is plain that ſome of their images were carved, and overlaid with molten or caſt gold and ſilver. Such were the cherubs, teraphs, and perhaps goats; though the bulls and lions, ſome of them at leaſt, were hollow, and had fires in them, or were heated outwardly to conſume the ſacrifice, and that of their own children in them. Hab. ii. 18. " מסכה the *molten image* and teacher of " lyes;" *i. e.* the molten work was the teacher of lyes, as Zech. x. 2. " the *teraphs* " have ſpoken vanity." פסל and מסכה, and *teraphs*, tho' disjoined by a *vau*, may be, and by comparing texts are, in many places the ſame image, though conſiſting of wood and metal, the one carved and the other caſt. Whilſt other of their images were caſt metal, and hollow; and others again caſt metal not hollow, ſmall and portable, and overlaid with gold and ſilver.

נסע, with a mut. *nun*, and which, like the laſt, drops it, when there is no prefix or ſupplemental letter; To *move* from one place to another, without any regard to the manner, or *terminus a quo ad quem*. Gen. xi. 2. " it came to paſs בנסעם *as they* " *journeyed* from the eaſt." Jud. xvi. 3. " and יסעם *went away with*, or removed " them bar and all." 1 K. v. 17. " and " יסעו *they brought* great ſtones." Pſal. lv. 9. " the wind סעה *ruſhing on*, or coming " on, מסער *tempeſtuous.*" The *impetus*, or violence of the wind is not expreſt in סעה, but סער; that being no more than paſſing or coming along. Pſal. lxxviii. 26. " יסע " he *brought along* the eaſt wind in the " heaven;" made it blow.

מסע, A *journey*; a *moving along*; or any thing brought or moved along. 1 K. vi. 7. " the houſe was built of ſtone, מסע " *brought* finiſhed for its building." Job xli. 7. " a miſſile weapon, from its mo- " tion."

נע, To be *moved, in loco et de loco in locum*, Coc. with a fixed *nun*. It differs from נד, which is *to move* as a bird does, *flit*. Exod. xx. 18. "when the "people saw it, ינעו *they removed* [or *ſhook*] "and ſtood afar off." Jud. ix. 9. "לנוע "to *go up and down* after the trees." 2 K. xix. 21. "the daughter of Jeruſalem "הניעה *hath ſhaken* her head at thee." Pſal. cvii. 27. "ינעו *they ſtagger* like a "drunken man." cix. 10. "let his chil-"dren ינועו נוע *be continually vagabonds*." Iſai. xxiv. 20. "the earth *ſhall reel to and* "*fro* like a drunkard;" the people ſhall ſhake for fear, or ſtagger about in confuſion.

מנענים, Only, 2 Sam. vi. 5. inſtruments of muſic. Siſtra, Crepitacula. See Mr. Parkhurſt.

נעל, with a fixt *nun*, To *lock* or *faſten* a door. Jud. iii. 23. "Ehud went "forth through the porch, and ſhut the "doors of the parlour upon Eglon, and "נעל *locked them*." Cant. iv. 12. "a "garden נעול *locked up*."

מנעיל, A *lock*. Cant. v. 5. "upon the "handles of *the lock*." Neh. iii. 3. "its "doors, מנעוליו its *locks* and its bars." 6. "the doors thereof, מנעליו *the locks thereof*, "and the bars thereof." And it is not to *bar* or *bolt* a door.

נעל, A *ſhoe*; and there is a verb, twice uſed, formed from the noun. 2 Chron. xxviii. 15. "arrayed them and ינעלום *ſhod* "*them*." Gen. xiv. 23. "from a thread "even to שרוך נעל a *ſhoe*-latchet." Exod. iii. 3. "looſe thy *ſhoes* from off thy feet." Deut. xxxiii. 25. "iron and braſs מנעלך "*thy ſhoes*;" *faſtning of the ſhoe*, which being of iron and braſs, implies ſtrength and ability, as Iſai. v. 27. "nor the "latchet נעליו of *their ſhoes* be looſed." Pſal. cviii. 2. "unto Edom will I thruſt "out my *ſhoe*;" as to a ſlave to unlooſe it. Their ſhoe was rather a ſlipper, and faſtned on by ſomething like a buckle or claſp, being made of iron or braſs; and thence likely its name.

נעם, with a fixed *nun*, A general term for what is delightful and pleaſant to any of the ſenſes. 2 Sam. i. 26. "very "נעמת *pleaſant waſt thou* to me." Pſal. cxli. 4. "let me not eat בנעמיהם of *their* "*delicacies*;" not do what they do with greedineſs.

נעצוץ. See in עץ.

נער, To *ſhake, ſhake off*. It is uſed in diſtinction to what is *ſtaid* and *ſteady*; ſo of *youth*, the gay, lively, unſteady part of life. And it is the name of *tow* or *flax*, than which nothing is lighter and eaſier moved. Exod. xiv. 27. "the "Lord ינער *overthrew*, marg. *ſhook off*, the "Egyptians into the midſt of the ſea." xv. 8. "the waters נערמו *overthrew them*." This is conſtrued *heaped up*, as from עם. Jud. xvi. 20. "Samſon—ſaid I will go out "as at other times, and אנער *ſhake myſelf*;" rouſe, exert himſelf in ſome proof of his ſtrength and activity. Job xxxviii. 13. "that the wicked ינערו *might be ſhaken* out "of it." God's ſhaking darkneſs from off the earth, by its rotation, is a proof that he hath power to ſhake the wicked off it. Pſal. cix. 23. "נערתי I *am toſſed up and* "*down*, or rather *ſhaken off*, as the locuſt;" from a tree by the wind, or ſhaking it. Iſai. xxxiii. 9. "Baſhan and Carmel *ſhake*." Heb. xii. 27. "the removing of thoſe "things that are *ſhaken*, that thoſe things "which cannot be *ſhaken* may remain." Jer. li. 38. "they ſhall roar together like "lions: נערו *they ſhall ſhake* [rouſe, exert "themſelves] as lions whelps." Pſal. xxxviii. 16. "מנער *ſhaken*, or diſturbed "I ſuffer thy terrors. A *part. paſſive*.

נער, An unſettled ſhaken ſtate or thing. Job xxxvi. 14. "they die בנער in *terror*, or ſhaking. Zech. xi. 16. "neither ſhall "ſeek הנער that *which is ſhook*;" hurt or damaged.

נער, The unſettled leſs ſedate part of life, *youth*, and perſonally, a *young man* or *woman*. *Youth* with us is only a young man. נערה, n. f.

נעור, *Youth*, pl. נעורים, thoſe days or years.

נערת, Flax or tow. Jud. xvi. 9. and Iſai. i. 31.

נף, To *move* or *wave* any thing any way. To *extend* or *reach over*. See Mr. Hutchinſon on the word. Exod. xx. 25. " if הנפת *thou lifteſt up*, extendeſt, " thy tool over it." xxix. 24. et al. it is ſpoken of offering or *holding out* the ſacrifice to God. Num. viii. 11. " Aaron " הניף *ſhall offer* the Levites תנופה *an offer-* " *ing* before the Lord;" ſhall *reach them forth*, as we do what we offer or *tender* to a perſon. Deut. xxiii. 25. " לא תניף *thou* " *ſhalt not move* a ſickle unto thy neigh- " bour's ſtanding corn." Job xxxi. 21. " if הניפותי I *have lift up* or ſtretched out " my hand againſt the fatherleſs." Prov. vii. 17. " נפתי I *have perfumed* my bed " with myrrh, aloes, and cinnamon;" I have ſtretched or extended over my bed the ſmoak of them. Pſal. lxviii. 10. " thou, O God, תניף *didſt ſend*, or extend " out, a plentiful rain." Iſai. x. 15. " ſhall " the ſaw magnify itſelf againſt מניפו *him* " *that ſhaketh it?* [or ſtretcheth it forth] as if the rod or ſtaff הניף *ſhould move* him " that carried it;" [as if the walking-ſtick ſhould pretend to move the hand that held it] " or that which is not a tree ſhould " bear a bough." xix. 16. " becauſe of תנופת *the ſhaking* of the hand of the Lord, which מניף he *ſhaketh over it*;" *ſtretcheth forth*, as he does, who takes a weapon into his hand to fight, or tool to work with. xxx. 28. " לנפה *to ſift* the nations בנפת in *the ſieve* of vanity." So is rendered, as I ſuppoſe the word was ſuppoſed to ſignify, to *ſhake* or *agitate*. If we conſtrue the paſſage, as the words are applied to war in other places, it only ſays, that at ver. 32. that God would ſtretch out his hand againſt the nations with an exer- tion that ſhould deſtroy them. Ver. 32. " and in battles תנופה of *ſhaking* will he " fight againſt them." Iſai. x. 32. ינפף ידו הר he *ſhall ſtretch forth his hand* " againſt *the mount* of the daughter of " Sion;" but *againſt* is underſtood in the verb, as it is in לנפה גוים; as is alſo יד *the hand—to ſtretch forth* againſt *the nations*. If this word means any thing more than barely *reaching out*, or *ſtretching forth*, as above, I ſee not the evidence for it.

נף, *Noph*. Iſai. xix. 13. " the princes " of צען *Zoan* are become fools, the " princes of *Noph* are deceived; they have " alſo ſeduced Egypt." Jer. xliv. 1. " at " Migdol and at Tahpenhes, and at *Noph*, " and in the country of Pathron;" a part of Egypt ſo called, and perhaps from its *extent*, as *Campania*, the champaign country, in Italy: this the *Campania* of Egypt. And צען the flat low country: or from the *conqueſt* by Moſes there, *Noph* ſeems to be מף *Memphis*. Hoſ. ix. 6. " Egypt ſhall " gather them; מף ſhall bury them;" in the country of Noph they were to meet their deſtruction. And it may be the ſame *Campania*, as מ forms a noun, and *nun* is *mutable*; though it is not dropped in the verb.

נוף, *Situation*, *laying forth*. Pſal. xlviii. 3. " beautiful בנוף *for ſituation*, or laying " forth, extent, is mount Sion;" beautiful in the proſpect it extended to the eye.

נפת, A tract, *reach*, or *extent* of ground. A *diſtrict* in the ſenſe the verb is uſed, with the ſword, *diſtringere gladium*. Joſh. xii. 23. " the king of Dor לנפת in *the coaſt* " or *diſtrict* of Dor." xvii. 11. " three " *countries*."

נפת, *Honey*, what *runs out* when the comb is broke. Pſal. xix. 11. " ſweeter " than דבש [any ſweets that] candy, and " than נפת צופים *the honey-comb*;" what runs from צופים the *cells*, which is the moſt delicious part of the honey, and נף a proper word for its running out. Prov. v. 3. " the lips of the ſtrange woman drop " נפת *as* an honey-comb." There is no *as*, and it is the *liquid honey* that drops from her lips. xxvii. 7. " the full ſoul loaths נפת the " *honey-comb*;" the fineſt honey.

תנופה, A *holding forth* or *ſtretching out*, or what is *held out* and made *a tender* of, or *offered*.

נפח, with a mut. *nun*, and which ſometimes is entirely dropt; and once is ſupplied with a *jod*. To *breathe*, or *blow out the breath*, whether in ſpeaking, grief, contempt or anger. Gen. ii. 7. " and יפח " *breathed*, or cauſed to blow, in his noſ- " trils the breath of life." Job xxxi. 39. " or הפחתי *have cauſed* the owners thereof " to *grieve*," or ſigh; lit. " have cauſed " their [animal] ſoul to pant," or breathe, ſc. in grief. Pſal. x. 5. " all his enemies " יפיח *he puffeth* at them;" as in anger or contempt. So, xii. 6. " I will ſave him " from him that *puffeth* at him." Hence, *foh* or *poh*, interj. of diſapprobation, and is nearly the ſound of the letters פ and ח. It is applied to the *breathing out*, not only, as before, of רוח the breath; but violence, lies, fraud, ſighs. Prov. xii. 17. " יפיח *he* " *that ſpeaketh* truth, he ſheweth forth " righteouſneſs." xxix. 8. " ſcornful men " יפיחו *ſhall make* a city *to rue*;" or ſigh. Conf. Job xxxi. 39. above, and Jer. xv. 9. " נפחה נפשה *her ſoul does pant*, or *ſigh*;" not, *ſhe hath given up the ghoſt*, for the word is the direct reverſe; it is exerciſing the ghoſt or breath, keeping it going. Ezek. xxi. 31. " אפיח I *will blow* againſt " thee in the fire of my wrath." xxii. 21. " and נפחתי I *will blow* upon you in the " fire of my wrath." Mal. i. 13. " הפחתם אותו *ye ſnuffed at it*." It is applied to the breath of the Κοσμος, or expanſion, which moves all things. Cant. ii. 17. " until *it blow* day;" till the ſpirit bring the earth up to day. iv. 16. " ſouth " wind *blow* upon my garden."

פח, A *ſnare*; and a *thin plate*, q. d. *blown out*, extended by blowing. Pſal. xi. 6. " he will rain upon the wicked; פחים " *ſnares*, fire and brimſtone, and a horrible " tempeſt, ſhall be the portion of their " cup." xci. 3. " he ſhall deliver thee " from the *ſnare* of the fowler." Iſai. xlii. 22. " all of them הפח a *ſnare* in holes, " and they are hid in priſon-houſes." Exod. xxxix. 5. " beat the gold into פחי " *thin plates*." Num. xvi. 38. " the cen- " ſers of theſe ſinners againſt their own " ſouls, let them make them רקעי פחים " *broad plates*."

פיח, *Aſhes*, Exod. ix. 8, 10. eaſily blown about.

פחם, *Coals*. Prov. xxvi. 21. " פחם " *coals* to burning-coals, and wood to fire; " ſo a contentious man to ſtir up ſtrife." Iſai. xliv. 12. " he worketh בפחם in *the* " *coals*." liv. 16. " the ſmith נפח באש פחם " *that bloweth the coals* in the fire;" to heat the iron the quicker; he keeps blowing all the while. And the word is plainly plural, as ſo many others are without the ' in ים, which is the moſt uſual plural.

מפח, A *puff* or *breathing*. Job xi. 20. " their hope מפח נפש a *puff of breath*." Jer. vi. 29. " burnt out מפח *with blowing*, " תם waſted מאש by fire."

נפך, Exod. xxviii. 18. et alib. ſome precious ſtone.

נפל, with a mut. *nun*, To *fall*. And it is uſed as extenſively as *fall* with us, and perhaps more ſo; and is applied to any *lowering*, *degeneracy*, or ſinking from what a thing was before. Gen. ii. 21. " the Lord God יפל *cauſed to fall* a deep " ſleep upon Adam." iv. 5. " his coun- " tenance *fell*." xxv. 18. " נפל he *ha* " *his lot* or ſhare, before all his brethren; or above them. Iſhmael was Abraham's eldeſt ſon, and as ſuch had a double ſhare, though the bleſſing was Iſaac's. xxxiv. " the land which תפל ſhall *fall* to you for " an inheritance;" the lot falls when cast. Deut. ix. 25. " אתנפל I *fell*;" or flung myſelf down. Jud. ii. 19. " לא הפילו th " *fell not* from their doings;" did not fall ſhort of them. 1 Sam. xiv. 22. " ילו " *cauſe to fall* [ſc. the lot] between me and " Jonathan my ſon." Job xii. 3. " I a " not נפל *inferior* to you;" fallen below you. 2 Sam. xxii. 27. " with the pu " תתבר *thou wilt ſhew thyſelf pure*: wi " the forward תתפל *thou wilt ſhew thy* " *fal*

" *faln*;" as one depraved; act in ſuch a manner as a fallen degenerate perſon would. Iſai. xxvi. 19. " and the earth תפיל *ſhall* " *cauſe* the dead to *fall*."

נפל, One *faln*. Alſo an *abortive* or dead-born child. נפלים Gen. vi. 4. " men " *faln*," from God. The verb is ſeveral times uſed for revolting, or *falling off* from a party. Jer. xxxvii. 13. " thou נפל *falleſt* " away to the Chaldeans:—it is falſe, *I fall* " not *away* to the Chaldeans." lii. 15. " הנפלים *thoſe that fall away*, that נפלו " *fell* to the king of Babylon." Num. xiii. 34. " we ſaw there הנפילים the *deſtroyers*, " the ſons of Anak, of הנפלים the *de-* " *ſtroyers*;" who have long had the name. A name proudly aſſumed like that of *invincible* to the Spaniſh armada. Theſe men were not monſters for ſize, but for cruelty: nor does *we were in our own ſight as graſhoppers*, imply the others were giants; but only that they thought themſelves as nothing in their hands. Iſai. xl. 22. " he that ſitteth upon the circle of the " earth, and the inhabitants thereof are as " graſhoppers;" not with regard to the ſize, but power of man.

מפל, and מפלה, *What falls*, or *is faln*. Am. viii. 6. " ſell מפל בר the *refuſe* " *wheat*." Job xli. 14. " מפלי *flakes* of " fleſh;" which are faln cloſe together. Jud. xiv. 8. " מפלת the *carcaſe* of the " lion." Iſai. xvii. 1. " מפלה a *ruin*."

תפל, and תפלה, What is corrupted, degenerated, faln from its ſtate. This is *folly* in the mind; *inſipid* in eatables; *ſpoiled* or *decayed* in other things. Job i. 22. " nor " charged God תפלה *with folly*." vi. 6. " can that which is תפל *inſipid* be eaten " without ſalt?" Jer. xxiii. 13. " I have " ſeen תפלה *folly* in the prophets of Sama- " ria." Lam. ii. 14. " have ſeen vain and " *fooliſh things*;" corrupt things. Ezek. xiii. 11. ſpeaks of the prophets under the figure of builders of a wall of defence— " ſay unto them which daub it with תפל " *untempered mortar*, it ſhall fall;" materials *low* in goodneſs; the worſe inferior ſort of ſtuff; for it is indeed not only what is *depraved*, but what is naturally bad, of a lower and inferior kind. We ſay *untempered*; but it is what will not temper as ſhould be.

נפץ, with a mut. *nun*, To *diſperſe*; to *break into ſeveral pieces*, or parts; as when an army or a veſſel is broken. Gen. xlix. 7. " אפיצם I *will ſcatter them* " in Iſrael." Num. x. 35. " and let " thine enemies יפצו *be ſcattered*." Jud. vii. 19. " and נפוץ *brake* the pitchers that " were in their hands." 1 Sam. xiv. 34. " פצו *diſperſe* yourſelves among the people." Job xvi. 12. " he hath taken me by the " neck, and יפצפצני *ſhaken me to pieces*." Pſal. ii. 9. " תנפצם *thou ſhalt break them* " *to pieces* like a potter's veſſel." Prov. v. 16. " let thy fountains *be diſperſed* " abroad;" let the rivers of living water flow always from out of thy belly; or, the pure ſtreams of life flow from thine heart; which is in the belly. Hab. iii. 6. " the everlaſting mountains [or moun- " tains of long ſtanding as places of wor- " ſhip] יתפצצו *were ſcattered*;" broken to pieces. Lit. at the flood, and by earthquakes; myſtically, by the goſpel.

פוץ, *Diſperſion*. Zeph. iii. 10. " from " beyond the rivers of Ethiopia, my ſup- " pliants, the daughters פוצי of *my diſper-* " *ſion* ſhall bring me an offering." Qu. if not fulfilled by the eunuch of Candace, queen of Ethiopia, Acts viii.

נפץ, A *ſcattering*. Iſai. xxx. 30. " *with* " *ſcattering* and tempeſt, and hail-ſtones;" the thing that ſcattered; *whirlwind*.

מפץ and מפיץ, A *breaker to pieces*, whether perſon or inſtrument.

תפוצה, *Diſperſion*. Jer. xxv. 34. " the " days of your ſlaughter, and תפוצותיכם *of* " *your diſperſions*, are accompliſhed."

נפש, To *breathe out*, *reſpire*, *take breath*. Exod. xxiii. 12. " and the ſon " of thine hand-maid, and the ſtranger " ינפש *may be refreſhed*;" or take breath, as people when they leave work. Nah. iii. 18. " thy ſhepherds ſlumber, O king of

" Aſſyria; thy nobles are ſtill; thy people " נפשו *are at reſt*, or taking breath, on the " mountains; there is none gathereth to- " gether;" ſc. to head the people for their own defence. And hence the noun,

נפש, pl. נפשות, *The animal frame*, that which breathes, reſpires; and, as all the other words in the tongue, is both the agent that performs the action, and the action itſelf; *that which lives by breathing*, including the circulation of the blood, which depends on the playing of the lungs; and all the internal affections which are connected with or depend upon the internal motion of the frame, and fluids in it. It is the *animal part* of all creatures, that have any internal motion by fluids in a frame, being applied to animals and vegetables. Whether פש be of the ſame root, Qu. See Mr. Hutchinſon on the word.

This is what conſtitutes the living creature as ſuch, and diſtinguiſhes it from every other individual; and ſo it is *the perſon* in rational creatures; and hence borrowed and applied to Jehovah, not to diſtinguiſh each perſon of that eſſence from the other; but for *the life*, or eſſential attributes of the Divine Nature; and it is *the animal* in brutes; and once, I think, the vegetable life in plants. Gen. i. applied equally to all animals whatever, man and brutes. ix. 4. " but the fleſh, בנפשו " *with the life thereof*, which is the blood " thereof, ſhall ye not eat; דמו בנפשו its " blood being in its frame;" which is ſubſtituting the blood for the whole animal frame, that being the principal movement. Ver. 5. " your blood of *your lives* will I " require;" the blood that is neceſſary to the animal frame to continue it in action: much blood may be taken away, without deſtroying life; but the blood, the want of which deſtroyed life, God would require. xiv. 21. " give me הנפש the *perſons*;" meaning *human* perſons, though not expreſſing it; only as אדם, or *human*, by uſage means *man*, the principal creature made from the ground.

It is hard to conceive how the underſtanding, or rational powers of the ſpiritual ſubſtance in us, ſhould depend on the body, or rather the parts of the animal frame, as the brain, heart, liver, reins, yet ſo it is; and we, as the S. S. have taught us, ſubſtitute the ſeveral parts of the frame for the powers and affections that have their ſeat in them; as Gen. xxvii. 4. " that " נפשי *my ſoul* may bleſs thee;" with heart and good will. xxxiv. 3. " *his ſoul* clave " to Dinah;" his mind and affections were fixed upon her. xxxv. 18. " בצאת נפשה " as *her ſoul was in departing*." Which tranſlation hath made us think of the ſpiritual part departing at death; and which tho' it does, yet theſe words ſpeak only of the animal part; of the breath going out, as we ſay, a candle *goeth out*, when it ceaſeth burning. נפש is never, that I know of, the *rational ſoul*. It is no more the ſoul, than the brain is the underſtanding; or the heart, the will, or &c. and we could never have known we had a ſoul, had it not been revealed; it being as hard to account for the dependence of the ſoul on the material frame, as to account for matter's thinking. And they who leave the S S. and reaſon from the nature of *matter* to prove we have a ſoul, and that it is *naturally* immortal, are paving the way to a diſbelief of both points. *Matter* cannot think, they ſay; but it is neceſſary to the ſoul's thinking; as witneſs a full ſtomach, or overcharged brain, infancy, old age, and ſickneſs. As to its being *naturally* immortal, and being without parts, &c. &c. it is unintelligible jargon, and talking of what we know nothing about, nor have any thing to do with. He that made it and the body, can preſerve or deſtroy both at pleaſure. And the S S. ſpeak to us only of the נפש, without which the rational ſoul *cannot*, or however doth not exiſt preſent, act. Gen. xxxvii. 21. " ונצלנו נפש

" *let us not* ſmite him *to* the animal " frame;" *i. e.* mortally. Lev. ii. 1. " and " when נפש *any* will offer;" as we ſay *any body* or perſon. xxi. 11. " neither ſhall he " go into any נפשת מת *dead body.*" It is the vital frame, whether alive or dead; the *thing* that once breathed, though not then. Num. xxx. 3. " to bind נפשו *his* " *ſoul*;" perſon or ſelf. Deut. xxi. 14. " if thou have no delight in her, then " thou let her go לנפשה *whither ſhe will*;" to her will or pleaſure, which נפש often ſtands for. xxx. 2. *et al.* " with all thine " heart, and with all thy *ſoul*;" or affections, powers and abilities. 2 Sam. v. 8. " the lame and the blind שנאו נפש op- " poſed *the deſire* of David;" purpoſe or attempt to take the city. xi. 11. " as " thou liveſt, and as *thy ſoul* liveth;" the life being in the frame. Pſal. xix. 8. " the " law of the Lord is perfect, משיבת *re-* " *ſtoring*, reviving, as comfort and refreſh- " ments do the [animal] *ſoul.*" This is the oppoſite of the ſoul's going out, failing, ſinking, and ceaſing to act. cv. 18. " his *ſoul*, body or perſon, came into iron;" or was put in irons. Iſai. x. 18. " ſhall " conſume the glory of his foreſt, and of " his fruitful field, מנפש ועד בשר [as we " ſhould ſay] *root and branch.*" Trees have the ſap circulating in them, and they perſpire, dilate, and contract. The glory of the foreſt, means the trees which were to be deſtroyed נפש *vitally*, as to life; and *fleſh*, or ſubſtance, not only rooted up, but deſtroyed beſides. xix. 10. " אגמי נפש " *pool-creatures.*" liii. 10. " נפשו his *vital* " *frame*, *life*, or he *himſelf*, ſhall make the " atonement;" not by ſacrifice. Jer. xxxviii. 16. " as the Lord liveth that " hath made us this נפש *breathing*;" given us this reſpite from the Chaldean army, which had raiſed the ſiege to fight the Egyptians. The verb is uſed in the ſame manner for breathing, after labour and fatigue. Jer. li. 14. " the Lord of hoſts " has ſworn בנפשו *by himſelf*;" his vitality or eſſential being. Ezek. xiii. 18. and perhaps Deut. xxi. 14. belong to פש *free*, *looſe*.

בתי הנפש, Iſai. iii. 20. *Smelling-boxes.* Boxes of muſk and amber to ſmell to, or *ſnuff at*; ſnuff-boxes, as among us, not being then in uſe. See Mr. Parkhurſt.

נץ, with a mut. *nun*, To *ſhoot out* in ſparks or points, as fire, or what glitters, and trees or plants do, when they open their bud; and it is not only the *bloom* of trees, but *plumage* of birds; and is applied to quarrelling, *flying upon*, or darting at one another; and ſeems to differ from ציץ, to *flouriſh*, and a *flower*; which is a more extenſive putting forth. I can find no נוץ or נצה as roots; and פרח is the firſt eye or gemma; this the *ſhooting out*, and ציץ the *flower*. Exod. ii. 13. " two men of the " Hebrews נצים were *ſtriving together.*" xxi. 22. " if men ינצו *ſtrive.*" Cant. vi. 11. " to ſee whether the vine הפרחה *flou-* " *riſhed*, [budded or buttoned] and the " pomegranates הנצו *budded*;" ſhot forth. Pſal. lx. 2. " בהצתו *when he ſtrove*;" ſc. with various enemies; and under their perſons ſpeaks of the enemies of Chriſt, who were to be ſubdued to the faith in him. Lam. iv. 15. " when נצו *they fled* " *away*;" or ſhot along. Ezek. i. 7. " and " נעצים *ſparkling* like the colour of bur- " niſhed braſs." The laſt radical doubled. Job i. 21. " naked יצתי I *ſprung forth* from " my mother's womb: and naked ſhall I " return שמה to *deſolation*;" the grave. יצא to *come forth*, is uſed both to *animals* and *plants*, and why may not נץ be uſed to *animals* as well as plants too? נצא Jer. xlviii. 9. is regularly from יצא, ſhe *ſhall certainly go forth.*

נץ and נצה, *Hawk*, from its impetus in darting forth upon its prey. Job xxxix. 13. " the wing of the peacocks נעלסה is " goodly: אם ſo is the ſtork's, and נצה " the *hawk's*;" or ſome of that ſpecies, the kite, the ring-tail or buzzard. Ver. 26. " doth נץ the *hawk* fly by thy wiſ- " dom?" Lev. xi. 16. and Deut. xiv. 15.

reckoned unclean, as all rapacious creatures are in the ſight of God.

נצה, The *bloom* of a tree, and *plumage* of a bird. Lev. i. 16. " its crop בנצתה *with* " *its feathers*." Ezek. xvii. 3. " a great " eagle with great wings; long האבר " winged, full הנוצה of *feathers*." Job xv. 33. " ſhall caſt off נצתו *his flower* as " the olive." Gen. xl. 10. " it was " though it had הפרחת *budded*, and the " *bloſſom* ſhot forth." Iſai. xviii. 5. " the " ſour grape is ripening in the *flowers*;" and the ſour or young grape is caſting or dropping its bloom.

נצן, with a form. *nun*. Cant. ii. 10. " הנצנים the *flowers* appear on the earth;" things begin to open the bud, and leaves to come forth.

ניצוץ, A *ſpark*. Iſai. i. 31. combuſtible that ſnaps and ſparkles as it burns.

מצה, A *quarrel*, contention, and takes in both words and actions. This coincides with מצה, from מץ, to ſqueeze, oppreſſion.

נצב, with a mut. *nun*, To *ſtand up*, *erect*, *eſtabliſh*. Gen. xviii. 2. " three " men נצבים *ſtanding* by him;" ſc. Jehovah, or the Divine Glory. xxi. 29. " which " הצבת *thou haſt ſet* by themſelves." xxxvii. 7. " my ſheaf aroſe, and alſo נצבה " *ſtood up*." xlv. 1. " all that *ſtood* by " him." Exod. xiv. 13. " התיצבו *ſtand* " *ye ſtill*." 1 Sam. xix. 20. " and Samuel " עמד *ſtanding* נצב conſtituted, ſet, or *pre-* " *ſiding* over them." עמד is *to continue in one ſtay*, without any regard to local motion; קם to *riſe up*. This word to *ſtand up*, 2 K. xviii. 17. " and יצבו *erected* or " *ſet up* a very great heap of ſtones upon " him." Ver. 18. " יצב *reared up* for " himſelf a מצבת *pillar*;" or more likely a palliſade of pillars. xxi. 5. " that we " ſhould be deſtroyed מהתיצב *from remain-* " *ing* in any of the coaſts of Iſrael." Pſal. xxxix. 6. " every man נצב that *lives*;" ſtands or *ſubſiſts*. lxxxii. 1. " the *Aleim* " נצב *ſtand*, or are *preſent*, in the congre- " gation: God judges among [the earth- " ly] *Aleim*;" God is always preſent where two or three are gathered together in his name; and will confirm the lawful ſentence of his deputies on earth. cxix. 89. " for ever, O Lord, thy word נצב *is ſet-* " *tled* in the heavens." The ordinances of heaven are fixt beyond the power of any thing but God, to over-rule them. Nah. ii. 8. " הצב the *guards* are removed, are " gone."

נצב, What *ſtands*, or is *ſet over* as a preſident; or as a garriſon of ſoldiers, or ſtationary ſoldiers, in a place. And ſo הצב above the *ſtanding guard* of Nineveh were fled, and the people going into captivity.

נצב, The *handle* of a knive.

נציב, Whatever *ſtands* or is *ſet up*. Gen. xix. 26. " his wife became a *pillar* of " ſalt;" a heap ſtanding up of that combuſtible ſalt of brimſtone. 1 Sam. xiii. 5. " *ſtationary* ſoldiers."

נצב, A *ſtation*. The thing and place it is ſtationed in; a garriſon.

מצבה, The ſame. This word is often uſed for ſome ſacred memorial or *ſtatue*, which we render *pillar*. And we find them erected to the true God, as well as to the heavens, the falſe gods. It is a general word, and does not ſpecify the *materials* or *form* or *number* of ſtones ſet up. Gen. xxviii. 11. " Jacob took מאבני [which " may ſignify one] of the ſtones of that " place—and ſet it up for מצבה a *pillar*, " and poured oil upon the top of it." xxxi. 51. " is another pillar ſet up, and " called Miſpeh and Gileod, afterwards the " *Deus Terminus*, betwixt Syria and the " land of Iſrael." xxxv. 20. " *the pillar* " of Rachel's grave." Exod. xxiii. 24. " and quite break to pieces מצבתיהם *their* " *images*;" or pillars. xxiv. 4. " Moſes " builded an altar under the hill, and " twelve *pillars*, according to the twelve " tribes of Iſrael." In what form, whether in a circle or ſquare, or how they ſtood, is not ſaid. Thoſe pillars, or palliſade of pillars, whether of three or more ſtones, commonly had an altar with them. And Lev.

xxvi. 1. are distinguished from אלילם *Gods*, and פסל carved or graven images, as also from אבן משכית to bow down to. And seem to have been of the sort of stones set up at Stonehenge, neither carved to any animal form, nor coloured, nor painted with any figures upon them. 2 K. x. 26. "they brought forth the מצבות *images* out "of the house of Baal, and burnt them." It doth not appear that this word is ever used for any image, or figured thing; and so why not render it *the pillars* of the house of Baal? The adyta were three large stones, set inclining towards each other, so as to make one obtuse angle. See the revd. Mr. Cook's learned and sensible treatise on *the old Druidical Religion*, where you have a clear and distinct account of those two noble remains of antiquity, *Stonehenge* and *Abiry*; which were no doubt temples made of stones or pillars, the one to represent a section of the heavens; the other a *seraph*, or flying serpent. Some of the מצבה pillars mentioned in Scripture were only memorials, Isai. xix. 19. "an altar to the "Lord in the midst of the land of Egypt, "and *a pillar* at the border thereof to the "Lord;" a single pillar or obelisk. Others were a number set together, but no further particulars are related. 2 K. x. 27. "they "threw down מצבת the *pillar* of Baal;" some eminent stone or stones without side; perhaps a grand obelisk, or possibly a palisade of pillars, as that, Isai. xix. 19. above might also be, by being on the border, as such places, which were also for defence, were. xxiii. 14. "he brake in "pieces the *pillars*, and cut down the "*Ashrim*, and filled the place of them with "mens bones;" by which the pillars inclosed an area within them. Isai. vi. 13. "as an oak whose מצבת *substance*;" that by which a thing subsists and continues what it is. An oak, tho' it casts its leaves and fruit, has a *vitality* in it; so the holy seed, or holy nation, had its subsistence or power in it to reflourish, tho' then seemingly dead or dying, as going into captivity. Jer. xliii. 13. the temple of the sun in Egypt had its pillars, as that of Baal in Palestine. We do not read of any pillars that were not of stone; and many are expressly said to have been of stone, and such as were broke to pieces, burnt and beat to powder; so were not of wood, as the *Ashrim* were; and, we may conclude, always were unwrought or rough pyramidical stones.

נצח, with an immut. *nun*, unless מצח *the forehead*, be of the root. To *endure*, *persevere*, get *above*, so rule or preside over. You may take the idea from time that keeps running on, perseveres, and still is uppermost. 1 Chron. xxiii. 4. "לנצח to *preside over* the work." 2 Chron. ii. 2. "מנצחים *overseers*." Jer. viii. 5. "נצחת a *perpetual* backsliding." xv. 18. "my pain *perpetual*." 1 Chron. xv. 21. "לנצח to preside or *lead* in the music."

נצח is often used for what we call *eternal*, or time indefinite; and indeed is applied to any thing that keeps still uppermost, excels, or exceeds. To God for his superior excellence, 1 Sam. xv. 29. "נצח "*the strength*, marg. *eternity* or *victory*, "of Israel will not lie;" the eternal one. 2 Sam. ii. 26. "shall the sword devour "לנצח *for ever*." Prov. xxi. 28. "a false "witness shall perish: but a man that "heard shall speak לנצח to *victory*;" so as to convince and carry his point. Hab. i. 4. "the law is slacked: and judgment "does not go forth לנצח *successfully*, or "with superiority; but is over-ruled." Isai. lxiii. 3. "נצחם their *blood* or *victory* "*over* them," *i. e.* the effects of that victory. 6. "I will bring down נצחם *their* "*excellency* to the ground." Lam. iii. 18. "נצחי *my strength*," or excellency.

מנצח, He or that which is *uppermost*, or *continual*. Psal. iv. 1. in the title of this and many other psalms; and by Hab. iii. 19. "the subject or constant burthen of "their songs;" as much as to say, *to him who is uppermost in all my songs and thoughts*. "Prima dicte mihi, summâ di-

" cende Camænâ," comes pretty near למנצח בנגינות, Pſal. iv. 1. et al. 2 Chron. ii. 2. " three thouſand and ſix hundred מנצחים " *overſeers*." So ver. 18.

מצח, The *forehead*, the forwardeſt and uppermoſt part. Qu.

נצל, with a mut. *nun*, To *take away from* or out of the hand of another. So to *deliver*, *ſtrip*, *take off* cloaths. Gen. xxxii. 11. " הצילני *deliver* me, I pray thee, " from the hand of my brother." 30. " and my life תנצל is *preſerved*;" delivered. xxxi. 9. " God יציל hath *taken* " *away* the cattle of your father, and given " them to me." Exod. iii. 22. " and נצלתם " *ye ſhall ſtrip* the Egyptians." xxxiii. 6. " and יתנצלו *they ſtript themſelves* of their " ornaments;" as unworthy of being God's people, which they confeſſed by ſtripping off what they wore as his livery. Pſal. cxix. 43. " אל תנצל *take not* the word of " truth out of my mouth." Amos iv. 11. " מצל *ſnatched*, or plucked, from the " fire."

נצר, which drops its *nun*, To *preſerve*, *guard*, or *watch round*. Exod. xxxiv. 7. " נצר *keeping* mercy for thou- " ſands." Pſal. xii. 8. " תצרנו thou *wilt* " *preſerve* us." cv. 45. " obſerve his " ſtatutes; and ינצרו *keep* his laws." Prov. vii. 10. " נצרת לב *ſubtil* of heart;" watchful or wary. Iſai. xlviii. 6. " and נצרות " *things reſerved*, or kept up, that thou " kneweſt not." lxv. 4. " בנצורים in " *places guarded* or fenced about, as burying places are." Ezek. vi. 12. " he " that remaineth, and הנצור is *preſerved*."

נצר, A *watcher*, guard, or preſerver. Alſo a *plant*, ſhoot or young tree, that is reſerved or preſerved for growth; of which ſuch a number are reſerved, when a wood is cut.

נצור and נציר, *participles*. Iſai. i. 8.

מצורה and נצרה, A *watch* or *guard*. Nah. ii. 2. " נצור מצורה *keep the munition*;" keep ſtrict watch.

נקב, which changes and often wholly drops its *nun*, To *hollow out*; mark by a hole, dent, or prick; indent or pierce into. It is applied to words which wound or pierce the mind, character, or fortune, *i. e.* to *curſe* or *ſtigmatize*. 1 K. xii. 9. " and יקב *bored* a hole in the lid." xviii. 12. " this bruiſed reed will go into his " hand, and נקבה *pierce* or dent it." Gen. xxx. 28. " נקבה עלי *mark me out*, ſpecify " or determine thy wages." Num. i. 17. " who נקבו *were* pricked or marked by or " on the names. Iſai. lxii. 2. " which " the mouth of the Lord יקבנו *ſhall name*;" mark, or ſet a mark upon. Names that are writ on paper are marked with a pen, or pierced through with ſomething, to diſtinguiſh them from the reſt. Amos vi. 1. " who are *named*, marked, or pricked " for chief of the tribes."

נקב and קב, To curſe, *i. e.* to *ſtigmatize*, or wound with words. Lev. xxiv. 11. " the Iſraelitiſh woman's ſon יקב *blaſphemed* " the name of the Lord, and curſed." Ver. 16. " נקב *he that blaſphemeth* the " name of the Lord ſhall ſurely be put to " death." Num. xxii. 17. " קבה לי *curſe* " me this people."

קב, 2 K. vi. 25. " a *cab*;" ſuppoſed to be ſome meaſure: perhaps named from its belly, like our quart-pots or pitchers.

יקב, The hollow or cavity of a vine- preſs.

נקבה, A *female*, q. d. a *wombed one*. All creatures have a belly, but the female moſt eminently. So *woman* ſeems a contraction of *womb-man*; it being impoſſible almoſt to pronounce the *b*, or diſtinguiſh the double *m* here from one; ſo that *mb* are loſt before the word *man*. Jer. xxxi. 22. " a *woman* ſhall go about after a man;" to defend and protect her, they ſhould be ſcarce.

נקבים, Exod. xxviii. 13. Flutes or pipes from the holes or ſtops in them; or *bellied* form.

נקוב, *Pierced*. Hag. i. 6. " earneth wages " to put in a bag *with holes*."

מקבת, Jud. iv. 21. A *hammer* or inſtru- ment to make a dent or hole with: " took " na

" nail of the tent and a *hammer* in her " hand;" ſuch as we drive nails with. Alſo the hole or cavity that is made by it. Iſai. li. 1. " *the hole* of the pit."

קבה, The *maw*. Deut. xviii. 3. " they " ſhall give unto the prieſt the ſhoulder " and the two cheeks, and the *maw*." In other places חזה the *breaſt* is joined with the ſhoulder, as given to the prieſt, and no mention of קבה. Num. xxv. 8. rendered *tent*; but I believe is ſpoke of Zimri. " Phineas took a javelin in his hand, and " יצא אחר brought it behind upon the man " of Iſrael אל הקבה *into the belly*, and thruſt " both of them through, the man of Iſrael " and the woman אל קבתה *through her* " *belly*;" by ſtabbing the man through his back, he killed both at one ſtroak. Hence *cavus*, and our *cave*.

נקד, Occurs only as a noun; and has no connection with יקד to *burn*, or קד to *bow the head*, in ſenſe or grammar; the *jod* being radical in one, and *nun* in this, and immutable. Its meaning is plain from Joſh. ix. 5, 12. " the bread of their pro- " viſion was dry, and was נקדים *mouldy*;" *ſpotty*, as mould appears in ſpots. Gen. xxx. 32. " *ſpeckled* ſheep;" ſpotted with white ſpots, as mouldy bread is. 1 K. iv. 3. " ten loaves and נקדים *cracknels*;" ſeed-cakes perhaps, where the ſeeds and ſweet-meats in them might appear like ſpots. Cant. i. 11. " *ſtuds* of ſilver," upon gold.

נקד, A dealer in ſheep, 2 K. iii. 4. and Amos i. 1. q. d. a *ſpotter*, or who made artificial ſpots as marks in ſheep, *ut omnes*; though ſheep, and eſpecially goats, are commonly ſpotted, as all cattle are; and the word is not confined to ſmall cattle alone, by any thing that appears.

נקה, with a mut. ה, but fixed *nun*, To be *clear, void, clean, innocent*. Gen. xxiv. 8. " then נקית *thou ſhalt be* " *clear* of this mine oath." xliv. 10. " and " ye נקים *blameleſs*;" or clear. Exod. xx. 7. " the Lord לא ינקה *will not clear* or " *quit*." xxxiv. 7. " forgiving iniquity " and tranſgreſſion, and ſin, ונקה לא ינקה " *but will not wholly or intirely clear*, or let " go unpuniſhed, viſiting the ſins of the " fathers upon the children." God is merciful and forbearing, but ſtill puniſhes in ſome proportion, which juſtice and reformation require. 1 K. xv. 22. " none was " נקי *exempted*." Iſai. iii. 26. " ונקתה *ſhe* " *being deſolate* [void, or empty, cleared of " every thing] ſhall ſit on the ground." Jer. xxx. 11. " and נקה לא אנקך *will not* " *leave thee altogether unpuniſhed*." Joel iii. 26. " נקיתי I *will clear myſelf* of their " blood לא נקיתי I have not cleared myſelf " of;" by revenging and bleſſing the people of Judah. It lays upon God to avenge the blood of his ſaints. Zech. v. 3. " *cut off*."

נקיון and נקון, *Cleanneſs, emptineſs*. Hoſ. viii. 5. " a *clearance* or eſcape."

מנקי, The bowl the libation was *emptied out* of. Exod. xxv. 29. xxxvii. 16. Jer. lii. 19. קשותיו ומנקיתיו יסך בהן in the firſt place; and in the latter, את מנקיתיו ואת הקשות. The *patera* was a broad *piece of plate*, to drink in at the ſacrifices; and I ſuppoſe the ſame as מנקי, and named from its broad open wide top. It is ſuppoſed that theſe veſſels were for the ſhew-bread; and the word is variouſly conſtrued, *pipe*, *broom*, &c. but the text ſays, they were for the drink-offerings; and the meaning of the word leads to a *large open wide bowl*.

נקיק, A *hollow, void*, or cavity, Iſai. vii. 19. Jer. xiii. 4. xvi. 16.

נקם, with a mut. *nun*, To *take vengeance*. It is joined with שלם *retribution*; this is only to puniſh. Lev. xix. 18. " לא תקם *thou ſhalt not avenge*, nor " bear any grudge." And yet the ſpirit of the law has been complained of by ſome who knew not what the law was.

נקף, with a mut. *nun*, and which is ſometimes, like ſo many others, ſupplied by a *jod* or ה, To *ſurround*, or *go round*. Lev. xix. 27. " לא תקפו *ye ſhall not make* " *round* the corners of your heads." See xxi. 5. Joſh. vi. 3. " הקיפו *go* round about

" the

" the city once." 1 K. vii. 24. " מקפים
" *compaſſing* the ſea round about." Job i.
5. " when the days of their feaſting
" הקיפו *were gone about*." Iſai. xxix. 1.
" add year to year, חגים ינקפו let the feaſts
" or revolutions of times *go about*;" or run
round, which clears that important text,
Job xix. 26. " and my ſkin, *i. e.* a human
" ſkin, נקפו *ſurround* or *go round him*;"
who was then to be, and ſince hath been
a curſe for us.

נקף, A *circuit*, or round, Iſai. x. 34. and
a *going round*, or *looking over*, Iſai. xvii. 6.
and xxiv. 13.

נקפה, A going round, or *girding*, Iſai.
iii. 24.

תקפה and תקופה, A *revolution*, ſpoke of
ſet days and years coming round again;
and of the light which comes out from the
ſun, and returns from the circumference
of the ſyſtem, or other extremity of hea-
ven, back again. Pſal. xix. 7. The orb of
the ſun is not mentioned in the text.

קפים, or קופים, were among the things
Solomon traded for, to Tarſhiſh, with gold
and ſilver, 1 K. x. 22. and 2 Chron. ix.
21. *compaſſes*, *circulators* for ſailing. See
the ingenious Mr. *John Dove's Creed founded
on Truth*. Or perhaps *ſcymetars*, or *faul-
cions*, from their form. *Copis*, in Lat. and
Greek, is ſuch a weapon, uſed by the Per-
ſians; along whoſe coaſts, and thro' whoſe
country, it is likely the Tarſus trade was
carried on; and they might be made at
Tarſus, as that was then ſo famous for its
traffick in metal-work. Or it might be
ſome precious ſtone, as תכי very poſſibly
might alſo, from its *burning* colour; a *py-
ropus*, ruby or carbuncle.

נקר, with a mut. *nun*, To *dig*,
cut, or *ſcoop out*, as the eye out of the head;
a piece out of a rock. Num. xvi. 14.
" תנקר wilt *thou bore out* the eyes of theſe
" men?" Jud. xvi. 21. " ינקרו they *bored*
" *out* his eyes;" cut the eyes themſelves
out. As Prov. xxx. 17. " the eye that
" mocketh his father, or deſpiſeth to obey
" his mother, the ravens of the valley
" יקרוה *ſhall pick it out*, [or dig it out with
" their bills] and the young eagles ſhall
" eat it;" where the carcaſe is, thither are
the eagles gathered together. God's in-
ſtruments of vengeance will as ſurely find
out the impenitent ſinner, as the vermin
their prey. Job xxx. 17. " my ſubſtance
" נקר מעלי is *torn* or *eaten into holes* upon
" me." Iſai. li. 1. " the hole of the pit
" whence נקרתם *ye are digged*."

נקרה, A *hole*, Exod. xxxiii. 22. and Iſai.
ii. 21.

נקש, See in יקש *to enſnare*; *draw into a
ſnare*.

נר and ניר, *Lamp* or light; and includes
the flame of the oil from the wick, as well as
the veſſel that holds it. Exod. xxv. 37.
" thou ſhalt make נרתיה *the lamps thereof*
" ſeven, [according to the number of the
" planets] and thou ſhalt light *the lamps*;"
cauſe the flames *to aſcend*. xxvii. 20.
" pure oil olive, beaten for the light to
" cauſe נר *the lamp* to burn always;" or
flame to aſcend; the ſeven uniting to give
one flame or light to the houſe. 2 Sam.
xxi. 17. " that thou quench not *the light*
" of Iſrael." xxii. 29. " thou art נירי *my*
" *lamp*, O Lord, and the Lord will lighten
" my darkneſs." To *lighten his darkneſs*
and *be his lamp*, explain each other, whe-
ther it relate to light and happineſs here,
to body and ſoul; or to the eternal light
to be enjoyed hereafter. 1 K. xi. 36.
" unto his ſon will I give one tribe, that
" David my ſervant may have ניר a *light*
" or *lamp* always before me in Jeruſalem.
xv. 4. " the Lord his God gave him a
" *lamp* in Jeruſalem to ſet up his Son after
" him." The woman of Tekoah calls the
continuance of her line a *coal*. Job xviii.
6. " his *candle* ſhall be put out with
him;" darkneſs is death, and light life.
Pſal. cxxxii. 17. " I have ordained a *lamp*
" for mine anointed;" will raiſe up a Son
to him. Luke i. 69. Prov. xx. 27. " the
" ſpirit of man is the *lamp* of the Lord
the ſoul is the lamp in which God lights
the light by his word and grace; by which

he communicates knowledge to man; it being the inſtrument of knowledge, not the giver of it. Prov. xxi. 4. " an high " look and proud heart are נר רשעים חטאת " a lamp of the wicked to ſin;" that leads to ſin; pride being a falſe light that leads people wrong. Prov. xiii. 23. רב אכל ניר ראשים rendered " *much food is* " *in the tillage of the poor*;" but I apprehend is a proverbial ſaying: " *the lamp of* " *the great conſumes a great deal*;" the houſes of the great are full of luxury and extravagance, and ſo of temptation and danger: it follows, " *and there is that is* " *deſtroyed for want of judgment*;" our lamps are gone out, ſay the fooliſh virgins, and they were loſt for want of judgment. Jer. iv. 3. Hoſ. x. 12. נירו לכם ניר rendered " *break up your fallow ground*;" but if rendered, *trim your lamps*, or, *keep your lamps trimmed*, the ſenſe is to the ſame purport, and agreeable to the meaning of the words elſewhere. *Sow not among thorns*, is another proverbial moral ſaying, that follows the laſt. There is no authority for *tillage*, but the LXX verſion of Jer. iv. 3. but the word certainly ſignifies *a lamp*.

מנרה and מנורה, A *chandelier*, or frame, with one or more lamps or ſconces to it. Exod. xxv. 31. " thou ſhalt make מנרת " a candleſtick of pure gold." The image of that in our heavens; as that is of the *fulneſs* of light in the heavens of Jehovah. Ver. 37. " thou ſhalt make the ſeven " נרתיה *lamps thereof*;" in the nature of *light*, and meaning of *ſeven*, does the figure or myſtery conſiſt. A pattern of it was ſhewn to Moſes in the mount, and a command given to take care to make it according to that pattern. It is deſcribed Exod. xxv. 31. *et ſeq.* " *its ſhaft*, ירכה " *thigh*, and קנה *branches*, or pipes; its " bowls, its knops, and its flowers ſhall be " of the ſame;" or all of one piece of beaten or ſheet gold. Ver. 32. " ſix קנים " branches or pipes ſhall come out of the " ſides of it; three pipes of the candleſtick out of the one ſide, and three pipes " of the candleſtick out of the other ſide;" ſo that it was flat, not round like our ſconces in churches, and its ſeven lamps were of an equal heighth, according to Jerom's picture of it in the Vulgate at this chapter; and a lamp at the head of each pipe, with one on the ſhaft, made up the ſeven lamps. Ver. 33. " each pipe had " three *bowls made like unto almonds*, or " cups like the ſhell of the almond, a " knop, pomum, *ball* or *globe*, and פרח a " *flower*." Now the queſtion is how to diſpoſe of theſe cups, globes, and flowers, or where to place them. Jerom places the flower under the lamp, the ball under that at a diſtance, and the three cups at different diſtances under them. Q. on what authority? Ver. 34. " in the candleſtick " or ſhaft ſhall be four almond-cups, with " its knops and its flowers." Ver. 35. " the pipes iſſued from the ſhaft two and " two, and at the point where they iſſued " was a ball under them—a *knop* under " two branches of the ſame, ſo to the ſix " branches or pipes that proceed out of " the candleſtick or ſhaft. Their knops " and קנתם *their pipes* ſhall be of the " ſame." What does *their* refer to? If to קנים the pipes or branches, what does קנתם ſignify? The golden candleſtick, Zech. iv. 3. had ſeven lamps; and even *ſeven* מוצקות *pipes* to the lamps, *i. e.* there were ſeven to each lamp. Perhaps קנתם may mean thoſe pipes. But whatever the exact form was, the myſtery of the candleſtick was the light that lighteth every man that cometh into the world, filling the temple of God, the body of Chriſt, both natural and myſtical, with *fulneſs* of *light*. Solomon made ten ſuch candleſticks, 1 K. vii. 49. which was ſaying in figures what St. Paul does in words, that *all the fulneſs of the Godhead*, or light, *dwelt in Chriſt*, and was by him communicated to his church; of *his fulneſs have all we received*, Joh. i. 16. Col. i. 19. for *ſeven* is *fulneſs*, and *ten* all. When the

Lord promiſed the reſtoration of Jeruſalem, the city and church of God, Zech. iv. among other viſions, that of the golden candleſtick is preſented to him, which was ſaying, that the light ſhould again fill the houſe of God, and that the Lord of all the earth, or deſire of all nations, ſhould come, *and be filled with the Holy Ghoſt, and with power*. Ver. 14. " theſe are the two ſons " of oil that ſtand by the Lord of all the " earth ;" who poured oil into the candleſtick. Rev. i. 12. " ſeven golden candle- " ſticks, and in the midſt of the ſeven " candleſticks one like unto the ſon of " man. The light of the ſun ſhall be " ſevenfold, as the light of ſeven days, " when the Lord bindeth up the breach " of his people." Iſai. xxx. 26. " the " candleſticks are the churches, but Chriſt " is the Light that ſhines in them." The goddeſs of wiſdom ſeems to have borrowed her name *Minerva* from this word and hieroglyphick.

תנור, A *furnace*. Gen. xv. 17. " a " ſmoaking *furnace* and לפיד a *flame* of fire " [in the ſmoaking cloud-like furnace] " paſſed between thoſe pieces;" of the creatures, that Abraham had divided for the covenanting parties to paſs between; which God, on his ſide, did in the fiery cloud. Exod. viii. 3. " *ovens*." Mal. iv. 1. " the day that cometh ſhall burn as an " *oven*." Iſai. xxxi. 9. " the Lord who " has אור a *light* in Sion;" and תנור לו " hath a *lamp* in Jeruſalem;" meaning in the temple of Jeruſalem. We render it *furnace*. What *furnace* had God there? The word is any thing fire burns in and ſhines from, as from a lamp; and is a proper word for an oven, or a furnace, at leaſt for the fire-place under a furnace; and God's תנור at Jeruſalem is the ſame as his אור light there.

נרד, *Spikenard*. Only Cant. i. 12. and iv. 13, 14. " with pleaſant fruits; cam- " phire with נרדים *ſpikenards*, [ſc. the " plant] נרד ſpikenard and ſaffron;" uſed to anoint the head, an unguent of great value and fine ſmell. Perhaps from רד its low dropping *ſpikes* or ears. A plant this that grows in the Indies, and did ſo in Judea, or Solomon could not have had it in his garden. Littleton calls *its leaves* precious.

נשא, This is one of the words formed with a mut. *nun*; and which often intirely drops, and ſometimes ſupplies it with a *jod* or ה, as נקף, נקש, and others do. Its general ſenſe is to *take up* or *away*, as in *lifting* and carrying a burthen. The *noun, what ſo lifts up, takes* and *carries away*, or *is carried away*. And it is applied to any thing which can be ſaid to be lifted up, or taken from the place where it was, and ſo carried and borne along, and conſequently away. And it is uſed to the mind or underſtanding which is taken by deceit, as *decipio* is from *capio*. To *take a perſon in, impoſe* or *put* upon him, is deceiving him, as the Dictionaries explain it. But נשא rather ſignifies to *induce*, entice, which is carrying the mind or inclinations along; for to *carry along* is its meaning. It ſignifies *tollo* and *fero*, with their compounds of *ab, de, in*.

It hath eight ſignifications aſſigned it by *Marius*. 1. To *take, take up, bear* or *carry away*. Gen. vii. 17. " the waters in- " creaſed, and וישאו *bore up* the ark." xvii. 3. " שא *take* now thy weapons." xxxi. 17. " and וישא *ſet* or carried his ſons " and his wives upon camels." xliii. 34. " and וישא משאת *there were carried* [or one " carried] *meſſes* [loads, or plates loaded] " from before him." The ſenſe of Gen. iv. 13. is diſputed, " גדול עוני מנשא *my* " *ſin is greater than to be born with*;" or *my puniſhment is greater than to be born*. There is the ſame ambiguity in עון as in נשא, which may be, to *bear*, or *bear with*. xviii. 24. " wilt thou deſtroy, and not " תשא למקום *ſpare* [or bear with] the " *place*." Exod. x. 17. " אנא נא חטאתי " *forgive I pray thee my ſin* only this once. Bearing it, or bearing with it, is forgiving. And we uſe the phraſe of *bearing* an *injury*

jury, or *not bearing* it. xxxiv. 7. " נשא *forgiving* iniquity and tranſgreſſion;" or bearing it, ſc. without puniſhing it. So ch. xxxii. 32. " yet now if thou wilt *for-* " *give* their ſin;" which has no relation to any atonement, or vicarious bearing of ſin; but forbearing from immediate puniſhment, which had been threatened. Num. xiv. 19. " pardon the iniquity of " this people—and as נשאתה *thou haſt for-* " *given* this people from Egypt, even un- " til now;" *haſt borne* with them till this time. Pſal. xcix. 8. " thou waſt a God " that נשא להם *forgaveſt them*, tho' thou " tookeſt vengeance of their inventions;" that didſt bear with them, *i. e.* a long while before thou puniſhedſt; but *for-* *gaveſt them*, and yet *puniſhedſt them*, is a contradiction in terms. The ſenſe of ſparing or *forgiving* aſſigned to this word, ſhould be put under that of *bearing*. Exod. xxiii. 1. " לא תשא *thou ſhalt not raiſe* a " falſe report." It includes both *raiſing* or inventing it, and *carrying* it or ſpreading it. To *bear their ſin* is to bear it as a burthen, which no one helps to bear or carry for them; and is often uſed to this purpoſe, Lev. v. 1. " he *ſhall bear* his ini- " quity," himſelf, and not be ſuffered to lay it on a ſacrifice. But Chriſt, Iſai. liii. 4. " נשא *bears* our griefs, and סבל *carrieth* " our ſorrows;" as Aaron, Exod. xxviii. 38. bore the judgment due to and the iniquity of the people, *in exchange*, by the ſigns of the glory on his forehead, *ſacri-* *fices, ſcape-goat*, &c. Lev. x. 17. " where- fore have ye not eaten the ſin-offering in the holy place, ſeeing it is moſt holy, and God hath given it you *to bear* the iniquity of the congregation." But they could not bear it, but as *types* themſelves; and ſo ate it, to ſhew that the real prieſt and real ſacrifice were one perſon; who, when he had borne ſin or died for us, was to *carry* or *bear away* our ſin; as ch. xvi. 22. " the goat *ſhall bear* upon him all their iniquities unto a land not inha- bited." But this is not the *bearing with* ſin, or forbearing puniſhment above, or has any relation to it; otherwiſe than, in general, Chriſt made atonement for the ſins of the world; but God often puniſhes here, and often and long *bears with* ſin and the ſinner.

2. נשא, To *lift up*, *elevate* or *raiſe*. Gen. xiii. 10. " Lot ישא *lift up* his eyes." Exod. vi. 8. " the land, concerning which " נשאתי I *did lift up* my hand to give it to " Abraham;" it being cuſtomary to lift up the hand in giving or taking an oath. xxxv. 21. " every one whoſe heart נשאו " *ſtirred him up*;" as the ſeat of deſire is in the heart. Pſal. xv. 3. nor *taketh up* a " reproach againſt his neighbour;" as, Exod. xxiii. 1. doth not *raiſe* it, or ſpread it. xvi. 4. " nor *take up* their names into " my lips." xxviii. 2. " when I *lift up* " my hands towards thy holy oracle."

3. נשא, To *ſwear* or *ſpeak*. Exod. xx. 7. " לא תשא *thou ſhalt not take* the name " of the Lord thy God in vain." And it is properly uſed to taking a word into the mouth, as to any thing elſe that is took. Iſai. iii. 7. " in that day ישא *ſhall he ſware* [or take up the perſon that ſpoke to him] " ſaying." It hath no relation to ſwearing, but to making a reply.

4. נשא. To *number* or *remember*. Exod. xxx. 12. " when תשא את ראש *thou takeſt* " *the ſum* of the children of Iſrael." It ſtill keeps the ſenſe of *taking*; and that of numbering is in ראש a *ſum*.

5. נשא, To *take*. Jud. xxi. 23. " they " *took them* wives."

6. נשא, To *honour*, and make *a preſent* to. Gen. xix. 21. " ſee נשאתי I *have ac-* " *cepted* thee;" not turned away, refuſed, or rejected him. Lev. xix. 15. " *thou* " *ſhalt not reſpect* the perſon of the poor;" accept him ſooner, or with more favour, than the perſon of the rich in judgment. פנים *perſon*, is the ſame as the *pronoun*, *he*, or *him*; and *accepting a perſon* is the oppoſite of our *refuſing him*, when we deny what is aſked. 2 Sam. xiv. 14. " God " לא ושא נפש *will accept no perſon*;" ſooner

or before another. xix. 42. " נשאת נשא " *hath he given us any gift?*" as he that gives brings it along, and lifts it up to preſent it. *Hath he brought any thing to us?* Mr. Parkhurſt. נשא פנים " to *lift* " *up the face*, to encourage by acceptance, " favour, and kindneſs." It ſeems to be more; for it is the *acceptance* itſelf.

7. נשא, To *atone*, *expiate*, *pardon*. It ſignifies to *bear*, and to *bear with*, as before obſerved. Pſal. xxxii. 1. נשוי ſee נשה.

8. נשא, To *conſume*; alſo to *burn*, *becauſe the flame is lifted up*, as the nouns are uſed, Lev. xiii. 2. " שאת a *riſing*, marg. " *ſwelling* in the ſkin of his fleſh." Ver. 28. " it is a *riſing* of the burning." Jud. xx. 38. " משאת העשן a *flame with ſmoak*." 2 Sam. v. 21. " David and his men ישאם " *burnt them*, marg. *took them away*." Job xxxii. 22. " my Maker would ſoon " *take me away*;" *i. e.* deſtroy; and ſo David deſtroyed the idols by fire, moſt likely. Iſai. vi. 11. " until the cities שאו " *be waſted* without inhabitant, and the " houſes without men, and the land " be תשאה שממה *utterly deſolate*." Jer. vi. 1. " שאו משאת *ſet up a ſign of fire* in " Beth Haccerem." Or rather, as 2 K. ix. 25. " the Lord נשא *laid* upon him this " *burthen*;" ſo *lay a burthen* upon " Beth Haccerem;" pronounce their fate, declare their ſentence. Ezek. xvii. 9. " למשאות to *pluck it up* by the roots;" *take it away* from its roots. Nah. i. 5. " the earth תשא *is burnt* at his preſence;" *taken away*, *carried off*. Pſal. cii. 11. " נשאתני thou *haſt taken me away*, and " caſt me off." Ezek. xxxix. 2. " ששאתיך [redoubling the firſt radical, as in many inſtances] " I *will conſume* or *waſte thee*."

שאה, A *noun*. Job xxx. 14. " they " came upon me as a wide breaking in of " waters: תחת שאה in *the deſolation* [or, " as *a flood*] they rolled themſelves upon " me." It is any thing that riſes, or is lifted up; or actively, what *lifts up*, *takes away*, and ſo deſtroys. And nouns of this root are often applied to the riſing of a mob, waters, clouds, hurricanes, whirlwind; here the context points to waters. Lam. iii. 47. " השאת *deſolation* and שבר " *deſtruction*;" or breaking to pieces: here the action performed, in Job above, the agent or thing that carried all before it, and ſo waſted. Zeph. i. 15. " a day שאה " *of waſteneſs* and משואה *deſolation*." Hab. i. 7. " their judgment and שאתו *their dig-* " *nity* is gone forth of them;" their power and exaltation is greatly increaſed; like a tree whoſe boughs ſpread wide from it. Gen. xlix. 3. " the excellency שאת of " *dignity*." It is any *elevation*, or riſing. משאה, שאן, שיא, שאיה, שאוה, שואה, שוא, משואה, תשא, and תשואה are uſed to the like purport; as alſo in what are called the other ſenſes of נשא. The word is often uſed, and deflected with all the grammar, or additional letters; and the context muſt guide to the particular application.

שוא, which is put under שוה, and conſtrued a *lye*, *vanity*, *raſhneſs*. " It is ſpoke " of any thing falſe, vain, light and uſe- " leſs." Leigh. Or which tends only to deſtruction.

שאון and משאון. Pſal. xl. 3. " a pit " שאון of *noiſe*." Properly enough, as all hollow places ſound ſo prodigiouſly. lxv. 8. " the *noiſe* of the ſeas, the *noiſe* of their " waves;" their *riſing*, whether in ſound or ſtorm. Prov. xxvi. 26. " משאון *deceits*. Iſai. v. 14. " their glory and their multi- " tude, and שאונה their *pomp*;" what is lifted up of theirs. xxv. 5. " שאון the " *noiſe* of ſtrangers," or pomp.

משא, A *burthen*. Speech, *oration*, whether prophetical or not. משאת the ſame An *offering* or *preſent*. Deut. xxiv. 10. " when thou ſhalt lend thy brother " משאת אומה *any thing*." Prov. xxii. 26. " be not thou of them that ſtrike hands " or ערבים משאות *are ſureties for debts*" loans, which are burthens, incumbrances what is laid upon the borrower: and, by the prohibition, it looks as if the iniquity of *enſuring* for the borrower, when under

age, or in bad circumſtances, were then in uſe with ſome extortioners.

נשא, *Burthen, carriage, gift,* A *prelate.* Exod. xxxiv. 31. a *vapour.*

נשיא, A *prince, prelate,* or perſon lifted up above others. Prov. 14. נשיאים *clouds* or vapours riſen up into the air.

תשא and תשוא, *Sublimity, elevation.* Job xxxvi. 29. " תשאות the *elevated places* of " his tabernacle," or dwelling; the high places of heaven being God's dwelling place. God is conceived as dwelling in the higher firmament above; as occaſionally in the cloud of glory below. Job xxxix. 7. " neither regardeth תשאות the " *outcries* of the driver;" exalting or exerting his voice.

נשב, with a mut. *nun,* To *blow at.* Gen. xv. 11. " when the fowls came " down upon the carcaſes, Abram ישב " *drove* them *away.*" So we and Jerom; but LXX. *ſat down with* or *by them,* which Grotius, ſee Mr. Parkhurſt, refers to the *ſtay* of his children in Egypt. The firſt part of the verſe being miſtaken, led *Jerom* into the other, as it appears to me. " Abram divided the federal animals in " the midſt, and laid each piece one " againſt another; but the birds divided " he not," ver. 10. But ver. 11. " וירד " *and he laid them down* upon the carcaſes, " and ſat or ſtaid by the ſacrifices, in ex- " pectation of a viſion of God, and a for- " mal confirmation of the covenant." The verſions give the paſſage, the air of birds of prey coming down to devour the ſacrifice. Abraham was hardly in the open air, when he divided theſe creatures he had ſacrificed to God; though it is ſaid, ver. 5. " God brought him forth to look " at the ſtars." He muſt go in to procure the creatures, inſtruments to divide them, and help to do it. And if Abraham was now in the tabernacle of God, as the tranſlation ſuppoſes, how got the birds of prey in? He ſlept in the tabernacle, or by the altar, as Noah did, and by his ſacrifice, through which he was to have the anſwer to his queſtion. Ver. 8. " whereby ſhall " I know that I ſhall inherit it?" His dividing the animals ſhewed he was to enter into covenant with God, and to that purpoſe God or his repreſentative was *to paſs between thoſe pieces.* And this God thought proper to tranſact with Abraham, while in a deep ſleep, as he did with Adam, in a deep ſleep, likewiſe. And this belongs to ישב not נשב, though others belong to נשב which are not placed under it in the Dictionaries. Job ix. 18. " he will not " ſuffer me השב *to take* my breath." Pſal. lx. 3. " אנפת *thou haſt ſnuft at* us, תשובב " *thou haſt blown upon* or *at* us." cxlvii. 18. " ישב רוחו *he cauſeth his wind to blow.*" Iſai. xl. 7. " the ſpirit of the Lord נשבה " *blows* upon it."

שבב and שביב, I take to be of this root, a *ſpark,* as that is what is blown out of the fire. Job xviii. 5. " the *ſpark* of his " fire ſhall not ſhine." Hoſ. viii. 6. " the " calf of Samaria ſhall be שבבים *broken* " *in pieces*;" as Aaron's was by Moſes, melted and ground to powder, and ſo *blown away,* aſhes or *duſt blown about.*

נשג, To *reach to, come up with, overtake.* Whether this or השג be the root, it is diſtinguiſhed from שגה *to err*; but it never occurs with the radical *nun,* though it does with the ה; for 2 Sam. i. 22. is *paſſ.* " the bow of Jonathan " לא נשוג אחור *was not reached behind*;" or equalled, and *behind,* becauſe he that purſues is behind. Gen. xxxi. 25. " Laban " ישג *overtook* Jacob." 47. " and have " not השיגו *attained* unto the days of the " years of the life of my fathers." Lev. v. 11. " if his hand שיג *reach* not *to* two " turtle-doves." 1 Sam. xxx. 8. " pur- " ſue, for השג תשיג *thou ſhalt ſurely over-* " *take.*" Job xxiv. 2. " שיגו *they come* " *upon* [invade or take poſſeſſion of] the " *land-marks.*" xxvii. 20. " terrors *take* " *hold* of him." And it is often *obtaining,* as we ſay *come to an* eſtate. Iſai. xxxv. 10. " they *ſhall obtain* joy and gladneſs." Pſal. xl. 13. " mine iniquities *have taken hold* " *upon*

" *upon me.*" It is ſuppoſed the ſame with נסג in ſome places, as Deut. xix. 14. and xxvii. 17. *et al.* they were not *to remove* or turn back a bound-ſtone; nor *invade*, as Job xxiv. 2. their neighbours borders or boundaries.

שיג, A *purſuit*, 1 K. xviii. 27.

נשה, with a mut. *nun* and ה both. It hath three ſenſes aſſigned it. To *forget*; to *lend on uſury*; and to *ſhrink* or *dwindle*, grow leſs and leſs. It is confounded with נשא, which is what is *laid on*, the *impoſt* in uſury; and this, as I apprehend, *the diminution* or *leſſening*, as when 95 is paid for 100 *l.* or ſomething of that kind; for לוה is ſimple lending.

1. נשה, To *forget*. Gen. xli. 51. " Joſeph called the name of his firſt-born " מנשה *Manaſſeh*, for God נשנו *hath made* " *me forget* all my toil, and all my father's " houſe." Deut. xxxii. 18. " of the rock " that begat thee תשי *thou art unmindful.*" Job xxxix. 17. " becauſe God השה *hath* " *deprived her* of wiſdom;" made her forget, or *not think of* it. Iſai. xliv. 21. " thou Iſrael ſhalt not תנשני *forget me.*" Jer. xxiii. 39. " נשיתי אתכם נשא I will " dwindle you away to deſtruction;" which is agreeable to the context, and preſerves each word its own ſenſe. Lam. iii. 17. " נשיתי I *forgat* proſperity.' It is preceded with " *thou haſt removed my ſoul* " *far off from peace.*" Pſal. xxxii. 1. " bleſſed is נשוי פשע *whoſe ſin is forgot-* " *ten*;" removed, or put out of ſight, comes to the ſame with נשא, without confounding the two words.

2. נשה, To *lend*. Perhaps barely *ſinking*, or *parting with*, or *expending* any thing upon another, unleſs the creditor were allowed to *diſcount* ſome ſmall matter at lending, though *uſury* is forbidden abſolutely in lending—to the poor; not to the rich, as far as appears, or to thoſe who borrowed to make advantage of what they borrowed, in trade, or otherwiſe. Exod. xxii. 25. " if תלוה *thou lend* to any of my " people *that is poor* by thee, thou ſhalt " not be to him כנשה as *an uſurer*; " neither ſhalt thou lay upon him נשך " *uſury:*" from נשך to bite. Deut. xv. 2. " כל בעל משה ידו *every one* that hath " any thing *credited* to his hand, or lodged " in it, [I ſuppoſe by way of pledge] " אשר ישה ברעהו *which hath lent* to his " neighbour, he ſhall releaſe it; he ſhall " not exact it of his neighbour." xxiv. 10. " כי תשה ברעך משאת מאומה *when thou* " *doſt lend thy brother any thing*, thou ſhalt " not go into his houſe to fetch his pledge; " thou ſhalt ſtand abroad, and the man " whom thou נשה בו *doſt lend to*, ſhall " bring out the pledge abroad unto thee." Does it mean that the *creditor* ſinks his money on the lender? or that the borrower ſinks his pledge with the creditor? or may the borrower be ſuppoſed to *ſink part* of the ſum borrowed, when he receives the loan? though this was not to be done to the poor. 2 K. iv. 1. " and " הנשה *the creditor* is coming to take unto " him my two ſons to be bondmen." It ſeems to deſcribe *the creditor* as the perſon who had *ſunk* his money, or other effects, upon the debtor. Job xi. 6. " God ישה " *exacteth* [ſc. as a creditor his debt] לך of " thee מעונך for thine iniquity." Neh. v. 7. " משא נשאים *ye exact uſury* every one " of his brother. This is properly uſury, and equivalent with נשך and תרבית. Ver. 10. " I likewiſe, and my ſervants, נשים " בהם *might exact of them*, [but why not, " as every where elſe] *have lent them*, money and corn, [ſc. without uſury] I pray " you let us leave off this המשא uſury." The confounding נשה and נשא confounds the ſenſe of this paſſage. The people were poor, moſt of them, and forced to borrow, and covetous people had made great advantage of their diſtreſs. Nehemiah, who had lent money and corn to the neceſſitous without intereſt, oppoſes thoſe who did not. Pſal. cix. 11. " let נשה " *the extortioner* catch all that he hath." Iſai. xxiv. 2. " as with מלוה *the lender*, " ſo with לוה *the borrower*; as with נשה " *th*

" *the taker of uſury*, or creditor, ſo with
" אשר נשא בו him whom the impoſt or
" burthen is on." 1. 1. " to which of
" my *creditors* is it I have ſold you?" Jer.
xv. 10. " לא נשותי ולא נשו בי *I have neither*
" *lent on uſury, nor have men lent to me on*
" *uſury*." The prophet complains, that
he was a man of ſtrife, and a man of con-
tention to all the earth, *i. e.* to every body,
though *he had neither lent them, nor they*
him any thing; proverbially, though they
had no demands upon him, nor he upon
them, yet was he hated and curſed by them
all. They contended with him without
reaſon. Zeph. v. 9. " and תשנה *they lift*
" up the ephah between the earth and the
" heaven;" as if it had been תשאנה;
whereas it is the gradually *diſappearing* of
what goes further and further off, till it is
quite loſt to ſight; as what we forget is
worn out, decays, or dies away gradually;
or is diſcharged, and ſlips out of the mind,
by degrees.

נשה and נושה, A *creditor*. 2 K. iv. 7.
" נשיכי *thy creditors*." כי being fem.
thy.

נשה, Gen. xxxii. 32. " the children of
Iſrael eat not, את גיד הנשה *the ſinew*
which ſhrank, which is upon the hollow
of the thigh, unto this day, becauſe he
touched the hollow of Jacob's thigh
בגיד הנשה *in the ſinew that ſhrank*."
There was a myſtery here no doubt; the
angel wreſtled with Jacob, and, as wreſtlers
do, locked his foot in the hollow behind
the knee, and preſſing the muſcle there,
was pleaſed ſo to weaken it, as that Jacob
halted upon it; and that part was forbid
to be eaten in all creatures, for the like
reaſon that blood was forbidden to be
eaten, in memorial that life was forfeited;
blood being inſtrumentally life. Here the
promiſed ſeed, who was to come of the
thigh of Jacob, was pointed out as him
from whom divine juſtice would contend with;
and on whom, though he ſhould prevail
with God and men, it muſt firſt fall. In
this muſcle the ſtrength of the thigh con-
ſiſts; it is called

נשיה, *Oblivion*. Pſal. lxxxviii. 13. " the
" land of *forgetfulneſs*;" ſc. the grave.
Synonymous to darkneſs; to חדל *inactivity*,
and *deſtruction*.

תשיה, Job xxx. 22. *Nothing*; not *ſub-*
ſtance, as rendered, but *failure*; " thou
" diſſolveſt me תשיה to *nothing*; or *till I*
" *fail* and vaniſh."

נשים, *Women*, from the natural imbeci-
lity of the ſex, as נשה in general is *to fail*:
it is the oppoſite to גבר the *male ſex*. Jer.
li. 30. " גברתם נשתה *their might hath*
" *failed*; they became as נשים *women*,"
points out the oppoſite qualities, and op-
poſes the names גבר and נשים, on that ac-
count. The ſingular occurs not, as the
plural of איש, but, I think, once or twice;
and it is terminated in ים, though fem. as
גמל is, for female camels.

משה, A *loan*, or *credited*.

מנשה, The name Joſeph gave his eldeſt
ſon, becauſe God had made him *forget* all
his former trouble and natural home; and
ſo the *joy* of his father, and the earneſt of
that forgetfulneſs, or of that firſt-born
which ſhould make him forget all former
things. Pſal. xlv. " hearken, O daugh-
" ter, forget thine own people, and thy
" father's houſe;" out of love to the King
of Glory. So Chriſt is מנשה he who, by
his birth, makes man forget all ſorrow;
and is *the creditor* of mankind.

נשך, with a moveable *nun*, To
bite, and to *take uſury*. Not that it im-
plies cheating or extortion, as *bite* with us;
but as uſury increaſes with time, it eats
upon or bites what it is laid upon. Gen.
xlix. 17. " Dan ſhall be a ſerpent by the
" way—that נשך *biteth* the horſes heels."
Alluding perhaps to their treachery with
regard to Michah, and unlicenſed taber-
nacle. Deut. xxiii. 19. " thou ſhalt not
" תשיך *lend* to thy brother נשך *upon uſury*;
" נשך *uſury* of money; *uſury* of victuals;
" *uſury*

" *uſury* of any thing that ישך *is lent upon*
" *uſury*. Unto a ſtranger תשיך *thou mayſt*
" *lend upon uſury*;" of a ſtranger thou mayſt take uſe, but not of a brother, ſc. when poor and in diſtreſs. Exod. xxii. 25. and ſo doth not forbid borrowing or lending ſums of money for the advantage of the borrower, to employ it in trade, as appears alſo from Deut. xv. 2. under נשה above, where it is allowed; only the mortgage was to be releaſed at the Jubilee. Prov. xxviii. 8. " he that increaſeth his
" ſubſtance *by uſury*, and תרבית [another word for *uſury*, but doth not ſay unjuſt gain, as our tranſlation, but] " *increaſe* or
" *augmentation*, [to money lent, and that *to the poor*, by the next words] " he ſhall
" gather it from them that will pity the
" poor." Mortgaging land was allowed till the Jubilee, and the mortgagee in the mean time had the poſſeſſion and profits of the land, and therefore was to have no other profit. And lending to the poor *gratis*, is commanded on the ſame footing that *giving* to them is.

נשכה, A *chamber*, or *nitch* in a wall. Neh. iii. 30.

נשל, with a mut. *nun*, To *ſtrip*, *ſlip*, or *pull off*, or *from*; to *remit*, *let go* or *looſe the hold*. Exod. iii. 5. " של *put off*
" thy ſhoes from off thy feet." Deut. vii. 22. " the Lord thy God נשל *will put*
" *out* theſe nations before thee." xix. 5.
" and his hand fetcheth a ſtroak with the
" ax to cut down the tree, and the head
" נשל *ſlippeth* from the helve." xxviii. 40. " for thine olive ſhall ישל *caſt* its
" fruit." Ruth. ii. 16. " של תשלו *ye ſhall*
" *drop* for her ſome of the handfuls on
" purpoſe." Job xxvii. 8. " when God
" ישל *taketh away* his ſoul;" or ſtrips him of life. To this root no doubt belongs שלל to *ſpoil*, *ſtrip*, and *clear away*. Iſai. lix. 15. " he that departeth from evil
" משתולל *maketh himſelf a prey*." Jer. l. 10. " all שלליה *that ſpoil her*." Ezek. xxvi. 12. " and שללו *ſhall make a ſpoil* of thy riches." Hab. ii. 8. " becauſe thou
" שלות *haſt ſpoiled* many nations, all the
" remnant of the people ישלוך *ſhall ſpoil*
" thee;" by which it appears that the ſecond ל is not *radical*, only a reduplication, as in ſo many other roots. שלה is another root, diſtinguiſhed as ſo many others by a mut. ה.

שלל, *Spoil*. Gen. xlix. 27. " Benjamin—
" at night he ſhall divide *the ſpoil*;" the ſpoil ſpoken of Pſal. lxviii. 13. which they of the houſhold are intitled to, and which is often ſpoke of under טרף, *prey*; the daily bread we pray for, and which Benjamin enjoyed all the day of the law, by having the temple and city of God within his tribe.

שולים, The *ſkirts*, or looſe hanging flaps of a coat or gown. Exod. xxviii. 33. Iſai. vi. 1. *et al.* which, like the expanſe that inveſts the earth, were ornamented with ſtars and a fringe of light.

שולל, *Spoiled*, *robbed*. Job xvi. 17. " he
" leadeth counſellers away, *ſpoiled*." And the *vau* is active or *paſſive* here, becauſe the ſecond ל is not a radical, but a reduplication; and ſo the *vau* is to be conſtrued, as in words of two letters.

שילל, *Stript*, ſc. of the ſhoes, Mich. i. 8. and is equivalent to יחף, Iſai. xx. 2, 3. as ſlaves or captives went.

אשתולל, A noun, with a formative א as אתחנן, 2 Chron. xx. 35. retaining the ת of *Hithpael*, as צדיק, and others of that form, do the *jod* of Hiphil. Pſal. lxxvi. 6. " אשתוללו *his prey* ſhall all the ſtout
" hearted be; they ſhall ſleep their ſleep, *&c.*

השל, 2 Sam. vi. 7. " and ſmote him
" there על השל for *the violence*, or ſeizing
" the ark as ſpoil."

נשם, occurs but ſeldom as a verb. To *breathe*, as an animal does. Iſai. xlii. 14. " אשם I *will breathe* [as in anger] and
" ſwallow up at once, I will make waſte
" mountains and hills."

נשמה, *Breath*, and *the animal that breathes*; and is common to all animals as they live by breathing. It is uſed fo

the ſoul, or immaterial part of our compoſition, as רוח is; and that, I ſuppoſe, for the ſame reaſon, becauſe the ſoul, with underſtanding and rational powers, came with the *breath*, when infuſed into the body by the Creator. And though we know not how it comes now, or how it gradually increaſes, and grows by ſuch low ſteps to perfection, yet we are ſure it goes with the breath, the body being, when the breath is gone, devoid of all underſtanding. We can have no higher idea, of what we call *ſpirit*, than what the air gives us, when put in contradiſtinction to groſſer matter. This word differs from רוח, as that is the agent that blows and impels; this is *animal breathing*. Though כל נשמה, as Deut. xx. 16. Joſh. x. 40. xi. 14. *et al.* be *human ſoul* or man, yet the word, any more than נפש, is not, by uſe and ſignification, appropriated to the immortal ſoul; for Gen. vii. 22. it evidently means all animals that lived on the dry ground, from man to beaſt. And Deut. xx. 16. "thou ſhalt ſave alive nothing "נשמה *that breathes.*" This was infuſed or ſet agoing through the noſe by the Creator himſelf, reſpiration being principally through the noſe. And on this action depends חיים *life*, or animal motions; as alſo the continuance of the immaterial ſoul in the body. It is common *breath*, Iſai. ii. 22. xlii. 5. lvii. 16. 1 K. xvii. 17. "his ſickneſs was ſo ſore, that "no נשמה *breath* was left in him." Job xxvi. 4. "to whom haſt thou uttered "words? and נשמת מי whoſe *ſpirit* [or "what ſort of breath] comes from thee?" as the voice is breath, or as *ſpirit* is what actuates us. It is uſed for the breathing, or action of רוח the ſpirit, or impulſive power of the heavens. Job xxxvii. 10. "מנשמת the *breath* of God giveth or "formeth froſt." Pſal. xviii. 16. and 2 Sam. xxii. 16. "מנשמת at *the blaſt* of רוח *the breath* of his noſtrils." Called God's *blaſt* and *breath*, not only as he made the ſubſtance of the heavens, and gave them their expanſive power, by which they exert themſelves, among other things, in ſtorms and tempeſts, but as this was an extraordinary act of God's immediate power, or exertion of it by thoſe agents, in the wonderful deliverances of David from his enemies; and particularly of the ſon of David, whoſe miraculous deliverances are deſcribed under the other.

It is uſed for the holy ſpirit of God, Job xxxii. 8. "there is a ſpirit in man, "and נשמת שדי *the inſpiration* or *breath* of "the Almighty giveth them underſtand-"ing;" as our Lord breathed on the diſciples, when he gave them the Holy Ghoſt. Joh. xx. 22. and Prov. xx. 27. "the "candle of the Lord is נשמת *what he* "*breathed* into man;" what came with the breath; the *divinæ particula auræ*, being to the ſpiritual man what *breath* is to the natural or animal man, life to the body, and a light, underſtanding, to the ſoul. See חדר and נר. God breathed both ſubſtances, the material and immaterial ſpirit, into man at once. Many texts, beſides the laſt, diſtinguiſh them. And they are to be diſtinguiſhed, the one being life to the body; the other a *light* or lamp of God's kindling, which our ſenſes tell us the *breath* is not. "The *ſoul* or *ſpirit* "of man is ſupported by communication "with the divine light and ſpirit, as his "natural breath is by communication with "the material light and ſpirit." Mr. Parkhurſt.

תנשמת, Some animal, Lev. xi. 18. and Deut. xiv. 16. rendered *Gier-eagle*, and mentioned with ſeveral birds, as the owl and the heron, remarkable for their breathing, and manner of holding and blowing out their breath. And Lev. xviii. 30. it is ſome reptile, rendered *the mole*, which breathes and blows in a remarkable manner when it firſt comes up into the open air, after working under ground, during which it can take but little breath. But ſee Mr. Parkhurſt.

נשף, thrice as a verb, To *blow*.

Exod. xv. 10. " נשפת *thou didſt blow* with " thy wind, the ſea covered them." Pſal. cxxxix. 11. " If I ſay ſurely the darkneſs " ישופני [we render it, *ſhall cover me*, but שוף or שף is *to break to pieces*] " *ſhall be* or " *blow around me*, or, let the darkneſs blow " upon me; [as in the night, when it conceals thoſe that are in it] " even the " night ſhall be light about me." Iſai. xl. 24. " he ſhall alſo נשף *blow* upon them, " and they ſhall wither;" an effect which high winds have on plants is to wither them. The wind blows, and may be felt by the cold at day-break, and ſun-ſet; and hence as a noun,

נשף, The *twilight*, or time when the ſpirit or wind blows, *evening*. Iſai. xxi. 4. " את נשף חשקי *the night of my pleaſure*, [*i. e.* darkneſs, the time of reſt] " hath " he turned into fear unto me." So Job vii. 4. " I am full of toſſings to and fro, " עדי נשף *unto the dawning of the day*;" or rather, at *night*, when he ſhould go to reſt. " When I lie down, I ſay, when " ſhall I ariſe; ומדד ערב and *the night be* " *gone*, marg. *the evening be meaſured*, i. e. " come, and I am full of toſſings עדי נשף " *at night*;" when people uſually reſt, in their firſt ſleep. Pſal. cxix. 147. " I pre- " vented the *dawning of the day*." And if it is not the dawn of day in the two laſt texts, it is in none. Here קד מתי בנשף may be rendered, " I *come before thee in* " *the evening*;" ſc. in prayer. In all the other texts it is the *evening twilight*, denominated from the ſpirit then *blowing evening*, or turning the earth by its impulſe at the evening edge. Jer. xiii. 16. " give glory to the Lord your God, before " he cauſe darkneſs, and before your feet " ſtumble upon הרי נשף *the mountains of* " *darkneſs*;" before ſpiritual darkneſs ſhould come upon them. Mountains were places of religious meetings; and if the light was gone from them, the feet of thoſe that wandered upon them muſt of courſe ſtumble. It is, I think, only the *evening twilight*.

ינשוף, Some ſpecies of the owl, *q. d.* the twilight bird.

נשק, with a mut. *nun*, To *approach*, *come cloſe to*, as when the hand is put to the mouth, one mouth to another, or to any thing elſe, in kiſſing it. And it is applied to kindling a fire—*lambere flamma comas*. Virg. As alſo to the hanging of armour on the body. Its genetal ſenſe appears Ezek. iii. 13. " I heard alſo the " noiſe of the wings of the living crea- " tures משיקות *that touched*, marg. *kiſſed* " one another." The wings kept touching one another, while the ſacred animals flew. We uſe the word *ſmack*, which is *primoribus labiis attingere*, and includes both the ſound and the touch that makes it; and is properly applied to the *claſhing* of armour, or the rattling and riding of it upon the wearer; particularly of bows and arrows, which it is only applied to. Gen. xxvii. 26. " and שקה *kiſs* me, my ſon." xxix. 13. " embraced him, and ינשק לו " *kiſſed him*." There was formerly uſed the kiſs of reverence, as well as of love; whence *adoro*, to *adore*, bow or pay reverence to with a kiſs. xli. 40. " on thy " mouth ſhall all my people ישק *kiſs*." So 1 Sam. x. i. " Samuel took a vial of oil, " and poured it upon Saul's head, and " *kiſſed him*." Joſeph had the ceremony performed to him, and it beſpeaks its own meaning, of giving up the *mouth* to the *mouth* of the perſon you kiſs. 1 K. xix. 18. the act of ſubmiſſion to Baal. And Hoſ. xiii. 2. " let them that ſacrifice *kiſs* " the calves." Job xxxi. 27. ſubmiſſion tranſmitted from the mouth by the hand to the light, and to the moon. And this ſubmiſſion muſt be paid to *the ſon* by every one that would be ſaved. Pſal. ii. 12 " *kiſs* the ſon, leſt he be angry, and ye " periſh." They muſt follow his mouth's directions and orders, and not their own fancy, if they would be happy.

נשק, To *claſh*, as armour, Mr. Parkhurſt. 1 Chron. xii. 2. " נשקי קשת *armed* " *with* bows." And where the ſpecies of armour

armour is mentioned, it is *bows*; which, with the quiver, rattled as the ſoldier marched; and when held out in an engagement, like the wings above, muſt touch and claſh againſt one another. Pſal. lxxviii. 9. "נושקי רומי קשת *armed and car-* "*rying bows.*" It is *holding them out*, and cloſe to one another, in ranks.

נשק, To *kindle* a fire; to *ſnap* or *crackle*, Mr. Parkhurſt. Pſal. lxxviii. 21. "a fire "נשקה ביעקב *was kindled againſt Jacob*;" burnt on Jacob; which the Latin *lambo* ſeems to anſwer to in part; but does not take in the crackling with it.

נשר, Occurs not as a verb; for the ſingle inſtance referred to by the Lexicons, 1 Chron. xx. 3. by the hiſtory, and by the parallel place, 2 Sam. xii. 31. is not *he cut them with ſaws*, but *ſet them to the ſaw*, and the other iron tools uſed in preparing the ſtones for the temple, they being all fitted beforehand. See שר and שם.

נשר, An eagle. It is an unclean bird, and the firſt of the ravenous kind. Lev. xi. 13. "the *eagle* and the oſſifrage, and "the oſpray and the vultur;" a long-lived bird, as Pſal. ciii. 5. "thy youth is re-"newed like the eagle's." Prov. xxx. 17. "the young *eagles* ſhall eat it." Where there is ſin, thither God ſends his birds of prey, as to the carrion, which is their proper food.

This is the fourth emblem in the cherubic ſub-deity; and repreſented the ſpirit or wind, the third agent of the heavens, and under that the Holy Spirit: from the remarkable ſtrength of its wing, and ſtrong and rapid flight, the propereſt emblem of the mighty ruſhing wind, or ſpirit. Its cry or noiſe through its noſe, and from its palate, is heard at a vaſt diſtance; to which Hoſ. viii. 1. "to thy palate *ſet* the "trumpet *as the eagle.*" The eagle and kite are bald about the head, though thick covered with feathers otherwiſe, by which they cut the air and fly the eaſier. Mich. i. 16. "make thee bald, and poll thee for "thy delicate children; enlarge thy bald-"neſs as *the eagle*;" as mourners tore their hair off. Jupiter Olympius aſtride upon a flying eagle, with the thunderbolt in his hand, ſhews how early this animal had been conſecrated to the power of the air or ſpirit.

המשור, Iſai. x. 15. rendered a *ſaw*; ſeems to be a *rule* or meaſure.

נתיב, Occurs only as a noun. The *path* or *track*. ארח is *a cuſtomary* or *common way*. דרך a *road*, as it is ſtretched out. Jud. v. 6. "הלכי נתיבות thoſe that went "in paths or beaten roads;" travellers. Job xli. 23. "he maketh a *path* to ſhine "after him." Prov. viii. 2. "ſhe ſtand-"eth in the top of the high places; "בית נתיבות *at the houſe* [home or ending] "of the publick ways."

נתח, with a fixed *nun*, To *cut in pieces*; to *diſſect*. Exod. xxix. 17. "תנתח "*thou ſhalt cut* the ram לנתחיו *into its* "*pieces.*" Some pieces were waſhed, ſome waved, ſome for the prieſt, ſome for the ſacrificer.

נתך, with a mut. *nun*, To *run down*, as any fluid, water, fire, or metal in fuſion. Exod. ix. 33. "the rain was not "נתך *poured down.*" 2 K. xxii. 9. "thy "ſervants התיכו have *poured out* the mo-"ney that was found in the houſe." It is neither *gathered* nor *melted*, as we render it; but *emptied* or poured out of the box it had been collected in. Jer. vii. 20. "mine "anger and my fury *ſhall be poured out* on "this place." Ezek. xxii. 20. "to blow "the fire upon להנתיך *to melt it*;" to make it *fuſil*, fit to run. Nah. i. 6. "his fury "is *poured out* like fire."

נתן, To *give*, in a very general ſenſe. To *place*, *put*, *ſet*, *make*, *permit*, *yield*. Our word *give*, and the Latin *do*, are uſed almoſt as largely. Some would make a root תנה, as diſtinct from this, from Jud. v. 11. xi. 40. Hoſ. viii. 10. Ephraim, or Iſrael, is compared here to the wild aſs wandering in the wilderneſs for its mate, and giving forth its calls for

the female. " התנו אהבים *they give out* " *their love-cries.*" Every creature hath its peculiar note, when in queſt of its mate, from the impulſe of deſire. Jud. v. 11. " from the noiſe of the archers in " the places of drawing water, [in places " under ground] there יתנו *they gave forth* " the righteous things [whether the laws in teaching, judging, or by typifying in ſacrifice] " of the Lord." So it is uſed Pſal. lxxii. 1. " *give* the king thy judg- " ments, O God." Job xxxvi. 6. " but " *giveth* right to the poor." And it follows, Jud. v. 11. above—*now ſhall the* " *people of the Lord have dominion in the* " *gates.*" And ſo have recourſe to their uſual courts of juſtice, ſchools, and altars. So that no authority appears from תנה, as a root, to *talk with*, or *of*. Iſai. xxi. 14. " התיו *they brought* or gave water to him " that was thirſty." Jer. xii. 9. " come " ye, aſſemble all the beaſts of the field, " התיו *bring them* to devour." Not from אתה, *to come*.

מתן, מתנה, and מתת, A *gift*, and *giving*. Exod. xxviii. 30. " that Aaron may bear " the iniquity of the holy things, which " the children of Iſrael ſhall hallow, in " all מתנת קדשיהם *their holy gifts.*" Every thing was to be cleanſed by the blood of Chriſt, before it could be accepted by God, and ſo Aaron, as his repreſentative, wore on his forehead *the Holy One of God*; he through whom all things are made clean to us, and the worſhipper holy enough to approach God.

אתנן and אתנה, are rather from אתה, *to come*. An *income*, or *comings in*; or אתננה, Iſai. xxi. 17. perhaps, *what is given for acceſs to her*. If from נתן, *a gift*, it comes to nearly the ſame.

נתם, Once, Job xxx. 13. " נתסו " *they mar* my path." Some make it related to נתץ; but *to ſpoil a path*, and *demoliſh* a houſe, are different things.

נתץ, with a mut. *nun*, To *throw down* or deſtroy any building. Lev. xiv. 45. " and נתץ *he ſhall break down* the " houſe." Jud. ix. 45. " ויתץ *and beat* " *down* the city." Pſal. lviii. 7. " *break* " *out*, *down*, or *off* the great teeth of the " young lions."

נתק, with a mut. *nun*, To *withdraw from* and part aſunder; as when people retire one from another, or from a place; or a rope or chain withdraws one part from the other, and parts aſunder, by force. Joſh. iv. 18. " and the ſoles of the " prieſts feet נתקו *were withdrawn* to the " dry land." viii. 6. " till התיקנו *we have* " *drawn*, or cauſed them to withdraw " from the city." Jud. xvi. 9. " *he brake* " the withs;" pulled them aſunder. Ezek. xvii. 9. " ſhall not its roots ינתק be broken " aſunder?" tore up.

נתוק, Lev. xxii. 24. " *broken*;" rather *looſe* or disjointed, the ſinews being ſtretched or broken aſunder.

נתק, A *chap*, crack, or breaking of the fleſh in a ſore. We render it *ſcall*. Lev. xiii. 30. *et ſeq.* and xiv. 54.

אתיק, A *gallery*. Ezek. xli. 16. " האתיקים " *galleries.*" Writ ver. 15. אתוקיהא, after the Chaldee manner; *retiring places* to walk in.

נתר, See in יתר to *abound*.

נתר, *Nitre*. " It is probable that the " nitre of the antients was either the " Egyptian *natron*, or a ſalt that is found " in the earth in a grey compact maſs; or " elſe the natural borax, or the ſalt that is " drawn from the water of the river Nilus " and many other rivers. And it may be " that all theſe ſalts are divers kinds of " their *nitre*; but the *nitre* of the modern " is nothing elſe but ſalt-peter." *Lemery on Nitre.* See Mr. Parkhurſt. " It was " a pure and native ſalt, found in many " parts of Aſia, diſſolved in water, and " uſed for waſhing, and called *ſoap-earth.*" *New and Complete Dictionary of Arts*, &c. There is an antipathy betwixt acids and ſalts, whether native ſalts, or refined and artificial; and this Solomon alludes to Prov. xxv. 20. " as vinegar upon *nitre.*" And Jer. ii. 22. " though thou waſh thee " with

" with *nitre*;" to the abſterſive quality of ſalts, whether the natural *natron*, or our artificial *lye*, which what elſe is it but ſalts waſhed out of aſhes?

נתש, To *pluck* or *root up*, with a mut. *nun*. Deut. xxix. 28. " the Lord " יתשם *rooted them out* of their land in " anger." Our word *extirpate* is of the ſame import; and this extends to any thing which hath a foundation in or on the earth, as well as to *plants*. Jer. xviii. 14. " אם ינתש *would men deſtroy* [root out] " the ſpreading, cool, flowing ſtreams? " but my people forget me;" root me, the ſpring of life, out of their mind.

ס. *Samech*,

Samech is only radical, and anſwers to *S*, in numb. 60. This letter differed from ש, as *ſ* does from *ſh*, becauſe the Ephramites could not pronounce it aſpirated, Jud. xii. 6. He that could pronounce *ſh*, can *ſ* alone; but not *vice verſa*, as it is with *T* and *Th*.

סאה, pl. סאים, and סאתים, a dry meaſure, of what quantity does not appear from ſcripture. Gen. xviii. 6. " make " ready quickly three סאים meaſures of " fine meal, knead it, and make cakes " upon the earth." This was for the three men who were come to Abraham; and ſo could hardly be a *buſhel, half a buſhel*, or even a peck and half; for no man could be ſuppoſed to have two gallons and half of bread brought to him for one meal. And very poſſibly differed in ſize, according to the commodity. 1 K. xviii. 32. " he made a trench about the " altar as great as would contain סאתים " *two meaſures* of ſeed." If a *meaſure of ſeed* was no more than a *meaſure of fine flour*, and that but what was a ſufficient allowance for one man, the trench could have held but little water.

סאסאה, *Meaſure*. Iſai. xxvii. 8. " *in* " *meaſure*, בשלחה *in meaſure running over* " תריבנה wilt thou contend with it;" ſc. the earth, or nations, the enemies of Iſrael. What the word preciſely ſignifies, Qu.

סאן, Occurs only with סאון, Iſai. ix. 5. rendered " *battle of the warrior*." But perhaps is of the root above, " כל סאון סאן " *every meaſure ſhall be meaſured* ברעש *with* " *ſhaking*, [*i. e.* full meaſure ſhaken down, *vengeance in full meaſure*] " and garments " rolled in blood: [and every thing be burnt] " the fewel of fire; [*i. e.* the nations around ſhall be burnt up and deſtroyed] " but unto us a ſon be born, unto " us a child be given," *&c.* and ſo it was when Chriſt was born; the kingdoms, great and ſmall, being ſwallowed up in the Roman empire.

סב, and the laſt radical doubled, סבב, To *be round about*; go *round*, or turn round. Gen. xix. 4. " the men of Sodom " נסבו *compaſſed* the houſe *round*." In Niph. *were got round* the houſe. xxxvii. 7. " תסבינה *ſurrounded* mine." xlii. 24. " and יסב *he turned about* from them and " wept." Exod. xxviii. 11. " מסבת *en-* " *compaſſed, ocellaturis auri*, with eyelets " or irradiation of gold." Joſh. vi. 15. " סבבו *they compaſſed* or went round the " city ſeven times." 1 Sam. xvi. 11. " לא נסב *we will not ſit down*, or *round*, ſc. " to meat, till he come." 1 Sam. xxii. 22. " I סבתי brought it about, or round, on " all the lives of thy father's houſe." 1. K. xii. 15. " for סבה it *was brought about* " by the Lord." Prov. xxvi. 14. " the " door תסוב is *turned* upon its hinges." Jer. xxxi. 22. " a woman תסובב *ſhall go* " *round about* for a man;" they being ſo ſcarce, from wars and captivities. Ezek. xli. 24. " the temple and the ſanctuary " had two doors; and there were two " doors to the two doors: two מסבות " *turning* leaves to one door, and two " leaves to the other door." Each large leaf or door had another leſſer one, or wicket,

wicket, in it; which wicket, as I apprehend, was double; that one part of it opened before to him that was going in, and ſhut after him; and ſo, *vice verſa*, that the houſe within could not be ſeen through the door, when any perſon came in, or came out. The great doors opened only one way, as ours do; but the double leſſer leaf, or wicket, in each folding door, opened either way; turned in and out.

מסב, A *round*, or every way about. 1 K. vi. 29. "he carved all the walls of the "houſe מסב *round about* with carved "figures of cherubim;" *i. e.* the walls all over the houſe. Job xxxvii. 12. "and "it מסבות מתהפך *changes itſelf in going* "*round* by his counſel." The matter of the heavens changes conditions, from light into darkneſs, and from darkneſs into light, *by* or *in* going round about, which is owing to the counſel of God. As it goes further and further from the ſun in the center, it ſtagnates more and more, or approaches to the condition of darkneſs; and, *vice verſa*, grows more and more fluid and ſubtile, as it approaches the fire.

סבב, Eccleſ. i. 6. The *tropick*, from τρεπω, "the ſun, or ſolar light, going to "the ſouth, and סובב *turning about* unto "the north, סובב סבב *turning about its* "*turning*;" i. e. *making its return*, from each tropick; deviating from the equinoctial to the ſouth, and to the north. See Mr. Hutchinſon on the word, and Mr. Spearman's *Enquiry after Philoſophy and Theology*.

סביב, A *circuit*, or what is round about a perſon or place.

סבא, To *drink* or *guzzle*, generally in a bad ſenſe. Iſai. lvi. 12. "and "נסבאה *we will fill ourſelves* with ſtrong "drink" Nah. i. 10. "and כסבאם סבואים "*as their drink*, the *drunkards*." The compariſon ſeems to be, that they ſhould be perplexed and hampered as thorns and briars are, and as men are loſt and bewildered in drink; and the fire ſhould conſume them.

סבא, *Drink* and the *drunkard*. Prov. xxiii. 20. "be not among wine-*bibbers*." Iſai. i. 22. "סבאך *thy wine* mixt with "water." Hoſ. iv. 18. "their *drink* is "ſour;" proverbially; but this word hath no relation to סב, nor that to שב.

סבא, The eldeſt ſon of Chuſh. Gen. x. 7. "and the *Sabeans* bordered upon Chuſh "on the Arabic ſide of the Red Sea." Whether ſo named from the thirſtineſs of the land, or fault of the people, Q.

סבך, To *entangle*, *perplex*: as buſhes and brambles are; and differs from שבך, which it is confounded with by ſome, as the irregular entanglement of brambles do from the regular croſſing of a lattice or net. Job viii. 17. "his roots יסבכו are "*wrapt together* על גל in a heap;" twiſted in among one another. Pſal. lxxiv. 4. "thine enemies roar in the midſt of thy "מועד *aſſembly*: they ſet up their ſigns for "ſigns; ידע *are as notorious* [or make as much havock] "as he who lifts up the "ax בסבך עץ *againſt thick woods*; and "now they break down its carved works "altogether, with axes and hammers. "They have caſt fire into thy ſanctuary— "they have burnt up all the ſynagogues "of God in the land." Nah. i. 10. "עד סבכים *like to*, or *as thick perplexed* "thorns;" *i. e.* they ſhall be as perplexed in their counſels as thorns; they ſhall be as drunkards in their drink.

סבך, A *thicket*.

סבל, To *bear a burthen*. Pſal. cxliv. 4. "that our oxen מסבלים *able to* "*bear burthens*." Eccleſ. xii. 5. "and "the graſhopper [the ſkeleton-like carcaſes of the old men] "יתסבל be *a burden* "*then* to *itſelf*;" in Hithp. Iſai. xlvi. 4. "even to hoar hairs אסבל *will I carry* "you;" bear the burthen of you. Ver. 7. "ישאהו they lift him upon the ſhoulder "יסבלהו they *carry him*." liii. 4. ſpeaking of Chriſt, "ſurely he hath borne our "griefs, and סבל *carried* our *ſorrows*; took the burthen of them upon him; and of which, in the ſpiritual ſenſe, his curing

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all manner of diſeaſes and ſickneſſes among the people, was the outward figure and proof.

סבל, The *porter*, and the *load*.

סג, To *recede*, or *go back*: be *refractory*, or hang back. To retire, as an army driven back. Deut. xix. 14. "thou "ſhalt not תסיג *remove* [turn back] thy "neighbour's land-mark." Pſal. xxxv. 4. "יסגו *let them be turned back*, and "brought to confuſion." lxxviii. 57. "ויסגו *but turned back*, and dealt unfaithfully like their fathers." Prov. xiv. 14. "סוג *the backſlider* in heart." Iſai. l. 5. "I was not rebellious, neither נסוגתי "*turned away* back." סר is to turn aſide, as a refractory beaſt does in driving: this is to hang or run back, and both from the ſame refractory temper. Mich. ii. 6. "ſhame לא יסג *ſhall not go back* from "them;" it ſhall come upon them. vi. 14. "תסג *thou ſhalt retire* [ſc. in battle, or be defeated] "and not eſcape; and "who eſcapes, I will give to the ſword," afterwards. Cant. vii. 2. "*ſet about* with "lilies;" where the lilies turned outwards, and ſo *hung back* from what they were ſet round: and this is the ſame idea ſtill.

סוג, and סיג, *Scum* or *droſs*. From its retiring or turning back, in boiling or melting metals.

סגד, To *bow down to*, Iſai. xliv. 15, 17, 19. and xlvi. 6. It occurs in Daniel in Chaldee, in the ſame ſenſe.

סגל, Occurs only as a noun, סגלה and in reg. סגלת, a peculiar thing or property. Eccleſ. ii. 8. "I gathered me ſilver and gold, and סגלת *the peculiar "treaſure* of kings." 1 Chron. xxix. 3. I have סגלה of *mine own proper good*, of gold and ſilver, I have given it to the houſe of my God." Mal. iii. 7. "and they ſhall be mine, ſays the Lord of hoſts, in the day when I make up סגלה "*my jewels*, marg. ſpecial treaſure." Pſal. cxxv. 4. "Iſrael *for his peculiar treaſure*;" a *reſerve*; what one keeps for one's ſelf, as the choiceſt. Q. *ſigillo*, to *ſeal up*.

סגן, Only as a noun, for ſome ſort of magiſtrates or rulers. Qu. if from סג, *ſet round* the head, with a coronet. See סוגה, Cant. vii. 2. above.

סגר, To *incloſe*; *ſhut up*, or *in*. *To confine*. Gen. ii. 21. "and *cloſed up* in-"ſtead thereof." xix. 6. "סגר and *ſhut* the "door after him." Lev. xiii. 4. "then "ſhall he הסגיר *ſhut him up* ſeven days." Deut. xxiii. 15. "לא תסגיר *thou ſhalt not* "*deliver* unto his maſter the ſervant, "which is eſcaped from his maſter unto "thee." It is often uſed to this purpoſe. xxxii. 30. "except their rock had ſold "them, and the Lord הסגירם had *ſhut* "*them up*;" or given them up into another hand. 2 Sam. xviii. 28. "which סגר *has* "*delivered up* the men that lift up their "hand againſt my Lord the King;" into the king's power. Job xii. 14. "יסגר על "he *ſhutteth up* a man, and there can be "no opening." xli. 16. "the riſing of "the plates of his ſcales are סגור *a cloſe* "ſeal preſt down." Eccleſ. xii. 4. "and "the doors סגרו *be ſhut* in the ſtreet;" a ſtoppage or interruption in the paſſages and channels of the body. Q.

סגור, The *caul* or incloſure of the heart, as a noun, Hoſ. xiii. 8. as a participle paſſ. uſed to gold, *cloſe* or *ſolid*, 1 K. vi. 20. "he "overlaid the oracle with סגור *pure*, marg. "*ſhut up* gold." I ſuppoſe, beaten gold; gold beat into plates. This, 2 Chron. iii. 8. is called *fine* or good gold; ſo *cloſe*, in diſtinction from gold-waſh or gold-leaf. The holy veſſels, and H. H. were not waſhed with gold; but overlaid with plate or ſheet gold, as the cherubs were, under the terms מקשה and צעצע, which ſee. Job xxviii. 15. "it cannot be gotten for סגור "*gold*;" ſc. ſolid gold.

מסגר, A *goldſmith*; or perhaps ſolid metal ſmith in general: alſo a *confinement*. Iſai. xxiv. 22. "and ſhall be ſhut up "על מסגר *in the priſon*;" meaning Babel, where the kings of the earth and their people

people were confined in captivity. xlii. 7. " to bring out the priſoners from the *pri-* " *ſon*;" priſon of ſin and human weak-neſs, which Chriſt came to releaſe mankind from. Pſal. cxlii. 8. " bring my ſoul " out of *priſon*;" Chriſt's delivery from the grave.

מסגרה, An *incloſure*, or what ſurrounds and confines; holes or *clauſtra* that ſerpents lurk in, and to whom the nations of the earth are compared, in their ſubmiſſion and trembling before Chriſt. Pſal. xviii. 46. " the ſtrangers ſhall fade away, and " be afraid, ממסגרותיהם *from their cloſe* " *places*, holes or dens." Mich. vii. 17. " the nations ſhall lick the duſt like a ſer-" pent, and they ſhall move [with trem-" bling] out of their holes." So Pſal. lxxii. 9. " his enemies ſhall lick the duſt." They all move when the earth is ſhaken about them.

מסגרה, A *border*. Exod. xxv. 25. " thou " ſhalt make unto it *a border* of an hand-" breadth round about, and thou ſhalt " make a golden crown to *the border* there-" of round about;" the table of ſhew-bread; it being the table of Chriſt our King, who is the true bread from heaven. Ver. 24. " the table to have a crown " round about, and here the *border* was to " have the crown, ſo the crown was upon " the border round the table; and juſt un-" der that border the rings were fixed it " was carried by. And it was a rim or " incloſure round the table of an hand-" breadth." 1 K. vii. 28—32. " it is the " *borders* of the baſes that held the lavers " in the temple. And under which the " wheels were put the baſes moved on, as " the rings were the *table* was carried by. " Theſe borders were four ſquare, not " round, as the mouth of the baſe the " laver hung in was; and the borders were " cinctures round the ſquare frames, about " the middle of them; becauſe, ver. 32. " the wheels were but a cubit and half " high under the borders, and the axle-" trees of the wheels were in the baſe. So " that *the borders* were at three quarters of " a cubit's diſtance from the bottom; and, " if as broad as the wheels were high, " were round the very middle of the baſes. " They were between שלנים the *ledges*, or " rather the upright columns, ſtandards, " or pillars, which are the four upright " legs in the frame of a table. And both " the borders and the pillars were graved " with cherubical figures. There were " alſo *borders* ſquare, with a round orifice " for the laver to hang in at the top of the " baſe, graved with cherubs, *ſc.* the bull, " lions, and palm-trees in bloom, in their " natural diſplay; and the double cherub " or lion-man, round about." See *Similitudes of the Lord God*, *p.* 132. The pillars, we may ſuppoſe, alluded to the pillars of heaven that ſupport the earth; the wheels to the power of the heaven in rolling it along; and *four* to the four quarters of heaven: and the borders will have the ſame import with the bandage, or line round the columns, *viz.* as what holds, ſupports, or confines every thing, which the power of expanſion does in this ſyſtem. *Philo* calls it ἕξις, *habitus cæli:* and the cherubical figures on them, to the ſeveral parts thoſe perſons, the cherubs refer to, have in the purifying our corrupt nature.

סגריר, Prov. xxvii. 15. " a continual " dropping ביום סגריר *in a very rainy day*. When the rain ſets in thick all round, and cloſe together, we ſay, *cloſe weather*; that is thick, not clear: perhaps from סגר is of *ſecure*.

סד, which often takes a *jod*, as טב and ſeveral others do, is, To *lay a foundation*; and is applied to *taking* or *giving counſel*, as that is going upon good ground or proper foundations; however, which are the ground and foundation of action. The Dictionaries put the verbs under סד and the nouns under סוד, Mr. Parhurſt both under יסד. Exod. ix. 18. " from " the day הוסדה *it was founded*." Job vi. 26. " יסרנה *he ſhall lay the foundation* " *thereof*

" *thereof*;" Jericho. 1 Chron. ix. 22. " whom David and Samuel the ſeer יסד " *did ordain*, eſtabliſh, באמונתם in *their* " *ſet office*;" or for a conſtancy; in a continued right to them. 2 Chron. iii. 3. " now אלה הוסד שלמה לבנות *theſe were the* " *things wherein Solomon was inſtructed for* " *the building*." Not ſo exact, as it ſhould be. Literally, " *theſe Solomon laid for the foundation of the building*;" *i. e.* theſe, *ſc.* the following meaſures, were the meaſures he laid the foundations by. xxxi. 17. " they began the heaps ליסוד *on their foun-* " *dation*, or bottom; and ſo finiſhed them " from bottom to top in four months." Job xxxviii. 4. " where waſt thou ביסדי " when *I laid the foundation* of the earth." Pſal. ii. 2. " the rulers נוסדו *take counſel*." xxxi. 14. " בהוסדם *while they took coun-* " *ſel* together againſt me." The verbs as paſſive here, leagued or confederated, joined together in counſel againſt him. lxxxvii. 1. " for the ſons of Korah, a pſalm, a " ſong [or to be ſung] יסודתו *when he laid* " *the fouudation* on the holy mountains." Sion had a double top; and this was to celebrate the laying the foundation of the temple there, and relates very evidently to the birth of Chriſt, the real temple of God, which the Jews have evaded by dividing the title of the pſalm wrong. civ. 5. " *he* " *hath founded* the earth upon her baſes." The baſes of the earth, which it rolls on, as the laver on wheels, are the heavens, or airs around it; and its foundations, the hell, or ſeveral ſtrata that compoſe the hell of the earth. Ver. 8. " the place " which thou יסדת *haſt founded* for them," viz. the womb, or great cavity of the earth, which is full of water; and which place God by his wiſdom prepared for the waters, when they went off the earth, and into which they return continually. Iſai. xxiii. 13. " the Aſſyrian יסדה לציים *hath* " *made it a dwelling-place* for the wild " beaſts." This is ſpoke of the land of Chaldea, which Sennacherib deſtroyed, among many others. See ch. xxxvii. and יסד is uſed as it is Pſal. civ. 8. for making a place for any thing to be in.—" The As- " ſyrian hath made it a place for the wild " beaſts—he hath brought it to ruin." xxx. 32. " מוסדה *the grounded* ſtaff," or home-ſtroak; a ſtaff ſtruck home.

סד and סוד, A *council*, or *counſel*. The parties who conſult together, and the place, and the meaſures reſolved on. Gen. xlix. 6. " O my ſoul, come not thou בסדם *into* " *their ſecret*;" place of counſel, and is equivalent to קהל. Job xix. 19. " the " men סודי of *my council*;" whom he conſulted with. xxix. 4. " when סוד *the ſe-* " *cret* of God was upon my tabernacle;" rather " when God's preſence was in my " tabernacle." His counſel and advice was to be had there, when God accepted his ſacrifice; and by voice from the oracle, and the other tokens of his preſence, manifeſted it to him. Prov. iii. 32. " but " סודו *his ſecret* [or council of peace, and which Pſal. xxv. 14. is equivalent to ברית] " is with the righteous;" and which Job ſpoke of as being with him.

סד is alſo, Job xiii. 27. and xxxiii. 11. ſomething to hold the feet down. We render it *ſtocks*; but the ſtocks are for the legs. This probably was in the floor, to confine the feet by; a hole poſſibly made into the foundation, which let the feet in.

יסוד, The *foundation*, *bottom*, *ground-work*, or lower part of any thing. 2 Sam. xxii. 8. " the earth ſhook and trembled, " *the foundations* of the heavens moved;" the heavens that are near and about the earth, and which ſhake when it thunders. Or elſe it muſt mean, " thoſe *foun-* " *dations* which were made by the hea- " vens;" Parkhurſt. But might not both the *foundations of the mountains* and of the heavens, both of them be ſaid to ſhake? Pſal. cxxxvii. 7. " עד יסוד בה to *the foun-* " *dation with it*;" or down with it to the ground.

מיסד and מסד, The ſame.

סדין, pl. סדינים, Variouſly rendered *ſheets*, *ſhirts*,

ſhirts, and *fine linen*. It was worn by women, Iſai. iii. 23. and by men, Jud. xiv. 12, 13. It might be made of *fine linen*; but that is too general a word. Perhaps it was the linen Ephod worn by all perſons of rank, being joined with חלפות *garments*, which the Ephod was worn over.

סדר, Job x, 22. Expreſſive, by the context, of ſomething oppoſite to darkneſs. "ולא סדרים *and no order*, and "where the light is as darkneſs."

המסדרונה, Jud. ii. 23. rendered *porch*, and *Exedra*; and if in Job the word mean *ranks* or *rows* of the ſtreams of light in irradiation, this was ſome place like a gallery, with pillars on each ſide, to walk in. Mr. Parkhurſt, a *colonade*. Some make it the ſame word with שדר.

סהר, occurs only as a noun, A *round-houſe*, or priſon; and Cant. vii. 2. a *round* goblet.

סוה, whence perhaps סותה, Gen. xlix. 11. The *cloaths*, or covering. And

מסוה, The *veil*, which Moſes, Exod. xxxiv. 33. put on his face when he came down from the mount, and which, like his law, was to accommodate ſpiritual things to human conceptions; to cover the divine glory, that they might the more attentively conſider it, it being, without ſuch a cover, too ſtrong for the human eye; not naturally for that of the Iſraelite more than for that of the Chriſtian now; but human nature itſelf can only ſee thro' a glaſs; and it is mere pride that talks of Jewiſh blindneſs, any further than as the heart is deceived. And this was the caſe of the Jew in our Lord's time; they took the veil from the face of Moſes, and put it on their own heart, that they could not underſtand the law. And is it not on the hearts of thoſe Chriſtians, who can ſee nothing in the law but the *dead letter*? But the veil on the face of Moſes ſeems, in the firſt place, to mean that veil on the divine glory, which he was only the perſonator of, being but vice-mediator between God and his Iſrael, or ſubſtitute of the eternal light veiled with fleſh, and which fleſh was to be put off, before he could become the interceſſor, or go in to talk with God.

סח, or סחה, To *remove*, *ſweep*, or *bruſh* off filth, dirt, houſes, people, &c. Deut. xxviii. 63. "and נסחתם *ye ſhall be* "*plucked from off* the land." 2 K. xi. 6. "ſo ſhall ye keep the watch of the houſe "מסח *that it be not broken down*." Pſal. lii. 7. "and יסחך *pluck thee* out of thy "dwelling place." Prov. ii. 22. "the "wicked ſhall be cut off from the earth: "and the tranſgreſſors יסחו *be plucked* or "bruſhed from off it." xv. 25. "the "Lord *ſhall deſtroy*, or remove away, the "houſe of the wicked." And it is oppoſed to eſtabliſhing the border of the widow. Ezek. xxvi. 4. "and סחיתי *I will* "alſo *ſcrape* her duſt from her." Tyre was built upon a rock, and their ground was all made ground.

סחי, Lam. iii. 45. *Off-ſcouring*.

סוחה, Iſai. v. 25. *Filth*, or dirt, which is ſcraped together for dung.

סחב, To *drag* or *pull along*. 2 Sam. xvii. 13. "and סחבנו we *will draw* "*it* into the river." Jer. xv. 3. "the "dogs לסחב *to tear*." They pluck and *pull* at a piece to get it from a carcaſe.

סחב; A *pully*. Jer. xxxviii. 11, 12. rendered *clouts*; but by the context, and import of the word, were *pullies* to pull him up by.

סחף, occurs twice, To drive along, as a violent fall of rain does; or an army, when it bears down upon an enemy. Prov. xxviii. 3. "a *ſweeping* rain, and no "food." Jer. xlvi. 15. "why are the "valiant men *ſwept* away? they ſtood not "becauſe the Lord did drive them."

סחר, To *wander*; go *to and fro*, and its meaning is plain from the panting of the heart it is applied to. Pſal. xxxviii. 11. "my heart, סחרחר which is an irre- "gular motion up and down, or to and "fro" And ſuch is that of the itinerant trader, who wanders about with his ware

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Gen. xxxiv. 10. " dwell and סחרוה *trade* " *you* therein." Lit. *dwell and traverſe it about*; but it means *trading* no otherwiſe than as that is travelling about. Jer. xiv. 18. " the prophet and the prieſt סחרו *go* " *about* into a land that they know not;" " wander in the country, and are not " known;" are vagabonds, and not known for prophet and prieſt.

סחר, A *trader* and *trading*. סחרה, Traffick and merchandize.

סחרה, A *buckler*, or light *hand-ſhield*, from its being held in the hand and *moved any way* in keeping guard. Pſal. xci. 4. " his truth ſhall be thy ſhield and *buckler*." Not any thing which ſurrounds the body, but is moved to and fro, or up and down, in guarding againſt the ſword or arrow of an enemy.

סחרה, rendered *black*, Eſth. i. 6. I ſuppoſe becauſe שחר is *black*. It is ſpoke of the pavement; and, by the ſenſe of the word, ſhould mean that fine variegated marble where the veins are irregular, and the ſtreaks of different colour, running backwards and forwards, to and fro.

סחיש, once, 2 K. xix. 29. which, Iſai. xxxvii. 30. is called שחים *what ſprings of itſelf*. Q.

סט, once, Pſal. ci. 3. " I hate עשה סטים " *the work of them that turn aſide*: [as if it had been שטים] " it ſhall not cleave unto " me."

סיר in סר, and סית in סת, To ſtir up; *irritate*.

סך, or סכה and סכך, To *cover* *over* as a tent does, or as trees with their ſhade; or as wings do. The *nun* in נסך being *moveable*, the derivatives of the two words ſometimes coincide, and there may be a doubt which is the root. Hence Jud. vii. 4. and 1 Sam. xxiv. 4. are dubious. Exod. xxv. 20. " סככים *covering* the " mercy-ſeat with their wings." xl. 3. " וסכת *cover* the ark with the veil." Job xxiii. 23. " to a man whoſe way is hid, and " God יסך *hath covered* over him;" ſc. with darkneſs. As ch. xix. 8. " and ſet " darkneſs in my way." Pſal. v. 12. " be" cauſe thou תסך *covereſt* over them;" with wings, as Pſal. xci. 4. or cxl. 8. with a ſhield. The word is doubtful, Iſai. ix. 11. " the Lord ſhall ſet up the adverſaries " of Rezin againſt him, and יסכסך *cover* or " protect his enemies." And ſo, ch. xix. 2. " and סכסכתי I will *ſupport* or protect " Egyptians againſt Egyptians, and they " ſhall fight every one againſt his bro" ther."

סך, A place that covers over, or is covered. So a dwelling-place or ſhelter for man or beaſt. Jer. xxv. 38. " he has for" ſaken סכו *his covert* as a lion." Pſal. xlii. 5. " כיעבר בסך *while I ſojourn in a* " *tabernacle*;" or *in this tabernacle*, ſc. of fleſh. The verb is uſed to this purpoſe Pſal. cxxxix. 13. " תסכני *thou haſt covered* " *me* in my mother's womb."

סוך, The ſame. Pſal. lxxvi. 3. " in " Salem alſo is סוכו *his tabernacle*, and his dwelling-place in Sion."

הסוכך, One *that protects*. Ezek. xxviii. 14, 16. " a cherub הסוכך *that protects*;" as the cherubs on the ark did, and thoſe they repreſented do.

סכה, A *booth*, *tent*, or *tabernacle*, whatſoever the covering be of. Gen. xxxiii. 17. " and built him a houſe, [ſc. of God] " and made סכת *booths* למקנהו for *his poſ*" *ſeſſion* [ſc. of people, wives, children, ſervants; not cattle, as conſtrued: מקנה is any acquiſition, or ſtock of any kind. He had got a large family, and kept the feaſt of tabernacles with them on his entring Canaan] " therefore the name of the place " is called *Succoth*;" tabernacles. This feaſt was to be kept, Lev. xxiii. 34. on the fifteenth day of the ſeventh month, as a memorial that we are ſojourners on earth, and that God will raiſe up the tabernacles at the end of the old and beginning of the new year, and clothe them with the glory, honour, and immortality, the oil-tree, palm, and other trees uſed in it, repreſented. See Mr. Hutchinſon on the word. Ver. 43. " ye ſhall dwell *in booths* ſeven " days—

" days—that your generations may know " that I made the children of Iſrael to " dwell in *booths*, when I brought them " out of the land of Egypt;" when they were claimed as, and proved to be, the children of God, and conſequently ſojourners on earth, who looked for another and better home. 2 Sam. xxii. 12. " he ſet darkneſs round about him; his סכות pavilions or coverings dark waters, and thick " clouds of the ſkies;" God dwelt in the fire in the midſt of the cloud, ſurrounded with thick darkneſs, as at Horeb. Job xxxvi. 29. " can any underſtand the " ſpreadings of the clouds, or the noiſe [rather *height*] " of his tabernacle?" God dwelleth in heaven. Pſal. xxvii. 5. " in " the time of trouble he ſhall hide me " בסכה in *a coverture*;" or in ſafety. As Pſal. xxxi. 21. " thou ſhalt hide them in " the ſecret of thy preſence from the pride " of man: thou ſhalt keep them ſecretly " *in a pavilion* from the ſtrife of tongues." Iſai. iv. 6. " and there ſhall be סכה *a ta-* " *bernacle* for a ſhadow in the day-time " from the heat." Is not this the tabernacle of David ſpoken of Amos ix. 11. applied Act. xv. 16. and the keeping of this feaſt of tabernacles the ſame as Zech. xiv. 16—18. the worſhipping of the King Jehovah of hoſts, and becoming members of the church of Chriſt? Amos v. 26. " ye bore סכות the *tabernacle* of your " Molock, and *Chiun* of your images; the " ſtar of your God." This was a tabernacle with the glory, to repreſent the heavens, or the power that reſides in them, and was given by Jehovah. A ſtar, or light, or a glory in a cloud, and that placed in a tabernacle, was the glory of Jehovah; but by theſe idolaters aſcribed to *Moloch*, the *king*, the created light. This is called the *God Rephan*, Act. vii. 42. after LXX, who have added the word to the text; and this was worſhipping the hoſt of heaven under images, *gave them up to worſhip the hoſt of heaven*. But why LXX put Ραιφαν in the text, Qu. Perhaps they alluded to the *Teraphim*, which were images.

הסכך, A *coverture*, or *ſhelter*, to approach the walls under, at a ſiege. Nah. ii. 5. " they ſhall be in a hurry upon the " wall, for הסכך the *covering* is preparing;" ſc. by the enemy.

מסך and מסכה, A *covering*, whether veil or curtain, hung before any thing. Exod. xxvi. 36. " מסך *an hanging* for the door " of the tent;" inwrought with the lion-man-cherub, made of gold wire and ſilk of various colours. xxvii. 16. " the ſame " for the gate of the court." xxxv. 12. " the veil המסך of *the covering*." 15. " מסך *the hanging* for the door at the en- " tering in of the tabernacle." This curtain being itſelf the door, as the other at the entrance of H. H. was what is called פרכת the veil. מכסה and מסך, both a *covering*, are diſtinguiſhed Num. iii. 25. and elſewhere. The firſt the outer covering, which lay cloſe over or upon the top of the tabernacle; the other what hung before the ark, and covered it from ſight, though at a diſtance from it, and was in the nature of a partition-wall betwixt the H. H. and holy place. סך differs from כם which is applied to *cloaths*, and to any thing which touches what it covers; but this is a *ſhelter* or *protection*. Pſal. cv. 39. " a cloud for a *covering*." Iſai. xxii. 8. " he diſcovered [or removed] מסך the *co-* " *vering* of Judah;" left them without protection. Ezek. xxviii. 13. " every pre- " cious ſtone was מסכתך thy *covering*."

מיסך, 2 K. xvi. 18. Vid. in יסך or נסך to anoint with oil.

סכל, *Fooliſh*, *ſilly*. To *infatuate*. It is oppoſite to חכם *wiſe*, and שכל *prudent*, *diſtinguiſhing*, *diſcerning*. Gen. xxxii. 28. " thou *haſt done fooliſhly*." 1 Sam. xiii. 13. " Samuel ſaid to Saul נסכלת *thou* " *haſt done fooliſhly*;" in Niphal, *art infatuated*. 2 Sam. xv. 31. " David ſaid, O " Lord, I pray thee סכל *infatuate* the " counſel of Ahithophel;" make it to be fooliſh counſel.

סכל, *Thoughtleſs, unthinking, fooliſh.* Eccleſ. ii. 19. " who knoweth whether " he ſhall be a wiſe man or סכל a *fool?*" x. 3. " when he that is a *fool* walketh by " the way, his wiſdom faileth him; and " he ſaith to every one that he is a *fool.*" Jer. v. 21. " O *fooliſh* people, and without " underſtanding."

סכלות, *Folly.* Eccleſ. ii. 3. " and to " lay hold on *folly*, till I might ſee what " was that good for the ſons of men." By the context it means gaiety, frolickſome and unthinking doings: Gr. σκολιον, as it is ſuppoſed to have been a *merry ſong*, or *catches* at their feaſts, agrees in ſound and ſenſe with סכלות, Eccleſ. ii. 3. above; but *fooliſh*, as wanting לב *underſtanding*, is the ſenſe of the word, by its uſage; and yet aptly applied to ſuch mirth and vagaries that throw off thought and gravity. Der. *Scelus.*

סכן, has four different ſenſes given to it, from not attending, as in other caſes, to the one idea that runs through all the applications of it. We ſay, *uſe makes perfect*; and this word ſignifies that *expertneſs* and *handineſs*, which ariſes from practice; ſo, *to accuſtom*, or *be uſed to any thing*; to *be uſeful, handy, profitable.* Num. xxii. 30. " ההסכן הסכנתי *was I ever wont* " or uſed to do ſo?" Job xv. 3. " he " that argues בדבר *about words* ſhall not " יסכן be *profited.*" xxii. 2. " can a man " יסכן *be profitable* [or of *uſe*] to God? as " he who is wiſe יסכן *may be uſeful* to him- " ſelf." Ver. 21. " הסכן *acquaint* now " thyſelf with him;" or *uſe* thyſelf to " im. Pſal. cxxxix. 3. " הסכנתה *art ac- " quainted* with all my ways;" as we ſay, *uſed to all my ways.* So that the idea of he word ariſes from *uſe.* Eccleſ. x. 9. whoſo removeth ſtones יעצב *ſhall be hurt* therewith; he that cleaveth wood יסכן *ſhall be endangered* thereby," עצב is to *labour*, and סכן to *be uſed to:* now, *he that removeth ſtones muſt labour at it*; and *he that cleaveth wood muſt be uſed to it*; muſt be conſtant and diligent at it, as labourers are, who would make any thing of their work; is recommending care and diligence in working out what is good and uſeful, and making the moſt of the work God hath given us to do. If the means Providence hath given us are leſs than others have, or we be in an humbler and lower ſtation, we muſt attend the cloſer, and work the harder; *put forth the moſt ſtrength*, as it follows, *when the tool* is *blunt.* But עצב doth not ſignify *to hurt*, nor סכן conſtrued *to be in danger* any where elſe.

סכן, *One expert*; a *conſtant attendant*; one always at hand, and uſed to another. 1 K. i. 2. " and let her be סכנת לו *a con-* " *ſtant attendant*, or uſed to him." Ver. 4. " the damſel was very fair, and ſhe was " to the king סכנת *a conſtant attendant*, " and miniſtered to him." Such an one, Iſai. xxii. 15. was Shebna to the king.

הסכן, *Prime-miniſter.* We render it *treaſurer*; but that is contradicted in the next words, *he being over the houſe.*

מסכן, rendered *poor.* Eccleſ. iv. 13. " מסכן a *poor* and wiſe child;" an *expert* and wiſe child, ſuits the context better. And the general ſenſe of the word, ix. 15. " there was found in it a *poor* wiſe man;" as before, a *uſeful* or *expert* man. Iſai. xl. 20. " המסכן an expert man, one ſkilled " in or uſed to תרומה [I ſuppoſe] the " growth of wood, chuſeth what will not " rot."

מסכנה, *Place of conſtant reſource*, ſtorehouſe, that people are uſed to go to. Exod. i. 11. " ערי מסכנות *treaſure-cities*, or *ſtore-* " *cities.*" 2 Chron. xxxii. 28. " *ſtore-* " *houſes* for the increaſe of corn." Deut. viii. 9. " a land wherein thou ſhalt not " eat thy bread במסכנת *of the ſtorehouſe*; " thou ſhalt not lack any thing in it." It ſhould be ſo plentiful a country, that there ſhould be no occaſion for magazines againſt a time of want.

סכר, To *ſhut*, or cloſe to, the hand, mouth, or any opening. סגר is to *incloſe.* Gen. viii. 2. " the fountains of " the

" the deep and the windows of heaven " *were ſtopped*;" cloſed up. Occurs alſo Pſal. lxiii. 12. and Iſai. xix. 4. " the Egyp- " tians אסכר *will I give over* into the hand " of a cruel Lord;" or *I will ſhut up Egypt by the hand of cruel Lords*, that none ſhould get out and eſcape.

סכת, only Deut. xxvii. 9. *Take heed.* Hence, old French, *eſcouter*; Eng. *ſcout.* Parkhurſt.

סל, or סלה, with a mut. ה, and סלל, To *toſs*; *heave up*; *caſt up*, or *throw up* and *along*. *Jacto*, in Latin, comes pretty near, to *throw* and *fling*. It is uſed to *throwing up* a road; to the weight throwing up the oppoſite ſcale; or to the hand poiſing and toſſing what we weigh by the hand or gueſs. To a baſket which is toſſed up upon the ſhoulder or head to be carried. To an engine to *heave up* and caſt ſtones. To throwing together a ſtack of corn; and, under that idea, throwing or flinging an enemy, as the wreſtler does, and every warrior attempts. And it is uſed to the toſſing or elevation of the voice in ſinging. And of the head or body, or mind, in ſhewing diſdain or contempt towards another. Exod. ix. 17. " as yet מסתולל " *exalteſt thou thyſelf* againſt me?" Job xix. 12. " his troops together, and יסלו " *raiſe up* their way againſt me." xxx. 12. " יסלו *they raiſe up* againſt me the " ways of their deſtruction." Pſal. cxix. 118. " סלית thou *caſteſt* or *flingeſt* all them " that err from thy ſtatutes;" or, is *way* underſtood? *thou raiſeſt up thy way againſt them.* By Jer. l. 26. " סלוה כמו ערמים " *throw her up as heaps or ſtacks of corn*," it ſhould be taken from the wreſtler *throwing* his adverſary. And ſo Lam. i. 15. " the Lord סלה *hath thrown* all my mighty " men in the midſt of me." We render it *hath trodden under foot*, as if it were a verb formed from מסלה, *a high way*. Job xxviii. 16. and ver. 19. " לא תסלה בכתם " it *cannot be valued with the gold* of " Ophir;" it cannot be *outweighed*, or *weighed up by gold*; or, *it cannot be poiſed with gold.* Pſal. lxviii. 5. " ſing unto " God, ſing praiſes unto his name, סלו לרכב " *extol* [rather, *throw* or *lift up*, ſc. the voice and hand] " *to him* that rideth upon " the heavens;" whoſe kingdom is in heaven. It ſeems a proper word for the ſwell of the voice, or of particular notes in ſinging. And it occurs very often, above ſeventy times, as a *note* of muſic, or note to the ſinger, at the end of a ſentence, not in conſtruction, but as a note of direction only; the ſenſe of which ſeems to be plain from Pſal. lxviii. 5. above, " *lift up* or *ſwell the voice* to him " that rideth upon the heavens." And where סלה occurs, that elevation in the voice and muſic ſhould be uſed, and perhaps thoſe very words, laſt cited, were then ſung. Thus, Pſal. iii. 5. " I cried unto " the Lord with my voice, and he heard " me out of his holy hill, *Selah*;" ſc. now add the *exaltation*; ſc. *exalt him that rideth upon the heavens.* And ſo it would be equivalent to *Hallelujah* in other pſalms. lxxxiv. 6. " מסלות *beyond being exalted* in " their own heart." Prov. iv. 8. " לסלה " *exalt her* very much, [ſpeaking of wiſdom, or prize her very high] " and ſhe " ſhall lift thee up." xv. 19. " the way " of the righteous סללה is *made plain* " marg. *raiſed up* as a cauſeway." Either is good ſenſe here, *plain* and *level*, or *raiſed up* and ſafe as a cauſeway is. Iſai. lvii. 14. " סלו סלו *caſt ye up, caſt ye up*, פנו דרך *pre-* " *pare the way.*" Conf. ch. xlix. 11. " מסלתי ירמון *my high ways ſhall be exalted.*" It ſeems as if מסלה were a *raiſed road*. Jer. xviii. 15. " to walk in paths, in " way not סלולה *caſt up*;" but a low dirty road.

סל, A *baſket*, to carry bread or fruit in. Gen. xl. 16. " three white *baſkets* upon " my head." סלסל, The ſame, Jer. vi. 9.

סללה, Some *engine* to heave ſtones from a wall, or to throw them upon or againſt a wall to annoy the defendants of it, or perhaps to beat down the wall itſelf. *Jac-*

nd *libro* are uſed in this ſenſe. 2 Sam. xx. 15. Jer. vi. 6. xxxii. 24. and xxxiii. " the houſes which are thrown down " by הסללות *the mounts* and the ſword."

מסלה, A *high way*. Num. xx. 19. " we " will go up במסלה *by the high way*." Jud. v. 20. " the ſtars fought from hea- " ven; ממסלותם *from their paths* did they " fight againſt Siſera;" from their roads or ways they keep in the heavens, where ome move, and others are fixed; though כוכ the ſtream of light from any of them moves, and hath its path or road to come n. 2 Chron. ix. 11. " the king made of " the algum-trees מסלות *terraces*, marg. " *high ways* to the houſe of the Lord, and " to the king's palace." Qu. ſtairs.

מסלול, The ſame, Iſai. xxxv. 8.

סלון, A *briar*, Ezek. ii. 6. and xxviii. 24. Perhaps *thiſtle*, or ſome prickly plant, rom its ſeed being mounted on wheels, s it were; and thereby made ſo ready to nount itſelf, and be carried forward.

סלת, *Flour*; what is ſifted, or *toſſed* in ſieve. Gen. xviii. 6. " three meaſures of קמח סלת *fine meal*;" or meal ſifted. Exod. xxix. 2. " of wheaten סלת *flour* ſhalt thou make them;" ſuch as they ake cakes or cates of; the beſt flour. 1 K. iv. 22. " Solomon's bread for one day was thirty meaſures סלת of *fine flour*, and ſixty meaſures קמח *of meal*." By hich סלת was the finer flour, and קמח he coarſer; though ſome have taken it therwiſe; but the making the cakes and afers of it, proves it too, ſuch not being ade of unſifted meal.

סלא, Occurs once, Lam. iv. 2. the precious ſons of Sion המסלאים בפז *comparable* to fine gold." But it may ean, *cloathed* or *crowned* in gold; ſuch e Ephod is called, being made of gold ire; and the crown of the king, the Na- rite, and prieſt, were alſo gold. Or it ay ſimply mean, as conſtrued, *comparable*; t we can only judge by the context; r the verſions conſtrue it, as if it had en מסלים from סלה, as uſed Job xxviii. 16. LXX. επηρμενοι, *elati*, lofty or grand in gold.

סלד, Once, Job vi. 10. " I *would harden* " *myſelf*." Hence *ſolid*.

סלח, To *forgive*, *pardon*.

סלם, A *ladder*, once, Gen. xxviii. 12. which Jacob ſaw in viſion, its top being in heaven, and foot on earth, with the angels of Jehovah, the three perſons in human appearance, aſcending and deſcending by it. Joh. ii. 51. " heaven " open, and the angels of God aſcending " and deſcending upon the ſon of man." This was ſomething made to go up and down by, as the repreſentative of that by which heaven was opened to m n, and the communication betwixt God and true believers; and by John ii. 51. meant the ſon of man, God incarnate. Perhaps from סל, pl. סלם, ſtairs or ſteps to mount by; or a noun formed with a *mem* final.

סלע, only as a noun, A *rock*. Num. xx. 8. " ſpeak ye unto הסלע the " *rock*—and with his rod he ſmote the " rock twice: and the water came out " abundantly;" *and that rock was Chriſt*. Deut. xxxii. 13. called *honey* and *oil*, to which the word of God is compared in other places. *Peter* was ſo named, as being a foundation-ſtone; a piece of the rock. 2 Sam, xxii. 2. " the Lord is my " *rock*." Moſes ſmote a rock in Riphidim ſoon after the Exodus, Exod. xvii. 8. It is deſcribed by Dr. Shaw, " a block of " granate marble, about four yards ſquare, " lying tottering as it were in the middle " of the valley, and ſeems to have be- " longed to mount Sinai, which hangs in " a variety of precipices all over this plain. " *The waters which guſhed out, and the* " *ſtreams which flowed withal*, Pſal. lxxviii. " 21. have hollowed, acroſs one corner of " this rock, a channel about two inches " deep and twenty wide, appearing to be " cruſtated all over, like the inſide of a " tea-kettle that has been long in uſe.— " We ſee all over this channel a great " number of holes, ſome of them four or " five

" five inches deep, and one or two in " diameter; the lively and demonſtrable " tokens of their having been formerly ſo " many fountains." Dr. Pocock ſays, it " is a red granate ſtone, fifteen feet long, " ten wide, and about twelve high. On " both ſides of it, and towards the ſouth " end, and at the top of the ſtone, for " about the breadth of eight inches, it is " diſcoloured as by running of water; and " all down this part on both ſides, and at " the top, are a ſort of openings, or " mouths, ſome of which reſemble the " lion's mouth, that is ſometimes cut in " ſtone-ſpouts; but appear not to be the " work of a tool. There are about *twelve* " on each ſide, and within every one is a " horizontal crack, and in ſome alſo a " crack perpendicularly down.-The Arabs " call this ſtone *the ſtone of Moſes*." Some miſſioners, in the year 1722, call it " a " ſolitary rock, about twelve feet high, " and about eight or ten feet broad, tho' " it is not all of one equal breadth: it is " a granate marble of a kind of brick co- " lour. There remains on it to this day " the lively impreſſion of the miracle then " wrought; for there are ſtill to be ſeen " places whence the water guſhed out, " ſix openings towards the ſouth-weſt, " and ſix others towards the north-eaſt; " and in thoſe places where the waters " flowed, the clefts are ſtill to be ſeen in " the rock, as it were with lips." *Entertaining Account of all the Countries of the known World*, p. 404. P. 407, Oct. 2.— " About three o'clock we paſſed by a large " rock on our left hand, in which, as in " *that other rock* which Moſes ſtruck with " his rod, appear, from the bottom to the " top, openings where water hath guſhed " out." On which the publiſher—" This " is a very remarkable paſſage, it being " the only place, in any book of travels, " in which I ever met with the mention " of this ſecond ſtone which Moſes ſtruck; " though it is manifeſt, from the Scrip- " tures, that he ſtruck two different ſtones, " and at very different times.—The firſt " ſtone, Exod. xvii. was in the valley of " Riphidim, and before the arrival of the " Iſraelites at mount Sinai. Whereas the " ſecond, which Moſes ſtruck twice be- " fore the waters guſhed out, is mentioned " Num. xx. as being in the wilderneſs of " Kadeſh, after the death of Miriam, and " not long before the death of Aaron. So " that there was about thirty-eight years " diſtance between the one tranſaction and " the other." But compare Pſal. cvi. 32, 33. and it appears that it was the ſame ſtone that is mentioned Exod. xvii. and Numb. xx. " they angered him alſo at " the waters of *ſtrife*, ſo that it went ill " with Moſes for their ſakes: becauſe " they provoked his ſpirit that he ſpake " unadviſeably with his lips," ſays the Pſalm; and it was at Num. xx. that he did ſpeak unadviſeably. The place is called *Meribah*, or *Strife*, in *Exod.* and *Numbers* both. What to ſay to *the Miſſioners*, who aſſert that they ſaw a ſecond ſtone with the ſame teſtimonies of the miracle upon it as on the other, I know not. But if David is not miſtaken, they and our author above muſt. This large ſtone, being a looſe block, had no communication with any cracks in the ſtrata of the earth; and the run of the water, as long as it continued, muſt be as miraculous as the firſt opening of the fountains, which were twelve in number, ſay *the miſſioners*; *twelve on each ſide*, ſays Dr. Pocock; *i. e.* I ſuppoſe, reckoning all on each ſide, and ſo twelve in the whole, according to the number of the tribes. The rock was ſmitten at their entering into the wilderneſs.

סלעם, *Caterpillar*, or ſome winged inſect, that breeds in the crevices in rocks, and which creeps upon all four, without כרעים *thighs* upon their legs to leap with. And there are many ſpecies of ſuch inſects that breed in holes, ſome in the ground, and ſome among ſtones, *q. d. rock-breed*. Lev. xi. 22. a noun with a *mem* final.

סלף, To *pervert* or *overthrow*.

Exo

Exod. xxiii. 8. " a gift *perverteth* the " words of the righteous;" or a righteous cauſe. Job xii. 19. " *he overthroweth* the " mighty."

סלף and מסלף, Perverſion, or perverſeneſs. Prov. xxi. 12. " the righteous " wiſely conſiders the houſe of the wicked: " מסלף the *perverſion* of the wicked is to " evil;" tends to it, leads to it, or promotes it.

סמים, for סם does not occur, are thoſe rich ſpices or aromatics that were burnt. See Mr. Hutchinſon on this word. Exod. xxv. 6. " בשמים *ſpices* for the anointing " oil: and for the fuming סמים *ſpices:*" *i. e.* ſpices to burn; the one ſort being called בשמים, and the other סמים. xxx. 34. " take unto thee סמים *ſweet ſpices*, " ſtacte, onycha, and galbanum; סמים " *ſweet ſpices* with pure frankincenſe." xxxi. 11. " and the anointing oil, and the " *fuming ſpices* for the holy place;" which were burnt upon the golden altar, before the mercy-ſeat, every morning and evening, ch. xxx. 6. and on which the annual atonement was made, Lev. xvi. 13. and ſo refers to the continued interceſſion of Chriſt for his church, and the pleading his own merits to God, *now* in the higheſt heavens. What the preciſe idea of the word is, and wherein it differs from בשם, Qu.

סמדר, only in the Canticles, for the *young tender grape*, or flower of the grape, vii. 13. " and the vines סמדר with *the ten-* " *der grape*, give a ſmell." Ver. 15. " our " vines סמדר have tender grapes, or are in " bloom." vii. 12. " let us ſee if the " vine פרחה *buddeth:* פתח הסמדר the *ten-* " *der grape appear*, [or flower open] and " pomegranates bud forth." Perhaps is compounded of סם and דר.

סמך, To *ſupport*, *ſuſtain*; as when the hand is reſted upon any thing, it is ſupported by it. Gen. xxvii. 37. " with corn and wine סמכתיו *have I* " *ſuſtained him.*" Exod. xxix. 10. " Aaron " and his ſons סמך *ſhall put*, reſt or ſup- " port, their hands על *upon* the head of " the bullock;" making it their vicarious ſacrifice. Num. xxvii. 23. " he took " Joſhua—and he סמך *laid* his hands upon " him, and gave him charge." Pſal. lxxi. 6. " עליך נסמכתי by *thee have I been holden* " *up*;" or, *on thee have been reſted.* lxxxviii. 8. " thy wrath סמכה עלי *hath* " *reſted upon me*;" or, as our verſion, *lieth upon me*. But there is nothing for *hard*, [lieth *hard*] oppreſſion or diſtreſs, in the verb or prepoſition, that is implied in *the wrath* which lay or reſted upon him. It is applied to *reſting*; or, as we call it, *ſetting* the mind or thoughts upon a thing: Ezek. xxiv. 2. " this day the king of Ba- " bylon סמך *ſet himſelf* אל for Jeruſalem;" or againſt; ſet his mind or bent his thoughts upon it. 2 K. xviii. 21. " thou " truſteſt upon the ſtaff of this bruiſed " reed, on Egypt, which if a man יסמך עליו " *ſhall lean on*, it will go into his " hand."

סמל, occurs only as a noun, and is rendered *figure* and *idol*; but is equivalent to אשרה. Deut. iv. 16. " תמנת כל סמל *the* " *ſimilitude of any figure.*" And 2 Chron. xxxiii. 7. " he ſet את פסל הסמל *a carved* " *image* [the *idol*, which he had made] in " the houſe of God." The carved image was *the ſimilitude* of סמל *Samel*, whatever the word ſignifies, as is plain from the text above, and not ſynonymous with it, as we make it; for *the ſimilitude* of a *figure*, or *likeneſs of a likeneſs*, unleſs it mean the *copy of a copy*, is not intelligible. " Ma- " naſſeh, ver. 4. built altars in the houſe " of the Lord."—Ver. 7. " and he ſet " the carved image of סמל *Semel*, which " he had made in the houſe of God, of " which God had ſaid to David," &c. Compare 2 K. xxi. 7. " and he ſet פסל " the graven image of אשרה *the grove*, " that he had made in the houſe, of which " the Lord ſaid to David," &c. Ezek. viii. 3. " there was the ſeat of סמל *the* " *image* of jealouſy." Ver. 5. " at the " gate of the altar this סמל *image* of jea-

" louſy;" as if the word ſignified, what it ſounds in Latin, a *likeneſs* or *ſimilitude*, whereas they made *images* of *it*. Suppoſe that this was *Semele*, the mother of Bacchus, then it and אשרה the *bleſſer*, or producer of the bleſſing, being the ſame, it was a female deity, a mother of the gods; a Venus, the mother of Cupid; of an Apollo, or ſomething of that kind. The different ſons of Jupiter, and the many mothers who had ſons by him, were all but one originally; and the variety aroſe from the various deſcriptions in different places, and by different perſons, as well as in different languages, of this ſon of God; and their feaſts at which, and ſcenes in which, his birth was celebrated, and perſon and attributes deſcribed, muſt differ in time, as knowledge and fancy differed; in the ſame manner as their hieroglyphical figures came to differ ſo widely at laſt. See thoſe excellent *Letters on* LXX. *and Heathen Mythology*, by Robert Spearman, Eſq;

נסמן, Once, Iſai. xxviii. 25. *Appointed*; " and caſt in the principal wheat, and " שערה נסמן the *appointed barley*, and the " rie." ושערה נסמן וכסמת גבלתו " et " hordeo ſignatum eſt, & zeæ, ſpatium " ſuum." *Lowth. Prælect.* p. 91.

סמר, To *ſtand out* or *up*, as the hair in a fright. Job iv. 15. " the hair of " my fleſh תסמר *ſtood up*." Pſal. cxix. 120. " my fleſh סמר *trembleth* [the hair " of it] for fear of thee."

סמר, The *rough* caterpillar. Jer. li. 27.

סמרים and סמרות, *Nails* or *pins*, whoſe heads ſtand up above what they are driven into. 1 Chron. xxiii. 3. " *nails* for the " doors of the gates;" great headed nails. Eccleſ. xii. 11. belongs to שמר guards or *fences*, not nails or pins, about plants.

סנה, Occurs only as a noun, rendered *buſh*. Exod. iii. 2. " the angel of the " Lord appeared to him in a flame of fire " out of the midſt of a *buſh*." Jehovah appeared here in more perſons than one; Deut. xxxiii. 16. " the good-will שכני סנה " of *them that dwelt in the buſh* come " upon the head of Joſeph."

סנסן, *Branches* of the palm-tree. Cant. vii. 8. " I ſaid, I will go up to the palm- " tree, I will take hold סנסניו of the boughs " thereof."

סיני, was the name of the wilderneſs betwixt *Elim* and mount סיני *Sinai*; which mount was alſo called חרב *Fire*, from God's appearing thereon in the fiery cloud. סן is alſo compounded with חרב in the name of *Sennacherib*, king of Aſſyria. A flame of fire, and a palm-tree leaf and flower too, are alike in ſhape; that perhaps סנה God appeared in to Moſes, when he came down to reſcue his church out of the iron furnace, was the circular top of the palm-tree. Its leaves are diſpoſed in a circular form on the top; and סנה is either thoſe boughs, or its fruit. See Mr. Parkhurſt.

סנפיר, Lev. xi. 9—12. and Deut. xiv. 9, 10. The *fins* of fiſh. And ſeems compounded of סן and פר.

סנור, Only as a noun, Gen. xix. 11. and 2 K. vi. 18. rendered *blindneſs*, which the context explains to have been a miraculous *deception of ſight*, when they took one thing for another. *Ebloüiſſement*.

סס, pl. ססים, and סוס, pl. סוסים, and *plur*. fem. ססות, A horſe. Gen. xlvii. 17. " Joſeph gave them bread for *horſes*." Exod. xiv. 9. " all סוס *the horſes* ורכב *and* " *chariots* of Pharoah, and פרשיו his *horſe-* " *men*, and his army." xv. 1. " סוס ורכבו " the *horſe and his rider*." They rode on ſeveral other beaſts, beſides horſes. And this diſtinguiſhes the horſe-ſoldier and the other riding ſoldiers. Joſh. xi. 6. " thou " ſhalt hough their *horſes*, and burn their " chariots with fire." This ſeems ſpoken of their horſes and chariots that were conſecred to the ſun, on the breed of which they much valued themſelves, and uſed them in their wars, as well as proceſſions.

" Semin

" Semine ab ætherio, ſpirantes paribus ignem." *Virg.*

2 Sam. xv. 1. " Abſalom prepared him " chariots and סוסים horſes." Cant. i. 9. " I have compared thee, O my love, לססתי " to a company of horſes ברכבי in the " chariots of Pharoah;" to *the horſe-ſoldiers*, or *troops of horſe among the riding ſoldiers of Pharoah*. As, ch. vi 7. " ter- " rible as an army with banners." It is the majeſtic gait, march, and appearance of his love he reſembles to that of an army; and the horſe makes the fineſt, at leaſt a very grand appearance. Iſai. xxxi. 3. " *their horſes* are fleſh, and not ſpirit;" not *ab ſemine ætherio*. Ezek. xxiii. 6. " horſemen riding upon *horſes*." Spoken of the Aſſyrian idols. Heb. iii. 8. " that " תרכב על סוסיך מרכבתיך that thou didſt " drive with thine horſes thy chariots of " ſalvation." Some chariots were driven with other creatures; but the horſe, both for grandeur and ſwiftneſs, was the moſt preferable. 2 K. xxiii. 11. " he took away " the *horſes* that the kings of Judah had " given to the ſun—and burnt the cha- " riots of the ſun with fire." To *ride* is to preſide; and the *horſe* they rode on, or drove the *chariot* with, was ſacred all the world over to the ſun, or to whom or whatſoever they aſcribed the *rule* to. Hag. ii. 23. " I will overthrow the chariots, " and thoſe that ride in them; and the " *horſes* and their riders ſhall come down." All power, ſpiritual and temporal, of the world, ſhould fall before Chriſt. And ſo, Zech. ix. 10. and xii. 4. " in that day, " ſaith the Lord, I will ſmite every *horſe* " with aſtoniſhment, and his rider with " madneſs."—" Every *horſe* of the people " with blindneſs." Deſtroy every enemy that hath power to oppoſe. xiv. 15. " ſo " ſhall be the plague of the *horſe*, of the " mule, of the camel, and of the aſs, and " of all the beaſts that ſhall be in theſe " tents;" enumerating the ſeveral crea- tures they moſt uſually rode upon; and by that ſaying, *the whole army of the enemy ſhould be ſmitten before the King the Lord of hoſts*; and after that, *every one that was left ſhould even go* up from year to year to worſhip him; literally fulfilled, when the heathen world became *chriſtian*. And ver. 20. " there ſhall be upon the bells of the " *horſes* HOLINESS TO THE LORD." Their riders ſubmitting themſelves to the Lord by the emblems ſacred to God, they ſhould put among the trappings of their horſes. מצלות, rendered *bells*, ſeems a general word for any *quivering* ornaments on their heads or necks; the enſigns of the king, party, company, they belonged to; and no doubt they were curious in ſuch ornaments, both as they were marks of attachment and honour. In many nouns, derived from verbs with an initial *nun*, the *nun* is dropped; and ſo perhaps סום is from נס *to fly*. See Mr. Parkhurſt.

סום, Some bird; a *crane* or *ſwallow*. Iſai. xxxviii. 14. " like סום a *crane*, or a " ſwallow, ſo did I chatter;" a bird of paſſage. Jer. viii. 7. " the ſtork in the " heavens knoweth her appointed times, " and the turtle, and סום ועגור the *crane*, " and the ſwallow, obſerve the time of " their coming." LXX. make סום and עגור to be one bird, and that the ſwallow; but I ſubſcribe to Mr. Parkhurſt; a *ſwift*, from its manner of flying, reſembling a horſe in full ſpeed; as indeed the ſwallow does.

סס, Some inſect that eats wool. Iſai. li. 1.

סעה in נסע, To *move along*, as the wind, or *&c.*

סעד, To *hold up*, *ſtay*, *prop*. Pſal. civ. 15. " bread which *ſtrengthens* " man's heart." cxix. 117. " סעדני *hold* " *me*, and I ſhall be ſafe."

מסעד, 1 K. x. 12. " the king made of " the almug-trees מסעד *pillars*, marg. " *rails*, for the houſe of the Lord, and " for the king's houſe;" in the parallel place מסלות, which I take to have been *ſtairs*, according to our old tranſlation. Theſe *props*, or *propt up work*, muſt then

be *ſtairs* too, from each ſtep being *propt up*.

סעף, as a noun, is applied to the *boughs* of a tree; and to the *prominences* of a rock. And is once uſed as a participle, Iſai. x. 33. "behold, the Lord Jehovah "of hoſts מסעף *ſhall lop* the boughs with "terror." פארה, rendered *bough* here, is *the head of boughs*, the glory and honour of a tree. To *branch* the tree, is to lop its branches. Iſai. lvii. 5. "סעפי *clifts* of "the rocks;" Lat. *ramos petrarum*. Ezek. xxxi. 6. "a cedar, all the fowls of the "air made their neſts בסעפתיו in *his* "*boughs*; and under פארתיו *his branches* "did all the beaſts of the field bring forth "their young." 1 K. xviii. 21. "how "long halt ye על שתי סעפים *between two* "*opinions?* marg. *thoughts*." But it is *upon two boughs*, as birds hop from bough to bough without ſettling. Pſal. cxix. 113. "I hate סעפים *vain thoughts*, but "thy law do I love;" *projects*, *fancies*, luxuriant branches from the imagination. And the Pſalmiſt was for caſting down imaginations, and having recourſe to the law, the reverſe of the wiſe men of this age.

סער is applied to the violent diſorder or agitation and commotion of the air or ſea, in a ſtorm and tempeſt. 2 K. vi. 11. "the heart of the king of Syria "יסער *was ſore troubled*." Iſai. liv. 11. "O thou afflicted, סערה *toſſed with tem-*"*peſt*, without comfort." Hoſ. xiii. 3. "as the chaff יסער *that is whirled away* "from the floor." Jon. i. 11. "the ſea "wrought, and סער *was tempeſtuous*." Hab. iii. 14. "who יסערו *come as a whirl-*"*wind* to ſcatter me."

סער and סערה, A *whirlwind*. 2 K. ii. 11. "Elijah went up by *a whirlwind* into "heaven." The rapid winds are the angels that drive or draw the chariot of God. God ſpoke out of the whirlwind to Job, ch. xxxviii. 1. as he did to all Iſrael at Sinai. The cherubs appeared in this, Ezek. i. 4. The heathen deities are clothed in the robe of divinity by the poets.—*Nigro circumdata turbine corpus*. Æneid. lib. xi. l. 596. The Dictionaries confound this word with שער, which is *horreſco*.

ספא, whence מספוא, *Provender*. Gen. xxiv. 25. 32. xlii. 27. xliii. 23. and Jud. xix. 19. "both ſtraw and *provender* for "our aſſes." Corn, it is likely, of ſome ſort; but what it preciſely means doth not appear.

ספד, To *lament*. And relates to the voice; but is diſtinguiſhed from howling, crying, and weeping. 1 K. xiii. 30. "and יספדו they *mourned* over him, ſay-"ing, Alas, my brother." Mich. i. 8. "אספדה I *will wail* and howl—I will "make מספד *a wailing* like the dragons." Job xxx. 29. "a brother to dragons."

ספה, with a radical, though mut. ה, To *end*, *put an end to*; *deſtroy*. Gen. xviii. 23. "תספה *wilt thou deſtroy* the "righteous with the wicked?" xix. 17. "leſt תספה *thou be conſumed*." Jer. xii. 4. "the beaſts *are conſumed*." Amos iii. 15. "the great houſes ספו *ſhall have an* "*end*."

סוף, The *end* or *ending*. Eccleſ. iii. 11. "from the beginning to סוף *the end*." vii. 3. and xii. 13. "*the concluſion* of the "whole matter." 2 Chron. xx. 16. "at "*the end* of the brook." Joel ii. 20. "and סופו *his hinder part*, or rear, towards "the utmoſt ſea." And this ſettles the preciſe idea of the verb, *to end*, or put *an end to*, which is deſtroying.

סוף, A *bulruſh*. Alſo the name of the Red Sea, from the great plenty of bulruſhes on its banks, which they made veſſels of to ſail in, and *paper* to write on. "Mare סוף id eſt *junci*—dicitur autem it "*juncus* a figurâ acuminatâ, quod im "parte latiore deficiat in acumen. Nam "סוף Hebræis eſt *attenuari* donec tandem "res deficiat." Leigh. A ruſh is ſo ſlim lank, and ſlender, that it is, as it were, waſted to nothing. Iſai. xix. 6. "th "reeds and סוף *flags* ſhall wither;" th

paper-reeds by the brooks, by the mouth of the brooks—" they that work in fine " flax, and they that weave net-works, " ſhall be confounded." When the *Nile ſhould be waſted and dried*, as ver. 5. By which it appears, that various manufactures were carried on, of the ſeveral ſorts of plants that grew in the marſhes, or lower grounds, overflowed by the Nile.

סף, A *bowl* or *baſon*; ſo named, it is likely, from its round ſhape, which ends as ſoon as it begins, and where it begins, and ſo is all end. Exod. xii. 22. " dip it " in the blood that is in סף the *baſon*." Zech. xii. 2. " *cup* of trembling."

סף, A *ſaloon*, or baſon-like porch, before the door of the houſe. 1 Chron. ix. 19. " keepers הספים *of the porches* of the " tabernacle." Ver. 22. " all theſe were " choſen to be שערים *keepers of the gates* " בספים in *the porches*." There they ſat and waited. Ver. 21. שער פתח *porter of the door* and שער בסף is the ſame. Ezek. xl. 6. " and meaſured סף *the porch* of the " gate [for it can't be the threſhold] one " reed broad:" ſix cubits; and it was within the gate, and named from its concave roof like a baſon, as one may conjecture from the baſon the word ſtands for, and *roundneſs* expreſſed by it. Ver. 7. " סף *porch* of the gate by אולם the " *arch* of the gate within was one reed;" ten or eleven foot, and the width of the chambers. We render it *threſhold* here, and Judg. xix. 27. " the woman his concubine was fallen down at the door of " the houſe, and her hands were על הסף " upon the *threſhold*." And ſo, 1 K. xiv. 17. " when ſhe came בסף to *the threſhold* " הבית of *the door*." So lax is the verſion. But Iſai. vi. 4. *the door*. And Amos ix. 1. " ſmite the lintel of the door that " הספים *the poſts* may *ſhake*.

הסתופף, in *Hithp.* a verb formed from the noun, To *ſet one's ſelf as a keeper of the door*, the porter being in this *veſtibulum*, or porch.

סופה, Either from its form and motion, as *teres turbo*, or from the miſchief it does, or on both accounts, A *whirlwind*. Iſai. v. 28. " their wheels like a *whirlwind*." xxi. 1. " as סופות *whirlwinds* in the " ſouth;" a moſt tempeſtuous quarter, and the moſt violent ſtorms blow from thence. So Zech. ix. 14. See חדר, Nah. i. 3, " the Lord has his way in the *whirl-* " *wind*, and in the ſtorm; and the clouds " are the duſt of his feet;" which is the ſame as his *ſetting upon the cherubim*, ruling in, over, and by theſe mighty agents. Our Engliſh word anſwers the Hebrew one, as to the motion of this ſtorm, and *whirling* agitation in the air.

ספח, To *ſtick*, *join*, adhere to. 1 Sam. ii. 36. " ספחני *put me*, I pray thee, " into one of the prieſts office." xxvi. 19. " they have driven me out מהסתפח " from *abiding in*, marg. *cleaving to*, the " inheritance of the Lord." Iſai. xiv. 1. " and ונספחו *they cleave to* the houſe of " Jacob." It is to *cleave to*, or be *fixed to*, as a ſhell upon a rock, or any thing which grows upon another thing. Hab. ii. 15. " מספח *who putteth* thy bottle to " him."

ספיח, rendered *that which grows of its own accord*. What ſticks or adheres to the ground, when the crop is got in; the ruins, or after-graſs. In a more general ſenſe, whatever ſticks upon the ground, or grows to it. Job xiv. 19. " the waters " wore the ſtones, *ſc.* to pieces; the duſt " of the earth overwhelmed כספיחיה *what* " *grew upon it*;" at the Flood.

ספחת and מספחת, Some diſtemper; a ſcab, ſcurf, or *adheſion* to the ſkin. Lev. xiii. 2. *& ſeq.*

מספחה, Some judicial badge of diſgrace, or mark of infamy ſet upon people. Ezek. xiii. 18. 21. called כסתות, ver. 20. *covers*, it being cuſtomary to *cover* the face of the condemned, and ſet badges or marks upon the guilty. The corrupt daughters or churches of Iſrael did that by the pro-

phets,

phets, and all good men, that reproved their doings. See כסה. Hence *ſpeck*, and *ſpecus*, perhaps.

ספל, only as a noun, Jud. v. 25. and vi. 38. A *bowl* or *diſh* to drink out of.

ספן, To *line* or *cover*, as wainſcot does. 1 K. vi. 9. "and יספן *covered* or "wainſcotted the houſe, גבים *the vault-* "*beams*, and שדרות—with cedar." Ver. 15. "he built the walls of the houſe "within with boards of cedar; both the "floor of the houſe and the walls הספן of "*the ceiling* he covered with wood on the "inſide; and covered the floor of the "houſe with boards of fir." 2 Chron. iii. 5. "the greater houſe חפה he *overlaid* "with fir-tree, which חפה he overlaid "with fine gold." So the houſe was firſt overlaid or covered with fir, then with cedar, then with ſheet-gold, as we do walls with paper, and inlaid with cherubs and palm-trees. 1 K. vi. 30. "the floor of the "houſe צפה *he overlaid* with gold, both the inner and the outer;" *ſc.* the H. H. and temple part. vii. 3. "and ספן *he lined* "with cedar above upon the boards or "beams which were upon the pillars, "forty and five; fifteen in a row." Ver. 7. "and ספן *covered* or *lined* it with cedar "from floor to floor."

ספון, Deut. xxxiii. 21. "for there ſhall "be a portion of the ſcepter ספו *that is* "*covered*;" either with gold or other metal. So Virgil, from Homer, Il. i. 234.

—— "ſceptrum
"Olim, arbos, nunc artificis manus ære
"decoro
"Incluſit, patribuſque dedit geſtare."
Æn. xii. l. 210.

Includo is of the ſame import here with ספן *covered over*, or lined round. The prophecy is, that the tribe of Gad ſhould enjoy a ſhare of the magiſterial ſcepter, in *executing the juſtice of the Lord and his judgments with Iſrael.* And we find Miſpeh the ſeat of civil as well as religious *juſtice* and *judgment*. See Jud. xi. 11. 1 Sam. vii. 6. and 16. The verſions miſtranſlate מחקק here, as well as Gen. xlix. 10. it meaning the *enſign*, not the perſon who carried it; and then were puzzled about ספון, which ſo plainly belongs to the ſcepter. Ahaſuerus had a golden one; not of maſſy gold, that would have been too heavy to have been borne; but covered or lined with gold. Calling this ſcepter of Gad's a *lined*, *caſed*, or covered ſcepter, meaning with gold perhaps, was diſtinguiſhing it from the common or tribual ſcepter, and is as much as calling it a ſovereign one. See for *Gilead*, Jer. xxii. 6. l. 9. and Mich. vii. 14.

ספינה, Jonah i. 5. "Jonah went down "into the ſides of the *ſhip*," or *hold*. He went under deck, the *covering* or floor over the hold. ספינה we render *ſhip*; but it is plain he went into a cabbin, or under the deck, to ſleep. אניה is the word uſed for *the ſhip*.

ספק, To ſmite with the hollow of the hand, in anger, grief, or joy. Num. xxiv. 10. "and יספק he *ſmote* with "his hands together." Job xxxiv. 26. "ספקם *he ſhall clap* [his hands] at them "as at wicked men." Jer. xlviii. 26. "and Moab ספק *ſhall be clapt at* in his "vomit; and ſhall become a deriſion "even he." Jer. xxxi. 19. "I *ſmote* upon "my thigh."

ספק, The hollow or cavity between the hands, which makes a noiſe, *ſpack*, when we ſtrike them together; and gives the ſound of ס without an *aſpirate*, or *h* with it. Job xx. 22. "במלאות ספקו יצר לא *he* "*ſhall have his hands full of trouble.*" ספק is a very proper word for a *hand-full* with מלא. It is confounded, in an inſtance or two, with שפק *ſufficiency*.

ספר, To *reckon up*, *relate*, *give an account of*. It has all the ſenſes that *calculus* and *calculo* have in *Latin*; and that for the like reaſon, from the uſe of ſmall white ſtones in numbering, reckoning, and recording. And when writing with letters was revealed, it was applied to that new method of calculating. Gen. xv. 5. "ספר

" ספי *tell* the ſtars, if thou be able לספר
" to *number* them." xxiv. 66. " the ſer-
" vant *told* Iſaac all things that he had
" done." To *tell*, *number*, take or give
account of, are the general ſenſe of the
word. Job xiv. 16. " תספור *thou num-*
" *bereſt* or takeſt an account of all my
" ſteps." Pſal. ii. 7. " אספרה I *will re-*
" *late* חק אל for *a certainty* what the Lord
" hath ſaid unto me, Thou art my ſon."
lxiv. 6. " יספרו *they commune of* [they give
" an account, or boaſt of, in relating]
" their laying ſnares." lxix. 27. " יספרו
" *they talk* to the grief of thoſe whom
" thou haſt wounded." They talk of their
orrows; tell of them with pleaſure. lxxi.
5. " my mouth יספר *ſhall ſhew forth* thy
" righteouſneſs; thy ſalvation all the day;
" for I know not ספרות *the accounts* of
" them;" *i. e.* the full accounts, or all
he particulars. Hab. i. 5. " ye will not
" believe כי יספר when it is *related*."

ספר and מספר, An *account*, whether by
umber, *memorial*, *monument*, *book*, a *letter*,
r *voice*.

ספר and סופר, A *ſcribe*.

ספיר, The word *ſapphire* is from hence,
nd is that precious ſtone, by way of emi-
ence. *The white pebble*, or *ſtone*, means
he *ſapphire*, when the word in general
eans any white pebble, or white ſtone;
he beſt of which, and whiteſt, were uſed
or floors. Exod. xxiv. 10. " under his
" feet as it were a paved work of a *ſap-*
phire ſtone." Job xxviii. 6. " the
" ſtones of it are the place of *ſapphires*."
am. iv. 7. " גזרתם *their poliſhing* was of
" *ſapphire*." Iſai. liv. 11. " and lay thy
" foundations with *ſapphires*." Is גזרתם,
ſt above, their *poliſhing*, or *their apart-*
ent? גזרה is *a ſeparate* place. The pre-
ous ſtone, called the *ſapphire*, could hard-
be plenty enough for a foundation or
oor. It was one of the twelve in Aaron's
reaſt-plate, Exod. xxviii. 18. to which
zek. xxviii. 13. " every precious ſtone
" was thy covering—the *ſapphire*." Exod.
iv. 10. " לבנת הספיר *paved work of ſap-*
" *phire*;" ſeems to allude to a paving
white ſtone. Hence *ſpar*, as ſelenites, or
other ſuch foſſil.

סקל, To *ſtone*. Exod. viii. 26.
" and will they not *ſtone* us?" Iſai. v. 2.
" he fenced it, and יסקלהו *ſtoned it*, and
" planted it with the choiceſt vine." lxii.
10. " caſt up an high way, סקלו מאבן *ſtone*
" *it* from ſtones;" clear or caſt them out.
אבן is any concrete or hard body, and סקל
might be *a ſtone*. To *ſcale*, or throw at.

סר, To *turn aſide*; and the idea
is given Hoſ. iv. 16. " Iſrael סרר *ſlideth*
" *back* [inſtead of, *turneth aſide*] as סררה
" *a back-ſliding* [*perverſe*] heifer." No
creature ſo perverſe in driving; they turn
firſt one way and then another, as croſs as
poſſible. And this is applied to a refrac-
tory diſobedient temper; and to liquor,
when it is *turned*, as we ſay, or *gone off*;
and to the *temper*, when that is gone, and
a perſon is out of humour. Gen. viii. 13.
" Noah יסר *removed* the covering of the
" ark." xix. 2. " סורו *turn in* now into
" thy ſervant's houſe—and יסרו *they turned*
" *in* unto him." *Turn aſide* would not be
bad Engliſh in theſe inſtances. xlviii. 17.
" he held up his father's hand להסירה *to*
" *remove* it from Ephraim's head unto
" Manaſſeh's head." xlix. 10. " the ſcep-
" ter לא יסור *ſhall not depart*, or be removed
" from Judah." Sometimes the word hath
a *jod*, as in *Hiphil*; ſometimes a *paſſive*
vau, and is often without either. Exod.
iii. 4. " the Lord ſaw that סר he *turned*
" *aſide*." 1 Sam. xxi. 6. " המוסרים *that*
" *were removed*;" as if from יסר. 1 K.
xx. 43. " the king of Iſrael went to his
" houſe סר *out of humour* [whoſe humour
" was *turned*, or good temper *gone off*]
" and diſpleaſed." Pſal. xiv. 3. " הכל סר
" *they are all gone aſide*." Jer. ii. 21.
" סורי *the corrupt branches* of a ſtrange
" vine." Hoſ. iv. 18. " their drink is סר
" *ſour*;" or gone off. Hence *ſirrah* [tho'
ſir is from שר] and *ſorry*; *i. e.* corrupt and
degenerate; as well as *ſour* and *ſurly*.
Parkhurſt.

סר,

סר, סרר, and סורר, One that *turns away*; is *gone off*, in a bad ſenſe. Jer. vi. 28. " they are all סרי סוררים *grievous re-* " *volters*." Lam. iii. 11. " סורר *he hath* " *turned aſide* my ways;" or, my way *turns aſide*, is not ſtrait and direct, but crooked and turning.

סרה, A *turning away*; *revolt*, *averſion*. Deut. xiii. 5. " becauſe he hath ſpoken " סרה *revolt* againſt the Lord;" things to turn them away. xix. 16. " to teſtify " againſt him סרה *corruptly*;" perverſely, warping the truth.

סיר, *Thorns* and a *pot*. Eccleſ. vii. 7. " as the crackling הסירים of *thorns* under " הסיר a *pot*." Thorns are very irregular in their growth, and turn every way, as a round bottom pot does in ſhape, and in motion, when ſet down. Amos iv. 1. סירות דוגה *fiſh hooks*; from their ſhape, being crooked and turned back, harpoon-like, or like a thorn. Der. *ſeria*, a jar; and *ſera*, a bolt.

סרן, 1 K. vii. 30. " every baſe had four " braſen wheels and סרני *plates* [perhaps " *axle-trees*] of braſs;" which the wheels turned on; and which as they turn round, continually turn aſide from the ſtrait road. Q. *ſiren*, from *drawing aſide*.

סרנים, The five princes of the Philiſtines, who directed the wheels of the government; unleſs it were, as Mr. Parkhurſt, a dialectic variation from the Heb. שר, as סבלת for שבלת.

סריון, Jer. xlvi. 4. and li. 3. *Brigandine*, or coat of mail. Perhaps from being full of joints, by which it might turn any way, and be pliable to the body; or from warding off and *turning aſide* offenſive weapons. Parkhurſt.

סרב, Once, Ezek. ii. 6. *Briars*, marg. *rebels*.

סרח, is applied to the ſhooting forth of the vine in long, luxuriant, twiſting, twining branches. Ezek. xvii. 6. " and became סרחת a *ſpreading* vine." Exod. xxvi. 12. " and סרח the *remnant* " that remaineth—תסרח *ſhall hang* over " the backſide of the tabernacle." Jer. xlix. 7. " is their wiſdom נסרחה *vaniſhed?*" or, as we ſay, *hath it overſhot itſelf?* like the long ſhoot of a vine that drops down, and hangs dangling, like the curtain above.

סרח and סרוח, Ezek. xxiii. 15. " girded " with girdles upon their loins; סרוחים " *exceeding in* dyed attire upon their " heads." Rather *twiſted about with* dyed attire, or turbans, upon their heads. They uſed to imitate the motions or courſes of the orbs in the twiſtings of their turbans. See Mr. Hutchinſon, G 277. Compare Joſh. xix. 50. תמנת סרח and Jud. ii. 9. תמנת חרס. This was an epithet of *Heres*, the *ſolar fire*. And ſo what we render *exceeding in dyed attire* upon the heads of their Gods, Ezek. xxiii. 15. were ornaments of glory. And Amos vi. 4. " that " lie upon beds of ivory, and סרוחים on " their couches." They adorned their bed's head, as well as their own, with *feſtoons*, and drank crowned in mirth and gaiety. Ver. 7. " therefore now ſhall they " go captive with the firſt that go captive " and מרזח סרוחים *the banquet of them that* " *ſtretched themſelves* ſhall be removed;" or, of thoſe that wore turbans, or *feſtoons* wreaths, round their heads. *Faſciæ*, *tæniæ* Coc.

סרים. We render it *eunuch*. Their chamberlains, and principal officers about the perſons of their princes, and eſpecially about their women, were uſually, or very often, eunuchs; but, Gen. xxxix. 7. Potiphar, who was סרים to Pharoah, had a wife. It is a general word for thoſe who were near the perſon of the king to receive his commands; and perhaps may be from סר with the firſt radical doubled, one always ready to be upon the move or to move from place to place. If eunuch ever married, that one inſtance of Potiphar will not hinder this word being conſtrued *an eunuch*; for it ſeems they marry in *Tonquin*. See Parkhurſt. But China a lying country; and though travellers t

us the ſame of other countries, let them have their privilege of telling ſtrange ſtories. Nothing depends upon it, of any conſequence.

סרעף, Once, in סרעפתיו *his boughs*, Ezek. xxxi. 5. equivalent to סעפתיו, ver. 6. both proper to *the boughs* of a tree. This from סר and עף, as they are always in motion, and flying backwards and forwards, *q. d. wavers*. Parkhurſt.

סרף, whence מסרפו, Am. vi. 10. and conſtrued as if it were משרף, *he that burneth him*, without any authority for it. LXX. omit it; and for certain it was not common with the Jews to burn the dead, as their whole hiſtory teſtifies; though the men of Jabeſh burnt the bodies of Saul and his ſons: it ſeems to have been to prevent all poſſibility of the Philiſtines recovering them.

סרפד, Once, Iſai. lv. 13. "inſtead of "סרפד *the briar* ſhall come up the myrtle-"tree." From ד and רפד, ſome low creeping ſhrub.

סת, To *irritate*, *ſtir up*, *incite*. Deut. xiii. 6. "if thy brother יסיתך *entice* "*thee*." 1 Sam. xxvi. 19. "if the Lord "*have ſtirred thee up* againſt me." 2 Sam. xxiv. 1. "and יסת *he moved* David." 1 K. xxi. 25. "whom Jezebel his wife "הסתה *ſtirred up*." Job ii. 3. "though "*thou movedſt me* againſt him." xxxvi. 16. "ſo would *he have removed thee* out "of the ſtrait into a broad place;" or *enticed* thee, or by art have drawn thee out of thy ſtraits: as 2 Chron. xviii. 31. "Jehoſhaphat cried out, and the Lord helped him; and God יסיתם *moved them* "*to depart*, or *enticed them*, from him." Job xxxvi. 18. "leſt יסיתך *he be ſtirred up* "*againſt thee* בשפק *enough*, or thoroughly, and a great ranſom will not deliver "thee." From the uſage, we ſee that the word implies more than *enticing*, viz. *ſtirring up*, and *removing* only by conſequence.

סתו, *Winter*, Cant. ii. 11. *q. d.* the rougher ſeaſon of the year, when the air *ſtirs*, in ſummer being ſerene and calm; and formed as ענו, כלבו, and ſome others. Hence *ſeta*, a briſtle. To *ſooth*, and *in ſooth*, and *ſith* that.

סתם, To *ſtop up*; to *let*; *obſtruo*. Gen. xxvi. 15. "the wells the "Philiſtines סתמום *had ſtopped them*, and "filled them with dirt." Pſal. li. 8. "thou deſireſt truth in the inward parts, "and wouldſt have me know, or feel, "wiſdom בסתם *within*;" in the heart. Ezek. xxviii. 3. "no סתום *obſtruſe thing* "can they hide from thee;" no riddle, or ſecret of nature, which their wiſe men uſed to try one another with; or perhaps *dreams*, ſuch as Joſeph and Daniel interpreted. Dan. xii. 4. "thou, O Daniel, "*ſhut up* the words and ſeal the book;" as being not to be put in execution, as yet.

סתר, To *hide*, or *conceal*, any way; whether by diſtance of place, or a cover. And ſo alſo is to *hide* from danger, Gen. iv. 14. "from thy face אסתר *ſhall I* "*be hid*;" which implies there was then *ſome viſible preſence* of God, which he was admitted to in that place, but ſhould be excluded from in the place of his baniſhment. He doth not ſpeak of God's hiding his face from him; but being put at a diſtance from the face of God, which was in the land of Eden, and not in *Nod*. xxxi. 49. "when נסתר *we are abſent* one "from another." Deut. xxvii. 14. "that "ſmiteth his neighbour בסתר *ſecretly*." xxix. 29. "הנסתרת *ſecret things* belong to "the Lord our God." His judgments, decrees, ways of providence; the immediate reaſons of what he does, theſe belong to God, not to us. What is revealed, that ſhould be our ſtudy. xxxi. 17. "I *will* "*hide* my face from them;" ſhew them no countenance, or favour. Job iii. 10. "nor *hid* ſorrow from mine eyes;" kept it at a diſtance from them. Ver. 23. "to "a man whoſe way נסתרה *is hid*;" *i. e.* who hath no way, as it follows; being hedged round with thorns and briars.

Prov. xxv. 2. " it is the glory of God to " *conceal* a matter;" his judgments being paſt finding out. Iſai. xxix. 14. " the un- " derſtanding of the prudent man *ſhall be* " *hid*;" as things abſent, or at a diſtance, are hid from us. Their underſtanding ſhall be removed from them; and ſo it is uſed in Chald. Ezra v. 12. " who *deſtroyed* this " houſe." " וביתה דנה סתרה, *and*, ſc. " God, *removed this houſe* out of his ſight." Iſai. xlv. 15. " thou art a God מסתתר " *that hideth thyſelf*;" his face, counſels, eſſence. Hoſ. xiii. 14. " repentance *ſhall* " *be hid* from mine eyes."

סתר, סתרה, מסתר, and מסתור, [whence *myſtery*] are uſed as nouns. A *ſecret*; *hiding place*; *place of protection*; *lurking place*; *ſhelter*. Pſal. xviii. 12. " he made " darkneſs his סתר *ſecret place*." lxxxi. 8. " I anſwered thee in סתר the *ſecret place* " of thunder." Theſe and other texts refer to the fiery cloud in which God dwelt. At Sinai, *there were thunderings and lightnings, and a thick cloud upon the mount; the mountain burnt with fire unto the midſt of heaven, with darkneſs, clouds, and thick darkneſs; and the Lord ſpake out of the midſt of the fire*. Exod. xix. 17. and Deut. iv. This was *the ſecret place* of *thunder*, and of *darkneſs*, David ſpeaks of above; and hence we have the name and hiſtory of *Saturn*, the ſon of *Cælum* and *Terra*; for ſo is the cloud: from that cloud fire often came, and conſumed the ſacrifice, and was by covenant to conſume the ſon of God; " the fire from heaven *devoured* " Nadab and Abihu the prieſts, and ſo its " own ſons," Lev. x. 2. So Saturn eats up his own children. And this gave the wicked riſe to burning of children in their *Molocks*, in their *Bamehs*, which were imitations of this סתר *fiery cloud*, and *chariot* of God. This fire is called the *ſword* of the Lord: it is the inſtrument of vengeance, and by it all things will be deſtroyed at laſt. And hence Saturn is repreſented as an old man, winged, with a ſcythe in his hand, cutting every thing down before him. He is ſaid to have offered an irreparable injury to his own father *Cælum*, caſtrating him, that he ſhould have no more ſons. And fire is to diſſolve the heaven itſelf, which is to melt away with fervent heat. And it burnt up into the midſt of heaven, at its appearances on earth, particularly at that grand exhibition at Sinai. His wings allude to the ſwift motion of the cloud and whirlwind, often taken notice of by the ſacred writings in their deſcription of *Saturn*. We had our *Seater* here in England, whom *P. Galtruchius* deſcribes " as an ill-favoured idol, " painted like an old man, with a thin " face and long beard, a wheel and a " baſket of flowers in his hand, and girded " about with a long girdle: from him our " Saturday hath borrowed its name." A very little ſtretch of the imagination would form the figure of an old man, black and ugly, out of a black cloud; and ſuch *Saturn* or *Seater* was outwardly: his wheel [I ſuppoſe, flaming] referring to the fire within, called גלגל in SS. which is alſo a wheel; his girdle, the ſtrength he was girded about with; flowers, the product of fire, naturally; and myſtically, glory and honour, the fruit of the atonement by fire and the crown of righteouſneſs which he was to receive, who was the ſon that gave himſelf up to Saturn to be devoured; and who was to be brought to Saturn by his wife, the church, the ſpouſe of God. The ſtone brought to Saturn, inſtead of one of his children, is explained by the *ſtone* near their tabernacles and temple, the memorial and name of the ſon of God in ſcripture. See אבן.

And hence the word *ſatyr*, from the images that ſtood in the artificial cloud which were various, not only according to imagination and the *poetica licentia*, but alſo according to the perſon or perſons they would repreſent, and the different offices they had to perform for men in their intercourſe with them. The whole three perſons often appeared together, and were

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placed hieroglyphically in the flaming fire at *Eden* on the ark. But He who was the deſire of all nations, and interwoven into all their ſacred things, images, and ceremonies, feaſts and ſongs, had various parts to perform, and all in the form of a man, which was recorded in the cherub, that ſtood in the *Saturn*, by the lion-man; and in the ſacrifices, by the bull, ram, and he-goat. The ſatyr was a mixture of the goat and man; part human, and part brute. Dr. Littleton, in his Dictionary, calls them paltry demi-gods; when *Pan*, who was of the ſame form, was ſo great a God as to be Κοσμοιο το συμπαν, *all in all*; and ſome of theſe images, in ſome places, might be paltry; whilſt in the others, they were very grand, and expenſively adorned. Deut. xxvii. 15. "curſed be the man that maketh "any graven or molten image--and putteth "it בסתר *in a ſecret place.*" Such the cloud, whirlwind, and *nimbus*, was to the image; and to Jehovah himſelf: and the S. S. give him the attribute beſides, as the heathens did to their Gods, of Παντεφυφος, Σωτηρας, and the like. See Heb. Writings, at the end. Whether *ſtar* be from hence, as the fire in the cloud appeared as ſuch, Qu.

ע. *Oin,*

O, In numb. 70. is only radical.

עב, or עבה, with a mut. ה, *Thick* or *denſe*. Deut. xxxii. 15. "thou art "waxen fat, עבית *thou art grown thick.* Lam. ii. 1. "how hath the Lord יעיב "*clouded* the daughter of Sion in his an-"ger?" The verb formed from the noun עב a *cloud*. 1 K. vii. 46. "the king caſt "them במעבה [a part. paſſ.] in *thickened*, "denſe earth," made ſo on purpoſe; as they do now for the like uſes.

עב, A *cloud*, *i. e.* thick or denſe air, or concretes of air, with or without an intermixture of exhalations from the earth in it. Exod. xix. 9. "Lo I come unto thee "in a thick העגן *cloud*;" *in denſitate nubis.* Jud. v. 4. "עבים *the clouds* dropped "water. 2 Sam. xxii. 12. "made dark-"neſs pavilions round about him, dark "waters עבי *thick clouds* of the ſkies;" called *Saturn* above. Job xxii. 14. "עבים סתר לו *thick clouds are a covering* "*to him.*" xxvi. 8. "he bindeth up the "waters בעביו *in his thick clouds.*" The air ſuſpends the water in the clouds. Pſal. lxxvii. 18. "עבות *the clouds* poured out "water." Eccleſ. xi. 4. "he that re-"gardeth *the clouds* ſhall not reap;" he that feareth the times, or dreads the clouds of perſecution, will never have any thing to reap. xii. 2. "and *the clouds* return "after the rain." In old age, one diſorder comes upon the back of another. A ſharp ſhower is no ſooner over, but the clouds gather up for another. Iſai. xiv. 14. "I will aſcend above the heights עב "of *the clouds:* [or aſcend upon them] I "will be like the moſt High;" who maketh the clouds his chariot. xix. 1. "the Lord rideth upon a ſwift *cloud.*"

עב, A *thicket*. Jer. iv. 29. "they ſhall "go into עבים *thickets*, and climb up upon "the rocks."

עב, A *beam*. 1 K. vii. 6. "he made a "porch of pillars; the length thereof was "fifty cubits, and the breadth thereof was "thirty cubits: and the porch was before "them: and pillars and עב *thick beams* "before them:" as a noun of number. This עב rank of pillars was of wood, and without, before, the porch. Ezek. xli. 25. "there was עב עץ *thick planks* upon "the face of the porch without." And ſo before all the porches of the ſeveral houſes Solomon built. There were four rows of pillars, three of which were built upon, or had rooms over them, and one row without before them, of cedar wood. This outer rank of cedar pillars, or rank before the porch of the temple, was inlaid with the lion-man and palm-tree in bloom between, as the walls, doors, and veil of the temple were. Exek. xli. 25. "there

" were made on them, on the doors of " the temple, cherubs and palm-trees, " like as were made upon the walls, and " [*upon*, for ſo it ſhould be] עב *the thick* " *planks* before the porch without. And " the windows were narrow; and palm- " trees *were* on the one ſide, and on the " other ſide, on the ſides of the porch; " and *on* the chambers of the houſe, ועבי " and *on* the thick planks." And ſo עב, 1 K. vii. 6. is to be conſtrued as a noun of number; for עב and עבים are equivalent in the laſt texts cited, Ezek. xli. 25, 26. and perhaps the word is ſingular in *Kings*, as כרתות ארזים joined them together, by laying upon them, in ſome ſuch manner as the cap-ſtones at *Stonehenge* joined the outer row of ſtones into one. *Cocceius* conſtrues it *trabeatio ſive epiſtylium, denique quod ſupra columnas aut in ſummis parietibus extat ornatus cauſa.* Under עבב or עב.

עב, an adj. *Thick.* 1 K. xii. 10. " my " little finger ſhall be עבה *thicker* than my " father's loins."

עבי, *Thickneſs.* 1 K. vii. 26. " and " עביו *its thickneſs* was an hand-breadth." 2 Chron. iv. 17. " in עבי *thickneſs* of " ground;" the ſame as מעבה above. Job xv. 26. " upon עבי *the thickneſs of*, or the " thickſet, boſſes of his bucklers."

עבד, To *ſerve. Colo*, a general word for any manner of ſervice or culture. Lev. xxv. 39. " לאתעבד בו עבדת עבד *thou* " *ſhalt not make him to do the ſervice of a* " *ſervant*; as a hireling, as a ſojourner, " ſhall he be with thee." Prov. xii. 9. " he that is deſpiſed, and עבד לו *can ſerve* " *himſelf*, [he that is low in the world, and can help himſelf] " is better than he " that honoureth himſelf, and lacketh " bread;" ſo is the humble penitent ſinner than the righteous phariſee.

עבד, עבוד, עבדה, and מעבד, are uſed as nouns.

עבט, To *entangle*, run one thing into another. Joel ii. 7. " they ſhall " march every one on his ways; ולא " עבטון ארחותם *and they ſhall not break their* " *ranks*;" *entangle their ranks*, or run one into another; but march ſtrait on, and regularly, without confuſion.

עבט, To *pledge*, lend, or borrow upon it. Deut. xv. 6. " and העבטת *thou ſhalt lend* " *unto* many nations; but thou תעבט *ſhalt* " not *borrow*." 8. " and עבט תעביטנו " *ſhalt ſurely lend him* ſufficient for his " need." xxiv. 10. " thou ſhalt not go " into his houſe לעבט עבטו *to fetch his* " *pledge*—the man ſhall bring forth העבוט " *the pledge* abroad unto thee." Which ſhews it ſignifies borrowing or lending only, as a pledge is given or taken, which is ſomething *engaged, entangled*, or twiſted in with the debt. And ſo

עבטיט, Hab. ii. 6. may be ſomething which, like a pledge, was to be returned and accounted for. " Woe to him that in- " creaſeth that which is not his! how " long! and to him that ladeth himſelf " with עבטיט *what is pledged to him*;" what he muſt account for, as lent only for a time.

עבר, is a word of a large and extenſive uſe; and, in general, ſignifies *over* to *paſs along, beyond*, [which is the ſenſe of *paſt*] takes in all its applications. It is well known, that things in Hebrew are diſtinguiſhed by ſome attribute or quality not by arbitrary words, and the context muſt lead to the particular thing, the quality expreſt by the word points at. Gen viii. 1. " God יעבר רוח *made a wind to paſs* " *over* the earth;" or come along upon it *i. e.* cauſed the ſpirit to act by compreſſion upon the earth, its force having been ſuſpended during the flood. xii. 6. " Abram " ham עבר *paſſed* thro' the land." xxiii. 16. " four hundred ſhekels of ſilver, ר " *current* with the merchant;" which *paſſed* with him. xlvii. 21. " as for the " people העביר אתו *he paſt them over* " their cities." He bought them as ſervants to Pharoah. Exod xiii. 12. " all " העברת *thou ſhalt ſet apart* to the Lord " all that openeth the matrix;" thou ſhalt ma

make them over to the Lord. So Num. xxvii. 8. " then he ſhall cauſe his inhe- " ritance *to paſs* unto his daughter." Exod. xxx. 13. " כל העבר *all that paſſeth* " by the viſitors." Lev. xviii. 21. " thou " ſhalt not give any of thy ſeed להעביר *to* " *be ſet apart* [*i. e.* as above, *to become the property*, conſecrated] " to Moleck." As ch. xx. 2. " who gives his ſeed to Mo- " leck;" ſome for prieſts, and ſome for ſacrifices. xxvii. 32. " whatſoever *paſſeth* " under the rod;" of the herdſman. Num. xiv. 41. " wherefore now do ye עברים " *tranſgreſs*, paſs over, or paſs by, the " commandment of the Lord?" Deut. iii. 26. " but the Lord יתעבר *was wroth* " with me." The verb is always, in *Hith-pael*, in this ſenſe. " Iratos enim dicimus " exiiſſe de poteſtate, de conſilio, de ra- " tione, de mente." Leigh. It is often uſed for *anger*, both verb and noun; for it *tranſports* for the time. It expreſſeth the *tranſport* of anger, the emotion of the perſon, and his hurrying himſelf *beyond* bounds. xviii. 10. " מעביר *that maketh* " his ſon or his daughter *to paſs* through " the fire." Whether this was only as an act of conſecration to Molech, or it imply burning them alſo, may be doubted; but it is certain they did burn their children in ſacrifice to the fire, or light; as 2 Chron. xxviii. 4. and 2 K. xvi. 3. Deut. xxiv. 5. " nor יעבר *ſhall there be* any thing *paſſed* " [or *put*] upon him on any account;" as we ſay, *an act hath paſſed*, when any tax or impoſition hath been agreed upon, and de- creed. xxix. 12. " לעבר בברית *to paſs* " *into covenant*," or come into the terms of purification, may allude to the cuſtom mentioned Gēn. xv. 17. and Jer. xxxiv. 19. of paſſing between the diviſions of ſome clean animal. But the word ſignifies barely *coming along*, as he who does ſo, *paſſeth* from place to place. Joſh. vi. 6. " *paſs on*, and compaſs the city." 2 Sam. xiv. 10. " *paſs now away*, or *off*, the ini- quity of thy ſervant." 1 K. vi. 21. and עבר he *paſſed* or *did over* the face or " ſurface of the oracle with ſheets of " gold." *Cocceius* refers this to the chains the bolts of the doors hung by, among the antients; but there could be no ſuch chains to the H. H. for nobody lived there. LXX. omit the words. The Vulgate, *affixit laminas clavis aureis*; which is the truth perhaps, though not an exact tranſlation. See רתק. Job vi. 15. " as the " ſtreams of brooks *they paſs away*." And it is often uſed in this ſenſe, of being paſſed off and gone. Cant. v. 5. " עבר *ſweet-* " *ſmelling* myrrh, marg. *paſſing* or running " about." Whether it be a general term *paſſable*, *i. e.* approved or good; or as the marg. free, running, and ſo ſcenting, Qu. Jer. xxiii. 9. " whom wine עברו *hath over-* " *come*;" as anger, or any other paſſion, does. We ſay, *overdone* with liquor. Lam. iv. 21. " unto thee alſo ſhall the cup " *paſs*." Pſal. cxli. 10. " let me be al- " together *paſſed over*;" and ſo *eſcape*, as we render it.

עבר, A *paſſenger*, or *traveller*; one that paſſeth along: in a common as well as ſpiritual ſenſe. Hence the title of *Shem*, Gen. x. 21. The father of all the ſons עבר of *the pilgrims*, or church itinerant. All who, as ſtrangers in this country, are travelling to a better. As Abraham was afterwards the *father of the faithful*, and Jacob of the church militant; ſo *Shem* was the father of the pilgrims and ſtrangers in this world, becauſe he renounced the ſettlement at Babel, and oppoſed the curſed innovation begun there. Not that Shem now removed any further than to *Ur*, his preſence being neceſſary there, nor any of his family, till *Terah* took Abraham from thence, who became literally עבר *a paſſenger from place to place*. And this no doubt was the reaſon of *Heber's* name, predictively, as *Peleg's* name was given him. And the name of *Hebrew* followed Abraham and his deſcendants in the holy line, and not any other branch of the houſe of Terah, Abraham, or Iſaac; becauſe they only were the pilgrims upon earth, or were more

more eminently and profeſſedly ſo; the infection of Babel, by degrees, tainting all the reſt. How egregiouſly are they miſtaken who think the Hebrew people knew nothing of a future ſtate, when their very name of *Hebrew* was given them from their hopes of it? And we have a double diſproof of the *Principle* of the *Divine Legation* in that title of the *Lord God of Hebrews*, which Moſes diſtinguiſhes God and people of Iſrael by, when he exhibited his credentials as the ambaſſador of heaven to Pharoah; which was, in effect, aſſerting that Iſrael alone, of all the people of the earth, lived to God, and in the hopes of another world.

עבר and עברי pl. עברים and עבריים, fem. in ות, A national title, from the character and faith of their anceſtors.

עבר, The *ſide*, or paſs. Exod. xxv. 37. " that they may give light על עבר פניה " *over againſt it*." The lamps did not ſtand in a circle, but were ſeven in a row. It is the ſame as מול the *plane* of the face of any thing, or flat. xxviii. 26. and xxxii. 15. " the tables were written on " both עבריהם *their ſides*." 1 Sam. xiv. 40. " be ye on one *ſide*, and I and Jo- " nathan my ſon will be on the other " *ſide*." Iſai. xlvii. 15. " they wander " every one לעברו *to his own quarter*;" or his own way, and ſo it belongs to עבר a *journey*. Jer. xxii. 20. " cry מעברים *from* " *all quarters*;" or on all ſides. Ezek. i. 12. " they went every one אל עבר פניו " *ſtrait forward*;" in the way of his own face, or on the ſide his face ſtood.

עבר, *Beyond*, or *croſs*; and in many places, *the part near*. Deut. iv. 49. " all " the plain עבר on *this ſide* Jordan;" or *near*, as we ſay, *by* Jordan.

עברה and עברות, *Anger*, *rage*, tranſports of *paſſion*; not *boundleſs*, or paſſing all bounds; but as anger is a *tranſport* of paſſion. And Prov. xxi. 24. of pride; " proud and haughty ſcorner is his name, " who dealeth בעברת זדון *in exceſs of pride*." We tranſpoſe the words, and ſay *proud wrath*.

עבור, The *paſt* corn, or corn of the year paſt. Joſh. v. 11, 12.

בעבור, *For the ſake*, *on the account of*; which keeps the ſenſe of the root, as it expreſſes *a tending to*, or *going towards*. " The " *paſſing from cauſe to effect*." Parkhurſt.

עכש, Once, Joel i. 17. *Rotten*.

עבת, To *entangle*, *twiſt together*. Once as a verb, Mich. vii. 3. " they have " hands for miſchief; to do good the " prince aſketh, and the judge, for a re- " ward; and the great man ſpeaketh per- " verſeneſs; it is his life, [or his pleaſure] " but יעבתוה it *ſhall entangle him*—now " ſhall be their perplexity;" or elſe, *they craftily contrive it*.

עבות, pl. עבותים, A *part. paſſ.* and uſed too as a noun, according to the cuſtom of the language, and the truth of grammar. Pſal. cxxix. 4. " he hath cut aſunder עבות " *the cord* of the wicked." Iſai. v. 18. " that draw iniquity with חבלי *cords* of " vanity; and ſin as it were with a cart " עבות *rope*." Ezek. iii. 25. " they ſhall " put עבותים *hands* upon thee." xx. 28. " and all עבות *the thick* trees;" as if from עב: it is ſpoke of the oak; *entangled*, as the boughs of that tree are, and interwiſting one with another.

עבת, pl. in ת, ות, and ים, Any thing twiſted, entangled, or interwoven. *Rope*. *Oaks*. Gold twiſt, Exod. xxviii. 14. " " *wreathen* work ſhalt thou make them " and faſten the chains העבתת of the " *wreathen work*, or wire of gold twiſted " to the ouches;" on the ſides of the breaſt-plate borderwiſe. Lev. xxiii. 40. " the boughs עץ עבת of the *thick trees*. Ezek. vi 13. " under every עבתה *thick* " אלה *oak*." There is an oak in Syria more remarkable for forming a thick deep ſhade, by the cloſeneſs and intertwiſting of its branches, than any beach with us. Abraham had his tabernacles under the oak

oaks of Mamre; and it was the ſhade, ſhelter, and protection of אלה *the oak*, [memorially *the oath* of God, which אלה alſo ſignifies] which was what they aimed at, in taking branches of the oak, among thoſe trees, to make their booths of at that feaſt. Ezek. xix. 11. "her ſtature was "exalted among עבתים *the oaks*." xxxi. 3, 10, 14. ſpoke of trees, and of the oak, by ch. vi. 13.

עבת, A *rope*, or *cord*. Jud. xv. 13. "two new עבתים *ropes*." Pſal. ii. 3. "let us break their bands aſunder, and "caſt away עבתימו *their cords* from us;" ſnares. Hoſ. xi. 4. "עבתות *cords* of love;" there being cords of love, as well as of violence and wickedneſs.

עגב, To *doat upon*, take great delight in. Ezek. xxiii. 5. "*ſhe doated* "on her lovers." And ſo frequently, *fond love*.

עגב, A *lover*; *love*. עגבה, the ſame.

עגב, rendered *organ*. Some muſical inſtrument for mirth and gaiety. Ezek. xxxiii. 32. "thou art unto them as "שיר עגבים a *ſong of loves* of one that "hath a pleaſant voice, and plays well: "for they hear thy words, but they do "them not;" the lover's ſong being like his oath, for ſport only. Hence *ogganio*, to ſpeak in an amorous tone. Apul. See Mr. Parkhurſt.

עגה, or עג, whence תעגנה, occurs as a verb, Ruth i. 13. and Ezek. iv. 12. which the Dictionaries derive from different roots. Ruth i. 13. "תעגנה *would* "*ye ſtay for them* from having huſbands?" Ezek. iv. 12. "and עגת *a cake* of barley-"bread ſhalt thou eat; and תעגנה *thou* "*ſhalt bake* it, with dung that cometh out "of man." The noun is *a cake*, which was flat and unleavened, baked upon the coals. A verb from the noun, is *to cake*, or make a cake: it no where ſignifies to bake. שבר and עגה, Ruth. i. 13. are uſed as ſynonymous, or nearly ſo; To *hope*, tarry and wait for; as שבר is to *break a piece*, or to *break* hunger and thirſt, as we ſay to *break-faſt*; ſo עגה, *a cake*, by this uſage of the verb, it is plain, ſignified ſomething of that nature: from the ſame reaſon, the *breaking* the deſire, or feeding the mind upon ſuch a hope.

עגה, A *cake*. Gen. xviii. 6. "three "meaſures of fine meal, knead it, and "make עגות *cakes*." This was to entertain the Lord *in Trinity* with: one meaſure for each perſon. It was occaſional bread, as we may ſay, made in haſte: it was unleavened, and in uſe before the inſtitution of it in the wilderneſs. The Iſraelites being hurried out of Egypt, had not time to leaven their dough, and ſo made עגת מצות Exod. xii. 39. unleavened or flat ſqueezed cakes of it; that being the bread of life, *the bread of ſincerity and truth*. 1 Cor. v. 8. "a figure of *the true bread* from hea-"ven, in whom was no ferment, or any "thing that was inſincere; or had the leaſt "ſpice of the leaven of malice and wick-"edneſs." But tho' theſe circumſtances of their haſte, and having no leaven, made it neceſſary for them to eat unleavened bread at that time, yet unleavened bread with the ſacrifice was no new thing; but theſe circumſtances were pointed out as typical, that *all ſhould haſten out of Egypt, ſlavery* to *this world and the God of it; and, if they would partake of the true bread from heaven, muſt be themſelves void of all leaven*; for corruption cannot inherit incorruption. Hoſ. vii. 8. "Ephraim is *a* "*cake* not turned;" ſo burnt and ſpoiled.

מעוג, A *cake*. 1 K. xvii. 12. "I have "not *a cake*, but an handful of meal." Pſal. xxxv. 16. "hypocritical לעגי מעוג "*mockers in feaſts*." Old tranſlation, *ſcoffers* at *banquets*. Lit. *make-ſports* for a cake of bread. Unleſs מעוג be from לעג, the ל being dropt, as in לקח.

עגל, Occurs only as a noun, and is applied to ſeveral things: its general idea is plain from 1 K. vii. 23. "he made "a molten ſea, ten cubits from the one "brim to the other: it was עגל *round* all "about—a line of thirty cubits did com-

"paſs

" pafs it round about." The diameter of a circle to its circumference is about feven to twenty-two; and the ingenious Dr. Brown, in his *Vulgar Errors*, remarks upon this line of thirty cubits going round the fea of ten cubits in diameter, as not exactly and mathematically fpoken: but we need not fuppofe that the line did go round the extremity of the brim, but a little below it. But he did not feem to think there was a real line around; but that *thirty* was only mentioned as the dimenfion of its circumference; but there was a real *line* of brafs caft in it, as binding it round. 31. " the mouth thereof " was *round*—borders four fquare, not " עגלות *round*."

עגיל, A *ring*. Ezek. xvi. 12. " עגילים " *rings* in thine ears." But Num. xxxi. 50. for the finger, טבעת עגיל. Q.

עגלה, A *wheel-carriage*, from its going by *turning round*. Gen. xlv. 19. " take " you עגלות *waggons*." Num. vii. 3. " עגלות צב *covered waggons*;" waggons with a tilt over them. Ifai. xxviii. 27. " or is אופן עגלה a *cart-wheel* [the wheel-roller, or roller turned by a wheel] " turn- " ed about upon the cummin—bread is " ground, [or made by grinding the corn] " becaufe man could never bruife it; or " could גלגל עגלתו *the turning of his* " *roller* break it to pieces; or פרשיו *the* " *teeth of his tribula* grind it, [*i. e.* there is a different way of managing every thing, which God hath taught man] " this " cometh from the Lord of hofts." See Mr. Hutchinfon on the word.

עגל and עגלה, A *calf*; not from its age, but fpecies of black cattle; though it is furprifing what rounds upon rounds a young calf will fetch in a field. Gen. xv. 9. " עגלה משלשת *an heifer* of three years " old;" or of three weeks, or three months. Jud. xiv. 18. " unlefs ye had " plowed בעגלתי *with my heifer*." Jer. l. 11. " כעגלה דשה as *the heifer that tread-* " *eth* the corn;" or turneth the wheel. Hof. x. 11. " an *heifer* that is taught, and " loveth to tread out the corn." Mich. vi. 6. " *calves* of a year old." Mal. iv. 2. " *calves* of the ftall." The word extends to working cattle, as is plain from the texts above; and the reafon of the name may be perhaps from their being worked to fuch an age at the *threfhing wheel*, and drawing the wheel-carriages, waggons, and ploughs. Exod. xxxii. 4. " made it a " molten עגל *calf*—and they faid, Thefe " be thy Gods, O Ifrael, which brought " thee up out of Egypt." It might be of the fize of two or more years old, though called עגל *calf*. It was a plural image, or an image with more heads or figures than one, though that of the bull was the principal figure, Acts vii. 40. " make us Gods " —and they rejoiced in the *works* of their " own hands." Jeroboam, 1 K. xii. 28. made two golden calves, and fet one up at Bethel, and the other at Dan; as *Dii Termini*, and, as he thought, the *tutelar* Gods of his kingdom; but they proved the ruin of his family. And all fuch deviations from revealed religion, *made* or *connived at* for intereft and fecular views, will always end in the confufion of that family and kingdom who are the unfortunate dupes of it. Pfal. lxviii. 31. " who humble themfelves to *the calves* of the heathens." cvi. 19. " they made a *calf* in Horeb— " they changed *their glory* into the fimili- " tude שור of *an ox* that eateth hay." It was not a mere calf then, but a young bull; and they took this, inftead of *the Glory*, for their guide. The Glory was Jehovah Aleim, THE LORD IN TRINITY, who, in the midft of fire in a cloud, led them the way: the Glory of the Lord was like devouring fire, Exod. xxiv. 17. The place was named, Ifai. xv. 5. עגלת שלשיה with the addition of חרנים to it, Jer. xlviii. 23.

" Tergeminamque Hecaten, tria virginis ora " Dianæ." Æneid. iv. l. 5

And,

—— " flammifque armata chimæra " Gorgones, harpyiæque & forma tricorporis umbræ." Æneid. vi. l. 2

give great room to think that עגלת שלשוה was a treble-bodied image, or three forms compounded. And *tauri ſpirantes naribus ignem*, Virg. G. ii. l. 140. expreſſes no more than חרנים does, Jer. xlviii. 34. A young bull was one of the emblems in the cherub, Ezek. i. and the image of Baal was a bull or heifer. Thoſe at Dan and Bethel are called both one and the other. Hoſ. x. 5. "עגלות *the calves* of "Bethaven." Tobit i. 5. "Nepthali ſa-"crificed to *the heifer* Baal." Fire was the object called *Baal, i. e.* Lord; and the image a bull, whoſe roaring greatly reſembles the roaring of a furnace. But *heifer*, like *ox*, muſt be of the common gender in Hebrew, becauſe the calves at Bethel and Dan could not be both male and female; and by many texts the image was a young bull.

The Jews were forbid the uſe of horſes, and ſo muſt generally make uſe of black cattle for drawing; and thence עגל ſeems to have been the name for them, to three or four years old, which is the time they are uſually worked.

מעגל, A *round*, pathway, or road, which people keep their *rounds* in. *Orbita*. Pſal. xvii. 5. "hold up my goings in *thy paths*." xxiii. 3. "he leadeth me במעגלי *in the* "*paths* of righteouſneſs." lxv. 12. "and "מעגלתיך *thy paths* drop fatneſs." The clouds of heaven are the paths of God, as Pſal. civ. 3. "he walketh on the wings "of the wind." And lxxvii. 19. "thy "way is in the ſea, and thy path in the "great waters."

מעגל, An *entrenchment* of earth caſt up round a camp; or any thing elſe ſet round it. 1 Sam. xvii. 20. "he came המעגלה "to *the trench*, marg. place of the car-"riage." xxvi. 5. "Saul lay in *the* "*trench*." Hence *ogle* and *goggle*, Mr. Parkhurſt. And perhaps hence may be the name of black cattle, from their round rolling *goggling* eye; as that of שור from their *ſtaring*.

עגם, Once, Job xxx. 25. "my ſoul "עגמה *grieved* for the poor."

עגור, Twice, Iſai. xxxviii. 14. and Jer. viii. 7. A *ſwallow*. Others, a *crane*.

עד, under which I put עדד, עוד, and יעד, To *appoint*, *ſet*, *ſettle*, *conſtitute*, *eſtabliſh*, *fix*. And it is for a *ſet portion*, or *allotment*. To *ſettling* and *confirming* as a witneſs. To meeting together on *appointment* as to time or place. Had we a verb and noun in the ſenſe of *to*, it would conform to עד [whence *ad* in Latin] in its ſeveral applications. There is יעד, where the *jod* is radical, as in יטב and ſome others, without altering the ſenſe. Gen. xliii. 3. "the man העד העד *did ſolemnly proteſt* "unto us." Exod. xix. 23. "thou העדתה "*chargedſt* בנו *us*, ſaying." xxi. 29. "and "הועד [as if from יעד] *it hath been teſti-*"*fied* to his owner." עוד is made the root of the word to *witneſs*, *teſtify*, *affirm*, and *proteſt*; though there is not an inſtance, I think, of the *vau* in the ſecond order, in this application of the word, except in the noun תעודה. Deut. iv. 26. "העידתי I *call to witneſs* againſt you." In *Hiphil*. viii. 19. "העדתי I *teſtify* againſt "you." Jer. xlix. 19. "who יעידני will "*bear witneſs* againſt me?" or *enter into conteſt with me?* 1 K. xxi. 10. "ויעדהו "*and let them bear witneſs againſt them.*" Lam. ii. 13. "מה אעודך *what ſhall I ſet* "*up againſt thee?* what thing ſhall I liken "unto thee?" *i. e.* what thing ſhall I ſet up as a parallel, not *as a witneſs*, as we render it. Pſal. xx. 9. "we are riſen, and "נתעודד *ſtand upright;*" *have ſet up our-ſelves*; aſſerted our own cauſe. cxlvi. 9. "the Lord preſerveth the ſtrangers [pil-"grims on earth]; יעודד he *relieveth* [ſet-teth up, eſtabliſheth, or aſſerteth] "the "fatherleſs and widow." Exod. xxi. 8. "if ſhe pleaſe not her maſter, who לא יעדה "*can bring no evidence againſt her*—והפדה "*then let her be redeemed*—and if ייעדנה "he *hath appointed her* unto his ſon." xxv. 22. "and there נועדתו לך I *will meet* "*thee*.

" *thee.*" 2 Sam. xx. 5. " he tarried longer " than מועד the *ſet time* which יעדו *he had* " *appointed him.*" The word expreſſeth any ſolemn aſſeveration, or what is aſſerted for true and certain, which will ſtand and maintain itſelf, as *witneſſing* and *teſtifying* is uſed in the New Teſtament, Act. ii. 40. " with many other words did he *teſtify* " and exhort, ſaying, ſave yourſelves from " this untoward generation." *& al.*

עד, A *witneſs.* Job x. 17. " thou re- " neweſt עדיך *thy witneſſes* againſt me;" keepeſt proſecuting thy complaints and quarrels againſt me. Pſal. lxxxix. 38. " the faithful *witneſs* in heaven;" the rainbow. Iſai. lv. 4. " I have given him [ſc. the True Beloved] for עד a *witneſs* to " the people." In the ſenſe the verb is uſed, Gen. xliii. 23. Act. ii. 40. above, *& alibi*, for one who ſhould give a charge and directions to them, *teſtify and exhort.* Jer. vi. 10. " to whom ſhall I ſpeak and " אעידה give *warning*; ſuch *a witneſs* was " Chriſt." Mich. i. 2. " the Lord Jeho- " vah be *a witneſs* againſt you;" a proſecutor, or plaintiff.

עד is joined with עולם frequently, as ſynonymous, with reſpect to time; *an indefinite length of time*; any time *appointable*, or that can be ſet. Exod. xv. 18. " the " Lord ſhall reign לעלם ועד *for ever and* " *ever.*" Job xx. 4. " thou knoweſt this " מני עד *of old.*" So it relates both to *time to come*, and to *time paſt*; as עלם alſo does. Iſai. ix. 6. " אבי עד *everlaſting father*;" a title of Chriſt; father of the whole family in heaven and earth; always backwards and forwards; always hath been and always will be. xxx. 8. " that it may be " for the time to come, לעד עד עולם *for* " *ever unto ever.*" xlv. 17. " עד עולמי עד " *ad ſecula perpetuitatis, world without* " *end.*" Lit. *for the unknown times that* " *can be ſet*, or *mentioned.* Hab. iii. 6. " גבעת עולם—הררי עד *everlaſting mountains* " *perpetual hills*;" not *everlaſting*, but *old, antient*, and have endured, and will endure an unknown indeterminate time.

עד, A *portion*, or *appointment.* A particular quantity of *meat*, or &c. as well as of *duration.* Gen. xlix. 27. " Benjamin ſhall " raven as a wolf; in the morning he ſhall " devour עד *the prey* [his portion or ſhare], " and in the evening he ſhall divide the " ſpoil;" ſc. with Judah in Jeruſalem. Iſai. xxxiii. 23. " then is עד *the prey* of a " great ſpoil divided;" or a great *quantity* of ſpoil divided. Zeph. iii. 8. " wait ye " upon me, ſaith the Lord, until the day " that I riſe up לעד *to the prey.*"

עד, עדי, and עוד, *particles.* *To, unto*; which is ſometimes better rendered by *at, yet, whilſt.* They are compounded with other *particles*, which vary not their ſenſe but by the addition of their own. Gen. vii. 16. " Jehovah ſhut it בעדו *over* or " *upon* him;" the ark. viii. 22. " עד " *unto* all the days of the earth, ſeed-time " and harveſt, &c. ſhall not ceaſe." xii. 6 " Abram paſſed through the land עד *unto* " the place of Sechem." xxvi. 8. " Abi- " melech looked בעד [not *out at*, but] in " *at* or *through* a window." xlviii. 5 " עד *at* [not *before*] my coming." Num xxiii. 18. " hearken עדי *unto* me." xxiv 20. " עדי *to* deſtruction." Job xxviii. 8 " the lion's whelps have not troden it " nor the fierce lion עדה עליו *been unt* " it;" or reached unto it. xxxii. 12. " " attended עדיכם *unto you.*" Pſal. xxxii 9. " who muſt be held with a bit an " bridle עדין *on them.*" ciii. 5. " wh " ſatisfieth עדיך *thee* with good things; or gives plentifully עדיך *unto thee* of goo things; ſo that it need not have been re dered *mouth.* cxix. 61. " the cords " the wicked עודני are *upon me*;" roun about me, or even unto me. cxli. r " I may עד *yet* paſs on or eſcape, go by th " ſnares of the ungodly." Iſai. xlvii. " עד לא *that* thou didſt *not* lay the " things to thine heart." Prov. viii. 2 " עד לא עשה he *had not yet*, or till the " *made* the earth." Jud. iii. 26. " Eh " eſcaped עד *whilſt* they tarried;" or their tarrying.

עוד, and oftentimes עד in the ſame ſenſe, implies the addition of one thing or time to another; *Yet, whilſt, more, again.* Pſal. xxxix. 2. Jer. xv. 9. Gen. xviii. 22. 'Leigh. Pſal. xxxix. 2. "בעוד *whilſt* the wicked "is before me." Jer. xv. 9. "בעד *whilſt* "it was yet day." Gen. xviii. 22. "Abra-"ham עודנו *being yet* ſtanding before the "Lord." xlviii. 15. "מעודי *all my life* "*long* עד *unto* this day.' In the ſame ſenſe that it is applied to *time*; Job xxvii. 3. "כל עוד *all the while*, or all the time, "my breath is in me." *Uſque*, in *Latin*, is uſed for *ſemper, always*, as hath been obſerved by others; and indeed *infinite*, with reſpect either to *duration* or *extent*, is a term without an idea. Deut. xxxiii. 10. "there aroſe not a prophet עוד *ſince* in "Iſrael like unto Moſes." There were many prophets in Iſrael at that time, but none like Moſes. עוד refers to the preſent time. See Gen. xviii. 22. above. And this text ſays, that there was no one to ſucceed Moſes, that was equal to him. Others ſtood up, but yet not in his ſpirit and power.

עדה, *Teſtimony. Evidence. Charge. Pro-teſtation. Aſſembly*, or *meeting*. Gen. xxi. 30. "ſeven ewe-lambs ſhalt thou take of "my hand, that they may be לעדה a *wit-"neſs* for me that I have digged the well." Exod. xvi. 34. "ſo Aaron laid it up be-"fore העדת *the teſtimony*." The command was, ver. 33. "to lay it up before the "Lord;" ſo *before the Lord*, and *before the teſtimony*, are equivalent. The ark is called *the ark of the teſtimony*; and the tables of the ten commandments *the tables of the teſtimony*, xxxi. 18. and ch. xxvii. 21. "without the vail which is על העדת "*by the teſtimony*." So ch. xxx. 6. "be-"fore the vail that is על ארן העדת by the "ark of the teſtimony." If *teſtimony* mean *the ark of teſtimony*, the inference I have made, *ſimilitudes*, &c. p. 200. fails. Num. xvii. 4. "before העדות *the teſti-"monies*, where I will meet with thee." Ver. 7. "Moſes laid up the rods before "the Lord in the tabernacle העדת *of wit-"neſs*;" or, *of the teſtimony*. Ver. 8. "tabernacle העדות of *the teſtimonies*." The two tables are called *the tables of Berith*, as containing the terms of *purification*; or, in our common phraſe, of the covenant. And they are called, as above, the *tables of the teſtimony*, which is equivalent to [what we call the Bible] *the Teſtament*. The ark is called their ark; and the tabernacle their tabernacle. The two tables are alſo called *the teſtimonies*: Exod. xxv. 16. "thou ſhalt put into the "ark *the teſtimony* [ſc. the two tables of ſtone] "which I ſhall give thee;" as we uſe *writing* or *writings*, for paper written upon. And if *teſtimony*, Exod. xxvii. 21. mean incluſively *the ark* it was in, my inference above will fail. And this ſeems to be the caſe, becauſe עדת is properly what is commanded, or *given in charge*, in the ſenſe the verb is uſed, Exod. xxi. 29. & *al. teſtifying* including a ſtrict and ſolemn charge. And in this ſenſe the word is applied to the ten commandments, and to all the ſtatutes and ordinances of God. Deut. iv. 45. "theſe are *the teſtimonies*, and the "ſtatutes, and the judgments which Moſes "ſpake." vi. 17. "his *teſtimonies*." 1 K. ii. 3. "ועדותיו *and his teſtimonies*, as it is "written in the law of Moſes." 2 K. xvii. 15. "they rejected his ſtatutes, and "his covenant that he made with their "fathers, and עדותיו *his teſtimonies* which "העיד בם *he teſtified* [not *againſt*, but] to "them;" which he gave in charge to them. Of theſe the ten commandments were the ſubſtance; our duty towards God and our neighbour being the ſubſtance of the whole law, which contains nothing but what explains thoſe duties, or the means to enable us to perform them. The deiſt, who borrows an imperfect account of thoſe duties from Scripture, ſets aſide the means. It is true, the love of God and of our neighbour, or what they confuſedly call *virtue*, is *religion*. But we can neither know what *virtue* is, without reve-

lation, nor perform it, without the aſſiſtance of the H. Spirit, and the grace of God in Chriſt Jeſus; nor come at that aſſiſtance, but through the means preſcribed in SS. Some outward ceremonies are as neceſſary to the fruits of righteouſneſs, as leaves to the fruit of a tree. And it muſt be thoſe which God has appointed, which ought always to be diſtinguiſhed from thoſe of human addition, which alſo may contribute to decency and devotion. Pſal. xix. 8. " *the teſtimonies* of the Lord " are ſure, making wiſe the ſimple." xxv. 10. " all the paths of the Lord are " mercy and truth, unto ſuch as keep his " covenant and his *teſtimonies*." In the title of ſome Pſalms, עדות *ſolemn declarations*, which we call *proteſts*, or *proteſtations*, *charges*. Pſ. lx. " עדות *teſtimonies*, " מכתם *notes*, remarks, for David, or of " David." lxxx. 1. " עדות לאסף *charges* " or *teſtimonies* of Aſaph, מזמור to be " ſung." And hence, no doubt, *ode*, which has run through moſt languages; and the cuſtom of compoſing and ſetting to muſic important religious notes and remarks, truths to be teſtified to all, has run thro' all nations. cxix. 88. " *the teſtimonies* of " thy mouth."

עדה, is not only any thing or word *given in charge*, or ſet up in evidence, but is alſo an *aſſembly* or *meeting* of people; either perhaps as being legally conſtituted; or only as *a convention*, *appointment*, or meeting at appointed places and times; and differs from קהל in the radical idea only; *all that meet*, and *all that gather together*, comes to the ſame. Exod. xii. 3. " all " עדת *the congregation*——ſhall take to " them every man a lamb." Ver. 6. " כל קהל עדת the *whole aſſembly of the con-* " *gregation* of Iſrael ſhall kill it in the " evening." Jud. xiv. 8. " a *ſwarm* of " bees."

מועד, as from יעד; and מעד, as from עד, is any thing *ſettled*, and *appointed*; time, place, degree, or aught elſe. Gen. i. 14. " let them be for ſigns, and למועדים " for *ſeaſons*;" and all other ſettled actions of the heavens. See Mr. Hutchinſon on the word. xvii. 21. " Iſaac, whom Sarah " ſhall bear unto thee at the מועד *ſet* " *time*." Exod. xxvii. 21. " אהל מועד, which we render *the tabernacle of the congregation*; but it is never uſed for *congregation*; nor was this their tabernacle, but the tabernacle of God. It was his tent, or dwelling-place, not theirs. At the door of it, in the court before it, they met for divine worſhip. And God met Moſes on the mercy-ſeat, between the cherubs in it, if that gave name to the whole; but מעד is equivalent to *conſecration*; " the taber- " nacle of appointment;" the houſe which God had appointed, ordered, or eſtabliſhed, as עת מועד is *the time appointed*, and בית מועד, Job xxx. 23. *the houſe appointed*; ſo this is literally *the tabernacle appointed*, ſc. by God; this being appointed, inſtituted, or eſtabliſhed in the moſt ſolemn manner; and the word implies, rather than expreſſes, its being appointed to ſacred uſes. Exod. xxxiii. 7. " Moſes took " the tabernacle and pitched it without " the camp, and called it אהל מועד *the ap-* " *pointed* or holy *tabernacle*." This was before the re-inſtitution of the law; and was a *new conſecration* of the old holy tabernacle they had brought out of Egypt with them. It was a ſolemn ſetting of it up, that all thoſe, whoſe hearts were not after the idols of Egypt, might diſtinguiſh themſelves by adhering to the God [both original and repreſentative] of Iſaac and Jacob. " And it came to paſs, that every " one that ſought the Lord went out unto " אהל מועד *the appointed tabernacle*, which " was without the camp;" and all that would ſeek the Lord *muſt go forth to him that ſuffered without the gate, without the camp, bearing his reproach*, Heb. xiii. 13, where the apoſtle paraphraſes on this paſſage; it being a leſſon to all to forſake all, bear the reproach of Chriſt, and go to him without the camp, who there ſhed his blood for us; which believers in Moſes' tim

time knew they were to do; and at the time when Aaron made the calf, and the people in their hearts were turning back into Egypt, Moſes ſet up the tabernacle without the camp, *afar off* from it, that all, who would forſake all for Chriſt, might teſtify it, by going *without the camp* to him. And when Moſes, ver. 8. went out unto the tabernacle, and went into it, the glory of the Lord appeared, and all the people ſaw it, and worſhipped. Num. xvi. 2. "נשיאי עדה קראי מועד אנשי שם "*princes of the aſſembly, famous in the con-* "*gregation*, men of renown." קראי מועד ſhould mean, *appointed men*; appointed to power and rule. 2 Sam. xxiv. 15. "from "the morning even to עת מועד *the time* "*appointed*;" i. e. till the evening, when the day ended. Pſal. lxxiv. 4. "in the "midſt מועדך *of thy congregations*;" holy place. Ver. 8. "they have burnt up all "מועדי אל *the ſynagogues* of God, in the "land;" ſo there were many of them, and the context here forces the true ſenſe of the word. lxxv. 3. "when I ſhall re-ceive מועד [not the *congregation*, but] "*power of ruling*;" as עד implies, Iſai. liv. 4. & alibi. Iſai. xiv. 13. "mount מועד "*of inſtitution*, or holy mount," ſc. Sion. Lam. i. 15. "he hath called מועד *an aſ-* "*ſembly* againſt me;" a court, or judg-ment. ii. 6. "he hath violently taken "away שכו *his fence*, as a garden's; he "hath deſtroyed מעדו *his places of aſſem-* "*bly*; [which is ſo near the truth, that it means *the place*, and not *the congregation*, as it is often rendered]—"the Lord hath "cauſed מועד *the ſolemn feaſts* and ſab-"baths to be forgotten in Sion;" the holy appointments, of any kind.

תעודה, Occurs thrice. Ruth iv. 7. "this was תעודה *a teſtimony* in Iſrael;" a cuſtomary thing that might be pleaded as evidence, as taking the wand is of admiſ-ſion with us. Iſai. viii. 16. "bind up תעודה *the teſtimony*, ſeal the law among "my diſciples;" *the teſtimony*, thoſe rites and ceremonies, which were given the Iſ-raelites as pledges, or for a *teſtimony* of their right and title to thoſe good things which they were figures of; "atteſting or "bearing witneſs to ſpiritual truths, or "the good things to come, and to the "duty of men, in dependence on them." Mr. Parkhurſt. Ver. 20. "to the law, "and to תעודה *the teſtimony*." God ap-peals to theſe *rites of teſtimony*. W——n and others, now-a-days, are weak and wicked enough to ſay, there is no meaning or evidence in them; cry out *Cabbala*, throw dirt and abuſe, in the face of Scrip-ture; do their utmoſt to level it with the venom of apoſtacy, the *Cabbala* of apoſtate Jews. And here I ſhall obſerve, that *T. Smollett*, M. D. who barks in the pack, ſeems to have thought Mr. Hutchinſon *a Cabbaliſt*, becauſe ſome, who knew bet-ter, for private ends, branded him with the title. Smollett, who goeth upon hear-ſay only, after the falſeſt accuſation againſt Mr. Hutchinſon, hath the wickedneſs to add, that *his diſciples denied the merit of good works*; whoſe diſciple he is himſelf, in venting ſuch falſhoods, which are mere calumnies, ignorantly, and therefore mali-ciouſly, taken up by him, let him conſi-der. I refer to p 122 of the laſt, I think, of thoſe two volumes ſo ſcandalouſly im-poſed upon his ſubſcribers, under the title of the *Hiſtory of England*.

עדה, with a mut. ה, To *deck* or *adorn*. Job xl. 5. "עדה *deck thyſelf with* "majeſty and excellency; and array thy-"ſelf with glory and beauty;" ſuch as God arrayed himſelf with, when he ſpoke out of the whirlwind to him in glory. Iſai. lxi. 10. "he hath clothed me with "the garments of ſalvation; he hath co-"vered me with the robe of righteouſneſs; [ſuch as Aaron's crown, forehead-plate, breaſt-plate, ephod, girdle, precious ſtone, ring]—"and as a bride תעדה *decketh her-* "*ſelf* with jewels." Jer. iv. 30. "though "תעדי עדי *thou deckeſt thee with ornaments* "of gold." xxxi. 4. "עוד תעדי *thou* "*ſhalt again be adorned with* thy tabrets;"

as,

as, Exod. xv. 20. an inſtrument they played upon with the hand whilſt they danced. Hoſ. ii. 13. " ותעד *and ſhe decked herſelf* " *with* her ear-rings, and her jewels, and " ſhe went after her lovers." I have reſerved Prov. xxv. 20. for the laſt, becauſe I apprehend it is miſconſtrued. " מעדה as " *he that taketh away* a garment, *and as* " vinegar upon nitre; ſo is he that ſingeth " ſongs to an heavy heart." But, according to the conſtant meaning of the word elſewhere, ſhould have been—" *he that* " *decketh a garment in cold weather,* which " adds nothing to the warmth and com- " fort of it, and is as unſeaſonable and " uſeleſs as vinegar upon nitre, or ſongs " to an heavy heart;" and, as is implied by what follows, " as uſeleſs as good " wiſhes only, are to the cold and hun- " gry; the bidding them *be warmed and* " *filled*, without giving them any thing; " or, as *faith without works*."

עדי, plur. עדים and עדיים, *Ornament*. Exod. xxxiii. 5. " *put off* עדיך *thy ornaments* " from thee, that I may know what to do " with thee." It was diveſting them of thoſe pledges of divine mercy and favour, and leaving them naked and expoſed to vengeance. Iſai. xlix. 18. " all theſe ga- " ther themſelves together, and come to " thee; as I live, ſaith the Lord, thou " [Sion] ſhalt ſurely clothe thee with them " all כעדי *as with an ornament*, and bind " them on thee as a bride does:" mount Sion ſhould be decked with a multitude of people, as a bride with jewels; they ſhould hang on all ſides. lxiv. 6. " we are all as " an unclean thing; and all our righteouſ- " neſſes are כבגד עדים as *filthy rags*." After the LXX. without any authority from the words; " all our righteous " doings are as *a gaudy dreſs*;" a garment, bedecked with ornaments, worn for pomp and oſtentation: *works done to be ſeen of men*, are ſuch a garment. The works of righteouſneſs, vows, ſacrifices, alms, faſtings, and all the other modes of outward piety and holineſs, when they proceed from falſe and hypocritical views, and are deſigned for oſtentation, or to compenſate for the want of true holineſs in any part of life, are the *ambitioſa ornamenta* of dreſs, ſhewy and oſtentatious things, of no real uſe. But *filthy rags* hath no authority for the conſtruction, and but little propriety in the compariſon, only as ſuch righteouſneſs is odious in the ſight of God. *Our virtues are often but ſplendid vices*: ſuch were thoſe of the Phariſees, when they gave alms with the ſound of the trumpet, and prayed in the public ſtreets; and ſuch Iſaiah ſpeaks of. Ezek. vii. 20. " the beauty עדיו *of his ornaments*, he ſet " them in majeſty;" ſpeaking of the ſacred ornaments of the temple. xvi. 7. " thou art come to עדי עדיים *excellent or-* " *naments*;" to *wearing of ornaments*. It is ſpoke of the glory God adorned the Jewiſh church with, when naked in the wilderneſs; and it extends to all the ornaments of the tabernacle and judicial courts; their polity, eccleſiaſtical and civil, ver. 10. & ſeq. broidered work, badgers ſkin, linen, ſilk bracelets, chains on the neck, jewels on the forehead, ſc. the irradiated plate of gold, ear-rings, crown, &c. of gold and ſilver.

ערן, *Delicate* and *nice*, whether to the taſte, or eye; in the dreſs of the ground, or of man. It occurs once as verb in Hithp. Neh. ix. 25. " and " יתעדנו *delighted themſelves*, or fare " ſumptuouſly, in thy great goodneſs."

ערן, pl. in ים, *Delight, delicacy, delicates*. 2 Sam. i. 24. " who cloathed you " in ſcarlet with עדנים *delights*;" gay ornaments of jewels, and various trinkets expreſt by עדים in the next words. And this was the *delicateneſs* Agag came in to Samuel, 1 Sam. xv. 32. " dreſt as a king." xxxvi. 9. " thou ſhalt make them drink " of the river עדניך of *thy pleaſures*;" delicate liquors, wine, oil, milk, and ſo what they repreſented.

ערן, *Eden*, the name of the country Paradiſe was in. Gen. ii. 8. " God planted " a ga-

" a garden in *Eden*." Moſes deſcribes the ſituation of Eden, by the river that came out of it, and watered the garden of Eden, and from thence flowed in four ſtreams; one to the land of Havilah, the ſecond to the land of Cuſh, the third to the eaſt of Aſſyria, and the fourth was the Euphrates. See קדם. The face of the earth muſt be changed with the diſſolution of it, and the rivers ſwallowed up in the common wreck of nature. The rivers Moſes mentions do not now riſe or divide themſelves from one river, or one ſpot of ground. And if this is a deſcription of the ſituation of the garden, by the four rivers ariſing from it, what does it inform us of now? The rivers, ſo called now, might be named from the old ones, becauſe the neareſt in ſituation to them: and the old names of places and rivers, before the Flood, would no doubt be given again, where any great ſimilitude ſuggeſted them. It is evident Moſes ſpeaks of the antediluvian earth, and that the river that watered the garden was there; *i. e.* from the garden, divided into four ſtreams, and watered all the then perhaps inhabited part of the earth, till the Flood ſwallowed up them and the garden together. They who lived, when Moſes wrote, might know the geography of the old earth, and know *nearly* its longitude and latitude, by this deſcription; and ſo do we, indeed, betwixt Havilah on the eaſt, Cuſh or Arabia on the ſouth, Aſſyria on the north, and the Euphrates or Meſopotamia on the weſt. A country ſo named is, 2 K. xix. 12. Ezek. xxvii. 23. and Amos i. 5. joined with Haram in Meſopotamia, and other adjoining places; and its ſituation מקדם *in the eaſt*, placeth it ſomewhere among בני קדם *the children of the eaſt*. But ſtill no one river thereabout forms four heads, nor do four heads ariſe from one and the ſame ſource: ſo that the face of the earth was not formed into the ſame features exactly as it had before the Flood. The garden and its trees ſunk together into the nether parts of the earth, Ezek. xxxi. 18. as at the Flood they neceſſarily muſt; " yet ſhalt " thou be brought down with the trees of " *Eden* unto the nether parts of the earth;" *with* them, as they were; *like* them.

עדנה, Gen. xviii. 12. The *delight* and ſatisfaction of having a child. *Sarah* ſpeaks it of Iſaac, whom ſhe had in her old age, as the church had of Chriſt in its decay.

עדינה, *Given to pleaſures*, Iſai. xlvii. 8. or *nice* and *delicate*.

מעדן, pl. in ים and ות. Gen. xlix. 20. " Aſher—ſhall yield מעדני מלך *royal dain-* " *ties*." " who, Deut. xxxiii. 24. ſhall " dip his foot in oil;" it was a rich and plentiful country. 1 Sam. xv. 32. " Agag " came unto him מעדנות *delicately*;" in his robes. Prov. xxix. 27. " correct thy " ſon, and he ſhall give thee reſt; yea, he " ſhall give מעדנים *delight* unto thy ſoul." Jer. li. 34. " Nebuchadnezzar hath filled " his belly מעדני *with my delicates*;" the preparations in the temple; ſacrifices, oil, ſpices. Lam. iv. 5. " they that did feed " למעדנים *delicately*;" of delicacies, ηδονη.

עדנה and עדן, Eccleſ. iv. 2, 3. contracted of עד and הנה, *they yet*.

עדף, To *exceed*. Noun, an overplus. Exod. xxvi. 12. " וסרח העדף *and* " *the remnant that remaineth*—the half " curtain העדפת that *remaineth* תסרח *ſhall* " *hang over* the backſide of the taber- " nacle."

עדר is a term uſed in the management of vines, and of an army; and is expreſſive of a *defect*, failure, or defalcation. As a noun, is the name of *a flock* of the ſmaller, and *herd* of the larger cattle. *Carpo*, or *defalco*, come near, as I underſtand it, to the meaning.

עדר, To *be wanting*. 1 Sam. xxx. 19. " there was nothing נעדר *lacking* to them— " David recovered all." 2 Sam. xvii. 22. " by the morning-light there was not " נערך *lacking* one of them that was not " gone over Jordan." 1 K. iv. 27. " theſe officers provided every man in his " month,

" month, לא עדרו דבר *they lacked nothing*;" they let nothing be lacking. Iſai. lix. 15. " truth תהי נעדרת *faileth*;" is miſſing; not to be found. *Terras aſtræa reliquit*.

עדר, 1 Chron. xii. 33. " of Zebulun, " ſuch as went forth to battle, expert in " war, with all inſtruments of war, fifty " thouſand, and לעדר—not with a double " heart." Ver. 38. " ſuch as went forth " to battle עדרי מערכה—" Whether it mean ſuch as could break their ranks, and rally again; or rather ſuch as could break the enemy's ranks. *Carpere agmen* is the phraſe in *Latin*, and comes within the ſenſe of the Hebrew word.

עדר, rendered *to dig*; *ſarrio*, to hoe up weeds, prune or crop a vine. Iſai. v. 6. " my vineyard—I will lay it waſte; it " ſhall not be pruned, nor יעדר *digged*;" *cut*, *cropt*, or *weeded*. vii. 25. " all hills " that במעדר יעדרון *ſhall be digged with the* " *mattock*;" *cut with a tool* for that purpoſe. It means more than *pruning*, or ſummer-cutting, or ſnapping off the green ſhoots; to *defalk*, defalcare.

עדר, A *noun*. *Flock* or *herd*, *a carpendo*, from their cropping or biting off graſs. *Carpere herbam vel gramina*, is proper to cattle. Pſal. lxxviii. 52. " he led them " in the wilderneſs like a *flock*." Mich. iv. 8. " thou, O tower of *the flock*, [ſc. of " God] the ſtrong-hold of the daughter of " Sion;" calling that ſtrong-hold the tower of the flock of God.

ערש, Some *grain*; a ſpecies of *barley*. 2 Sam. xxiii. 11. " a piece of " ground full of ערשים—" but 1 Chron. xi. 13. " full of שעורים *barley*." And it is twice mentioned, with other ſeeds, as a ſpecies of grain, 2 Sam. xvii. 28. and Ezek. iv. 9.

עוה, with a mut. ה, but fixed radical ו, To *diſtort*, *make crooked*, rough, and uneven. Pſal. xxxviii. " נעוית *I am* " *wryed*, I am bowed down greatly." 2 Sam. xix. 19. " let not my Lord impute " עון *iniquity* unto me; neither do thou " remember that which thy ſervant עוה " did *perverſely*." Job xxxiii. 27. " ישר העויתי I *have perverted that which* " *was right*;" made that crooked which was ſtrait. Prov. xii. 8. " נעוה *he that is* " *of a perverſe heart*." Lam. iii. 9. " he " hath incloſed my way with hewn ſtone, " עוה נתיבתי *he hath made my paths* " *crooked*." Iſai. xxi. 3. " נעוית I *was* " *bowed down* [*wryed* with convulſed motions, as a woman in travail] " at the hearing of it." xxiv. 1. " the Lord maketh " the earth empty, and maketh it waſte, " and עוה *perverteth* the face of it;" maketh it rough and uneven. Jer. iii. 21. " העוו *they perverted* their way."

עון, *Iniquity*, perverſe and crooked doings; and is both *the ſin* and *the puniſhment* of it, as other words of like import are; *that which the iniquity occaſions*. Plur. in ים and ות. Gen. iv. 13. " עוני my iniquity is " greater than is to be borne." xix. 15. " leſt thou be conſumed *in the iniquity* of " the city;" which is the ſame thing as *the puniſhment* of the city. Exod. xxviii. 43. " ולא ישאו עון *that they bear not ini-* " *quity and die*." In this ſenſe, Cain ſeems to plead that *he could not bear his iniquity* without dying for it, the penalty of it being death. So God pardoned him, and impowered him with a ſign to prove his pardon. Exod. xxxiv. 7. " who נשא עון " *bears with iniquity*." 1 Sam. ii. 29. " which I have commanded מעון *for ſin* " as an atonement. Pſal. xlix. 6. " *the in-* " *quity* of my heel;" which was to bruiſe his heel, and for which he was born, Pſal. li. 7. Pſal. lxix. 28. " תן עון על עונם " *put ſin* [*i. e.* the puniſhment of ſin] " *upon* their ſin." Iſai. liii. 6. " the Lord " hath laid on him *the iniquity* [*i. e.* the " puniſhment] of us all:" the cauſe being put for the effect. Dan. ix. 24. " to " make reconciliation for *iniquity*;" which begun with Chriſt's miniſtry, and who was anointed with the Holy Ghoſt at his baptiſm.

עון, occurs four times in the ſame ſen-

2 K. vii. 9. " ſome *miſchief* will come " upon us;" the iniquity will come upon us. 1 Chron. xxi. 8. " do away עון *the ini-* " *quity* of thy ſervant:" which is alſo regular, becauſe the firſt *vau* is radical, and ון formative of the noun, as well as ן.

עועים, the firſt radical doubled. Great *perverſeneſs*. Iſai. xix. 14. " a ſpirit עועים " of *perverſeneſs*;" that loveth crooked and perverſe things.

See עול in על, and עונה, ענתה and מעון in עין or ענה.

עות, with a fixed *vau*, To *be partial*, or *inclined to one ſide*. This is put by *Calaſio* under עוה, as the ſame root; but it is different, as appears by uſage, as alſo from עת, from which עות occurs, Iſai. l. 4. " לעות *to ſuit or fit a word in ſeaſon*;" there the *vau* is ſervile; in this radical. Job viii. 3. " does God יעות *pervert* judg- " ment? or does the Almighty *pervert* " juſtice?" xix. 6. " know now that " God עותני *hath overthrown me.*" Pſal. cxix. 78. " עותוני *they dealt perverſely with* " *me.*" cxlvi. 10. " the way of the " wicked יעות *he turneth upſide down.*" Eccleſ. i. 15. and vii. 14. it is oppoſed to תקן, and xii. 3. in Hithp. " the ſtrong " men התעותו *ſhall bow themſelves*;" totter; the legs, from weakneſs, not being able to ſtand upright, incline firſt to one ſide, and then the other. Lam. iii. 36. " *to ſubvert* a man in his cauſe." Amos viii. 5. " and לעות *falſifying* the balances " of deceit;" marg. *perverting*. It ſeems to be uſing deceitful ſcales, which are heavier on one ſide than the other. And it is this partiality in judgment it is applied to above, *inclining to one ſide*. And ſo applied to a dangerous road, which inclines downwards on one ſide, ſteep or ſhelving, and differs from עוה in ſenſe, as well as letters: by what rule can יעות be the ſame verb with יעוה?

עותה, *Injuſtice, wrong*. Lam. iii. 59. " thou haſt ſeen עותתי my *wrong*."

נעות, 1 Sam. xx. 30. " thou ſon " נעות המרדות of *perverſe rebellion*;" partial and rebellious. It is his partiality and ſtrong attachment to David, which he makes rebellion towards himſelf, that he charges Jonathan with.

עז and עזז, To *be* or *make ſtrong, robuſt, firm*; or do any thing with ſtrength, force, and reſolution. Gen. xlix. 7. " curſed " be their anger, for it was עז *fierce*." Exod. xiv. 21. " עזה a *ſtrong* eaſt wind." Jud. iii. 10. " his hand תעז *prevailed* " againſt Chuſhan." Deut. xxviii. 50. " עז *fierce* of countenance;" which neither ſhame nor pity could affect. Jud. xiv. 14. " out of the *ſtrong* came forth ſweetneſs;" the lion is ſtrong, and honey ſweet. What is ſtrong, repels and refuſes to yield; what is ſweet, eaſily melts and mixes. The oppoſition ſhews the meaning of עז, as much as its application to any *ſtrong vigorous* creature, *wind, place*, temper, or action. Prov. vii. 13. " עזה *ſtrengthning* her face;" putting on an aſſurance. viii. 28. " בעזו " *when he ſtrengthened*, or gave vigour to, the fountains of the deep." At the reformation of the earth, fountains came from the deep through cracks in the ſtrata of the earth; and the ſtrength of the fountains ariſes from the ſtrength and cloſeneſs of the ſtrata, through the cracks in which the preſſure of the firmament finds room to act and give vigour to the ſprings. Cant. viii. 6. " love is עזה *ſtrong* as death;" and ſo muſt the love of God be; reſiſting unto blood; it cannot be bought with money, nor will any thing be accepted in exchange for it; neither mock mortifications, forms and ceremonies, charities, or any thing external. And if it can find a way, even at the laſt hour, into the heart of any, that have been the greateſt ſinners, will qualify for heaven, beyond *the mere* bearing the burthen and heat of the day. Exod. ix. 19. " ſend therefore now העז " *force*, or *drive in* thy cattle." Iſai. x. 31. " Madmenah נדדה is *fled*; the inha- " bitants of Gebim העיזו *have hurried* " *away*;" forced themſelves along. xxxiii. 19. " a people נועז *fierce*;" ſtrong in diſ-

poſition, in oppoſition to meekneſs. lvi. 11. " dogs עזי נפש *ſtrong of appetite.*" Hab. iii. 4. " עזה *the ſtrong* hiding or " covering;" *viz.* the whirlwind or cloud, with the *mighty violent* tempeſt, that was ſtirred up round about the glory or fire, in which God appeared.

עז, *Strength, vigour, firmneſs.* Gen. xlix. 3. " excellency of *ſtrength.*" 2 Sam. vi. 14. " David danced before the Lord " with all עז *ſtrength,*" or vigour. 1 Chron. xvi. 27. " glory and honour are " in his preſence, עז *ſtrength* and gladneſs " are in his place." 2 Chron. vi. 41. " thou and the ark of *thy ſtrength.*" Pſal. lxiii. 3. " to ſee thy *ſtrength* and thy glo- " ry, as I have ſeen thee in the ſanctuary." Ezek. xxiv. 21. " my ſanctuary the excel- " lency of *your ſtrength.*" The chariot of glory, which the ark ſtood in, repreſented the ſtrength and glory of the firmament, which declares the glory of God. This is called God's ſtrength, and the people's ſtrength, their ſtrength being in God. xxvi. 11. " ſtatues of *thy ſtrength;*" in memory of their victories, or ſtrength and prevalence in war, and the miraculous interpoſitions of God on their behalf. Ezek. xix. 14. " ſo that ſhe hath no מטה עז *ſtrong* " *rod* to be a ſcepter to bear rule." Pſal. cx. " the Lord ſhall ſend the *rod of thy* " *ſtrength* out of Sion, רדה *ruling* in the " midſt of thine enemies;" to rule over them. Jer. xlviii. 17.

עזוז, *Strong*, and *ſtrength.* Pſ. cxlv. 6. " *the might* of thy terrible acts."

מעז and מעוז, *Strength*, and *a place* or *means of ſtrength.* Jud. vi. 26. " upon the " top of this המעוז *rock*, marg. *ſtrong* " *place.*" Pſal. xxvii. 1. " the Lord is " *the ſtrength* of my life." Nah. iii. 11. " מעוז *a place of ſtrength* from the enemy." Iſai. xvii. 9. " the cities of *his ſtrength.*" Ver. 10. " and hath not been mindful of " the rock מעוך of *thy ſtrength.*" xxiii. 11. " to deſtroy מעוניה *the ſtrong holds* " *thereof.*" Jer. xvi. 19. " O Lord, עזי " *my ſtrength* and מעוזי *my fortreſs.*"

עז, A *goat*, pl. in ים, from its boldneſs or impudence, in compariſon with ſheep, who are כבש *meek:* the vigour of the goat in luſt is well known. See Mr. Parkhurſt. And the obſcene ſtatue of a woman and a goat, found in the ruins of Heracleum, confirms what he cites. See under שער. Exod. xii. 5. " ye ſhall take it from the " ſheep, or from *the goats;*" the one an emblem of the meekneſs and innocence of Chriſt, the other of ſin.

עזאזל, The *ſcape-goat*, which carried off the ſins of the people by אזל death, *failing* or going away for them. Lev. xvi.

עזניה, The *whining kite*, from ניה its *noiſe*, and עז impudence, ſtrong and bold diſpoſition. Lev. xi. 15. Deut. xiv. 12.

עזב, To *leave, forſake, caſt off; get rid of.* Gen. ii. 24. " ſhall *leave* his " father, and his mother." xxiv. 27. " bleſſed be the Lord God of my maſter " Abraham, who לא עזב *hath not left de-* " *ſtitute* מעם אדני *my maſter of* his mercy;" who hath not caſt it off from him. Exod. xxiii. 5. " if thou ſeeſt the aſs of him " that hateth thee lying under his burthen, " and wouldſt forbear מעזב לו *to help him,* " [to *rid* or clear him] עזב תעזב עמו *thou* " *ſhalt ſurely help with him;*" help him to get rid of it. As in Hiph. to *cauſe him to get rid of it*, which is helping him; and if the aſs of an enemy, the man himſelf *a fortiori* muſt be aſſiſted, notwithſtanding any inclination we may have to the contrary. See Leigh. So Neh. iii. 8. " and יעזבו *they cleared* Jeruſalem to the " broad wall;" ſc. of its rubbiſh and ruins. Job x. 1. " אעזבה עלי שיחי I *will* " *vent my complaint,*" or unburthen me of it: and this comes within the meaning of *leaving, quitting.* Job ix. 27. " אעזבה I " *will leave off* my heavineſs." Pſal. x. 14. " the poor *leaves it upon thee.*" xxxvii. 8. " ceaſe from anger, עזב *forſake* or caſt " off wrath." Prov. ix. 6. " עזבו פתאים " *forſake the fooliſh* and live;" *ceaſe*, ye fools, and live; or *leave off.* xxviii. 13. " whoſo confeſſeth, and *leaves off*, ſhall " have

" have mercy." Iſai. xvii. 9. " in that " day ſhall his ſtrong cities be כעזובת *as* " *a forſaken* bough, and an uppermoſt " branch, which עזבו *they left*, becauſe of " the children of Iſrael; as *the leavings* " of a field, or on the branches, which " they leave *for* the children of Iſrael;" their places of ſtrength ſhould all be deſtroyed but a few gleanings. Jer. xlix. 25. " how is it not *left?* the city of praiſe, " the city of my joy;" what kind of deſolation is there not in it?

עזב and עזוב, part. and *noun*, A *leaving*, or *left*; and *help*, as above. Deut. xxxii. 36. " אפס עצור ועזוב *there is none ſhut up*, " *nor left*;" *no reſtraint or help*; no power to govern or aſſiſt. Job xx. 19. " he de- " ſtroyed עזב דלים *that which was left* to " the poor;" the little that was left to him. Iſai. xvii. 9. above.

עזבון, Ezek. xxvii. 12. & ſeq. *Wares*; things to be ſold: from the term of *leaving* goods, for ſuch a price, uſed betwixt buyer and ſeller.

עזק, Once, Iſai. v. 2. " *fenced* it." In Chal. Dan. vi. 17. a ring, or ſignet.

עזר, To *aſſiſt*, *help*, *help forward*. Gen. xlix. 25. " the God of thy fathers, " *who ſhall help thee*." 2 Chron. xx. 23. " every one *helped* to deſtroy another." Pſal. xliv. 26. " ariſe, עזרתה *aſſiſt thou* us." Zech. i. 15. " *they helped forward* the " affliction."

עזר, עזור and עזרה, *Help*, *helper*, holpen. Pſal. lxxxix. 20. " I have laid " *help* upon one that is mighty;" given help to him. cxxiv. 8. " our *help* is in " the name of the Lord." Jud. v. 23. " they came not *to the help* of the Lord;" *i.e.* to the help God was giving to Iſrael.

עזרה, An *outer court*. 2 Chron. iv. 9. " he made חצר *the court* of the prieſts, and " the great עזרה court." So called, I preſume, not from the aſſiſtance there obtained from God to the people [who met here for divine ſervice; for then the inner courts, and more eſpecially the temple itſelf, ſhould have been ſo named], but from its being an aſſiſting building to the houſe, an *help*, or an *enlargement* of it, as the verb is, to *help forward*, as above; that is, to *enlarge*, *augment*, *make more* of it. It is ſome part of the altar, Ezek. xliii. 14—20. and xlv. 19. We render it *ſettle*. It ſeems to mean what we call a *landing-place* in a pair of ſtairs; on the uppermoſt of which, and which of courſe was the broadeſt, the prieſt ſtood when he officiated at the altar. Ezek. xliii. 16. " the altar was twelve " cubits ſquare, and this *ſettle* was four- " teen ſquare." And on theſe *ſettles* the beaſts, when killed, and utenſils for the ſacrifices, lay ready for uſe, it is likely.

עטה, with a mut. ה, To *curl round*, as a hoop, or *bend over*; and thence applied to folding a gown or long coat round one; " *involvit*, *convolvit*." Leigh. Lev. xiii. 45. " his head bare, and יעטה " *he ſhall put a covering* [or, according to what will appear to be the ſenſe of the word, *he ſhall make a curl*] " upon his " upper lip;" ſhall curl up his whiſkers, as in diſgrace. 1 Sam. xv. 19. " but תעט " *didſt fly* upon the ſpoil;" bending or hovering over it. xxv. 14. " and יעט בם *he* " *railed*, marg. *flew upon* them." It is a metaphor from birds ſouſing down upon their prey. xxviii. 14. " עטה *covered with* " a mantle." Pſal. lxxi. 13. " יעטו *let* " *them be covered with* reproach and " ſhame;" a common metaphor. civ. 2. " עטה *who covereſt thyſelf with* light, as " with a garment;" throwing a ſheet of light, like a gown or cloak, round him. Cant. i. 7. " why ſhould I be כעטיה *as one* " *that turneth aſide* [or *bends her courſe*] to " the flocks of thy companions." Iſai. xxii. 17. " the Lord will carry thee away " with a mighty captivity, and עטך עטה " *ſhall ſurely cover thee* [roll thee round, or *curl thee up*]; " he will ſurely turn and " toſs thee like a ball." Jer. xliii. 12. " and עטה *ſhall array himſelf with* the land " of Egypt, as a ſhepherd יעטה *putteth on* " his garment." Ezek. xxiv. 17. " תעטה

" *cover* not the upper lip;" curl not the whiſker, as before. It was a token of mourning. See שפם.

עט, A *pen* or *quill*, from its ſhape. Job xix. 24. " an iron *pen*;" which they engrave with. Job ſpeaks of precious ſtones, becauſe he adds *and lead*, which they ſoften them with, to engrave upon them. They had ſuch memorials before writing, as Exod. xxviii. 11. & *alibi*. Jer. xvii. 1. " the ſin of Judah is written with a *pen* " of iron, with the point of a dia- " mond."

עיט, A *bird*, from its quills, pens, or feathers. Jer. xii. 9. " mine heritage is " to me כעיט צבוע *as a tallonted bird* [or bird with talons. See ver. 8. as a lion]; " the birds round about are againſt her;" as they commonly are againſt birds of prey. Ezek. xxxix. 4. " לעיט *to the birds* " of every ſort."

עטין, Job xxi. 24. " עטניו *his breaſts*, " marg. *milk pails*, are full of milk;" the pipes, tubes, or veſſels of the body, are full of a rich fluid.

מעטה, A *curling round*, or *what curls* or bends itſelf round. Iſai. lxi. 3. " *the* " *garment* of praiſe." Ezek. xxi. 15. " מעטה לטבח *a ſtooping down* to the ſlaugh- " ter." The criminal was upon his knees and head ſtooped down, ſo the body was bent round.

עטלף, *Flutter-mouſe*, or *bat*, Lev. xi. 19. Deut. xiv. 18. and Iſai. ii. 20.

עטף, To *cover all over*, *overwhelm*, as *cooperio* in *Latin*. And it is applied to grief or faintneſs, which overwhelm the mind, as well as to a garment, or any thing elſe that quite covers over. Job xxiii. 9. " יעטף *he covers himſelf* on " the right, that I ſee him not." Pſal. lxi. 3. " when my heart עטף *is over-* " *whelmed*." lxv. 14. " the vallies *are* " *covered over* with corn." cvii. 5. " their " ſoul תתעטף *fainteth* in them;" *overwhelms itſelf*, as in fainting it ſinks in upon itſelf. Iſai. lvii. 16. " I will not contend " for ever, neither will I be always wroth; " for the ſpirit יעטף *ſhould* [or rather *would*] " *fail* before me." Should God continue to be angry, it muſt overwhelm the hearts and ſpirits of men.

עטף, עטוף and עטיף, *Faint* and *languid*. Gen. xxx. 42. " ובהעטיף *but for the faint* " [or weak] ſheep, he put them not." So " העטיף *the feebler* were Laban's." Lam. ii. 19. " *faint* for hunger."

מעטפות, Iſai. viii. 22. *Mantles*, or long hoods, that cover all over.

עטר, To *encompaſs*. 1 Sam. xxiii. 26. " Saul and his men *compaſſed* David " and his men *round about*." Pſal. v. 13. " with favour *wilt thou compaſs* him as " with a ſhield." lxv. 12. " *thou crown-* " *eſt* the year with thy goodneſs." There is ſomething good all the year round; ſo God fills it with ſomething good from one end of it to the other. Cant. iii. 11. " behold king Solomon בעטרה *with the* " *crown*, wherewith his mother עטרה " *crowned him*;" meaning the head.

עטרה and עטרת, A *crown*; pl. עטרות. Job xix. 9. " and taken the *crown* from " my head." xxxi. 36. " and bind it " עטרות *as a crown* to me;" *plural*, I ſuppoſe, from the points of the crown that ſtand round.

עטירה, *That wears a chaplet* in mirth. Iſai. xxiii. 8. " Tyre *the crowning* city." It anſwers to *joyous*, ver. 7.

עטש, whence עטישתיו, only, Job xli. 9. " by *his neeſings*, a light does ſhine."

עי, pl. עיים and עיין, *Heaps*; ſuch as ruins of buildings lay in. Heaps toſſed up, ſhovelled or ſwept up together. A grave. Num. xxi. 11. " עיי העברים *the graves of* " *the Hebrews*;" or perhaps *the graves of* עברים *the tranſgreſſors*, as being no longer *pilgrims*, but *tranſgreſſors*; ſo turning the name upon them. Job xxx. 24. " he will " not ſtretch out his hand בעי *againſt the* " *grave*;" ſo he ſhould be at reſt then.

מעי, The ſame. Iſai. xvii. 1. " *heaps* of " ruin."

מעים, The *bowels*; all the inteſtines, and the *belly* itſelf. Cant. v. 14. " מעיו *his* " *belly*

" *belly* is bright ivory, overlaid with ſap-
" phires." If it be the belly from its form,
it is the bowels as contained in it.

מעות, *Gravel*, i. e. *heaps* of ſand or ſtones caſt upon the ſea-ſhore. Iſai. xlviii. 19. " thy ſeed ſhould have been as the " ſand, and the offspring מעיך *of thy bowels* " like מעותיו *the gravel thereof*;" ſc. of the ſea; as great for number as the ſtones caſt up there.

יעים, *Shovels*, Exod. xxvii. 3. and I take the root to be עהה or עה put under יעה, to *ſweep* or *ſhovel* together.

עין, עיט, עים, and ענן, as alſo עיף, עיק, עיר and עיש. See in their reſpective roots, without the *jod*, it being *ſervile*.

עכבר, Some *reptile*; the *mouſe*, Lev. xi. 29. 1 Sam. i. 6. and Iſai. lix. 5.

עכביש, The *ſpider*, Job viii. 14. Iſai. lix. 5.

עכם, as a verb only. Iſai. iii. 16. " walking and mincing as they go, and " תעכסנה *making a tinkling* with their " feet." טפוף is *mincing* or *tripping*, and is different from *ambling* or *pacing* as horſes are taught to do, by being put into tramels, as the noun of this verb ſignifies; and I would render it *mincing as they go, and pacing with their feet*; a ſort of a dancing walk.

עכם, *Fettered* or *ſhackled*. Prov. vii. 22. " he goes after her ſtraitway, as an ox " goeth to the ſlaughter, and כעכם *as one* " *in fetters* [or chains about his legs] to " the correction of a fool;" being over-perſuaded, he goes as if forced along, as the ox to the ſlaughter, or a felon in fet-ters. It is the ſtruggle betwixt ſin and ſhame, or fear, that is deſcribed.

עכס, a noun, Fetter or chain for the leg. Iſai. iii. 18. " the Lord will take " away the bravery העכסים *of the leg-* " *chains*;" worn by women, whether ſolely for ornaments, or helps to the pace; yet worn as ornaments, as this text ſays; and why not, as well as about the neck and hands? See Mr. Parkhurſt.

עכר, To *diſturb*, occaſion trouble to. Gen. xxxiv. 30. " *ye have troubled* " *me*." Joſh. vi. 18. " and make the " camp of Iſrael a curſe and *trouble*."

עכר, A troubler. 1 Chron. ii. 7. " עכר " *Achar the troubler* of Iſrael." *Achan* being named ſo, from the trouble he gave Iſrael, Joſh. vii. ſo it is no error in the copy that puts *Achar* for *Achan*.

עכור, *Trouble*; the valley where ענן *Achan* was ſtoned. It is uſed, Iſai. lxv. 10. and Hoſ. ii. 15. in an alluſive ſenſe, that the valley of *trouble*, or which had been ſo, ſhall be bleſt with peace to them that truſt in God.

עכשוב, Some ſpecies of the venomous ſerpent. Only Pſal. cxl. 4.

על, To *up*, be *upon*. And it is uſed very extenſively, with a mut. ה and double ל; a *vau* inſerted, and *jod* prefixed; and applied to any thing that may be ſaid to be *up*, or *upon*. It is true עלה, עלל and עול are diſtinguiſhed as different roots, by ſome, of different ſenſes. But I ſee not by what rules to diſtinguiſh them. It is ſo common for a root to double its radicals, that על and עלל ſhould be the ſame; עול alſo; as well as poſſibly יעל *to profit*, which is to advance, and *get* or *riſe up*, inſtead of going downward. But I muſt produce in-ſtances under each diviſion of the root.

על or עלה, To *go up*; *aſcend*. Gen. ii. 6. " a miſt יעלה *went up* from the earth." viii. 20. " Noah—יעל עלת *offered burnt-* " *offerings* on the altar." 1 K. xviii. 36. " בעלות *at the offering* of the ſacrifice." Gen. xlix. 9. " from the prey, my ſon, " עלית *thou art gone up*;" or *got up*; which implies the having taken it. Num. xvi. 24. " העלו *get you up* from about the " tabernacle of Korah." 2 Sam. ii. 27. " in the morning, the people נעלה *had gone* " *away* every one from following his bro-" ther:" here it is ſimply *going*. Pſal. ix. 9. " נעלית *thou art exalted* על *above* all " Gods;" ſc. the heavens, the then rivals of God. Prov. xxx. 4. " who עלה *cauſeth* " the heavens *to go up*, and to go down?" as the light and ſpirit continually do in ex-panſion.

panſion. *To go up*, as *vapours*, *ſmoak*, is *to go off* and diſappear; and ſo do people, when they *go along*. Pſal. cii. 25. "אל תעלני
"*take me not away*, in the midſt of my
"days." Jer. li. 3. "and againſt him
"that יתעל *lifteth up himſelf*."

עול occurs as a *participle*, Pſal. lxxi. 4. and as a verb, Iſai. xxvi. 10. "in the land
"of uprightneſs [or in a ſtrait even coun-
"try] יעול *will he deal unjuſtly*;" And it has various applications as a noun. It is applied to breeding cattle, or that give ſuck; to children, and to women that are bringing them up, which is plainly the young that are *getting up*, or growing; and the mothers that are *raiſing* them, or rearing them, and ſo belong to על *up*. And if על, as a verb, may be applied to *doing*, as עלל is, *the being upon* a thing [*up* at it, or about it], and *doing*, like זמה to *think* or *imagine*, be applied to good or bad doing; yet *per ſe* may be taken in a bad ſenſe; then this belongs to על alſo, and the ו is only a ſervile. To *fidge* [or to be always a-doing, or running about] is uſed in a bad ſenſe; and ſo is *facinus*, from *facio*; and in the text above, Iſai. xxvi. 10. it is *going up* and *about*, in a ſtrait even country, as נכחות expreſſes.

עלל, To *be upon* or *do*; and in Hithp. to ſet one's ſelf to, exert, or to ſet *up one's ſelf*; to *exult*, *triumph over*. Exod. x. 2. "what things התעללתי I *have wrought* in
"Egypt;" I *ſet myſelf to*; I exerted myſelf in. Num. xxii. 29. "Balaam ſaid
"unto the aſs, becauſe התעללת בי *thou*
"*haſt mocked me*;" or literally, as before, *haſt ſet thyſelf againſt me*. Jud. xix. 25. "they knew her, and יתעללו בה *abuſed her*
"all night;" *employed themſelves*, or kept themſelves doing. 1 Sam. vi. 6. "when
"התעלל *he had wrought wonderfully*, marg.
"*reproachfully* בם *among them*, they let
"the people go." xxxi. 4. "leſt theſe
"uncircumciſed come and thruſt me
"through, and התעללו בי *abuſe*, marg.
"*mock me*;" triumph over me. Job xvi. 15. "and I have עללתי *defiled* my horn in
"the duſt." Pſal. cxli. 4. "התעולל עלילות
"*to practiſe works* ברשע *in wickedneſs* with
"men that work iniquity." Lam. i. 12
"ſee if there be any ſorrow like unto m
"ſorrow, which עולל *is done* unto me."
Ver. 22. "עולל *do* unto them as
"*thou haſt done* unto me;" bring upo
them what thou haſt brought upon m
iii. 15. "mine eye עוללה לנפשי is *affecte*
"with my ſoul for all the daughters of m
"city." The affections are attributed t
the frame, or animal ſoul, and the prin
cipal outlets of the ſoul are often men
tioned with it; and grief hath a particula
effect upon the eye. So Pſal. xxxi.
"mine eye is conſumed with grief, m
"ſoul, and my belly." And ſo, Lam. ii
15. "mine eye is *worked upon* with m
"ſoul;" feels the effect.

עלל and עולל, To *glean*. Lev. xix. 1
Deut. xxiv. 21. "לא תעולל *thou ſhalt n*
"*glean* after thee;" *go over* the vine agai
And all theſe inſtances of the uſage of th
verb ſhew, that עלה, עול, עלל, and לל
are the ſame root; and that *up*, *upon*, ove
whether applied to the *hand*, the *foot*,
the *mind*, in a good or bad ſenſe, is th
idea.

על, *High*, עלין, *The ſame*. A prep. o
near upon, *by*.

על and עול, A *yoak*. Gen. xxvii. 4
"it ſhall come to paſs *that when* [or tha
"תריד thou ſhalt have the dominion, a
"ſhalt break עלו *his yoke* מעל *from off* th
"neck;" which was when Chriſt cam
and ſalvation was no longer of the Jew
Num. xix. 2. "a red heifer without ſpo
"wherein is no blemiſh [ſuch as the co
gregation was made, by the atonemen
"לא עלה עליה על *which no yoke hath co*
"*upon*." And this points out על *upon*,
על *yoak*; and the heifer was to be fre
having never ſerved or been enſlaved,
ſervant to none but God. Deut. xxi.
"which hath never drawn בעול *in a yoak*
So free and innocent, John viii. 32. "
"ſhall know the truth, and the truth ſh
"make you free." The heifer was to

carri

arried into a valley, that had not been ſub-
ued, plowed, or ſowed, for an atonement
teſt of the innocence of the city, where
perſon was found murdered; and the
ders were to waſh their hands over it,
nd declare themſelves clear of the blood,
nd ſo did Pilate over Chriſt. Iſai. x. 27.
and his *yoak* from off thy neck; and
חבל על מפני שמן *the yoak ſhall be ſpoiled,*
or *rot by oil.*" Q.

עלה and עולה, Any *thing that aſcends,*
goes up. A *burnt-offering*, which was
ft on the fire all night, Lev. vi. 9, 10. to
cend in ſmoak, for a ſweet ſavour. It
as all ſmoaked or burnt, Exod. xxix. 18.
r an atonement, Lev. i. 4. And there
as always one on the fire, Exod. xxix. 38.
d Num. xxviii. 4. one continuing from
orning till evening; the other from even-
g till morning. It was cut into pieces,
xod. xxix. 17. and Lev. i. 6. " ſhall cut
it into his pieces." Ver. 8. " the pieces,
the head and פרד *the fat*—his inwards
and his legs ſhall he waſh in water—burn
ake all to ſmoak] " on the altar." viii.
. " the head and the pieces [ſc. the
oulder, breaſt, &c.] " and the fat." ix.
. " the pieces and the head." The de-
n was to ſhew, that juſtice required and
s pleaſed with a ſubſtitute's bearing the
, the wrath of God, which mere man
uld not bear for himſelf; and ſo they
gged the mercy of God through that ſa-
fice. This acknowledgment was to be
de by a double ſacrifice on Sundays;
d by *ſeven* on the great feaſt, when it
s fulfilled by Chriſt, and on other feſti-
s, with reſpect to the full atonement
de by Chriſt, and then accepted by Je-
vah in behalf of the people. This ſa-
fice was *the bearing of the fire*; the ſin-
ering and the peace-offering, *the feeding*
the ſupport; for they eat of theſe, and
of the other. Gideon, Jud. vi. 26.
red this ſacrifice by night, and the
lock was not conſumed by morning;
, ver. 28. was העלה *aſcending* in ſmoak
vapour in the morning. xi. 31. " and
" העלתיהו עולה I *will offer to him* [ſc. to Jehovah] " *a burnt-offering*;" not, as we render it—I *will offer it for* a burnt-offering. 1 Sam. vii. 9, 10. " Samuel took " a lamb חלב *fed on milk* [a houſe-lamb, according to the law] " and יעלה עולה כליל " *offered it for a burnt-offering wholly* unto " the Lord." Neither Abraham's, Gen. xxii. nor Samuel's, was the paſcal lamb, though ſome have thought ſo, but the burnt-offering lamb. Iſaac ſays, " where " is the lamb for a *burnt-offering?*" 2 Chron. ix. 4. " עליתו *his burnt-offerings* " which he offered in the houſe of God." 1 K. x. 5. " and עלתו אשר יעלה *his aſcent* " *by which he went up* to the houſe of the " Lord;" rather *his offerings which he offered in the houſe of the Lord*; *i. e.* the daily ſacrifice. And Ezek. xl. 40. " לעולה " *for the burnt-offering* at the entry of the " north-gate were two tables. Ezek. xl. 26. " עלותו its *aſcent*."

עלה, A *leaf*, or branch; what is upon or over the tree, or what aſcends or grows upon it. Gen. iii. 7. " they ſewed fig- " *leaves* together;" for natural ſackcloth to mourn in. Neh. viii. 15. " fetch olive " עלי *branches*." Prov. xi. 28. " the " righteous ſhall flouriſh as עלה a *branch*."

עלי, A *peſtle*, from its forcing up what it beats. Occurs only Prov. xxvii. 22. " though thou ſhouldſt bray a fool in a " mortar amongſt הריפות [not *wheat*, but] " *lenitives*, or medicines [and ſo beat them into his very fleſh] בעלי *with a peſtle*, yet " will not his folly depart from him."

עליה, in reg. עלית, An *upper room*. Pſal. civ. 3. " who layeth the beams עליותיו *of* " *his chambers* [ſc. the ſtrata, or beds of the earth] " in the waters." Ver. 13. " he " watereth the hills from *his chambers*;" then the ſtrata of the earth ſupply the fountains, and not rain.

עליון, *High*, and lifted up; he or that which is *above*. When applied to God, we render it *high*, and *moſt high*, and, by a beautiful hyperbole, *moſt higheſt*.

עול, An *infant*; one growing or getting up.

up. עויל the ſame; Job xix. 18. "עוילים "*young children* deſpiſed me." Iſai. xlix. 15. "can a woman forget עולה her *child?*" lxv. 20. "עול *an infant* of days."

עול, *Ungodly, wicked.* עויל [whence our word *evil*] the ſame. Job xvi. 11. "God "hath delivered me to the *ungodly*." Such "are the dwellings עול of the *wicked*."

עול and עולה, עלתה and עלוה, *Wickedneſs*, which laſt occurs Hoſ. x. 9. and is the participle paſſ. uſed for a noun, which is common with this and all other languages; "the children of עלוה *iniquity*." Lev. xix. 15. "ye ſhall do no עול *un-* "*righteouſneſs* in judgment." 2 Sam. iii. 34. "as a man falleth before בני עולה "*wicked men*, ſo felleſt thou." vii. 10. "children עולה *of wickedneſs*." Job v. 16. "עלתה iniquity ſtoppeth her mouth." It is ſome ſort of wickedneſs. Is it an uppiſh, teſty, imperious temper and doings? or *impoſition*, the *putting upon*, oppreſſion, and ſo injuſtice?

מעול and חומץ are joined together, Pſal. lxxi. 4. and unrighteouſneſs in judgment, is *putting* unjuſtly upon the injured.

עלל and עולל, A *child*. 1 Sam. xv. 3. "מעולל from *the infant*, and to the ſuck- "ling." It is not a mere *infant*, but a child, from its being *grown*; or perhaps from its being always in action, when young. 2 K. viii. 12. "their young men "wilt thou ſlay with the ſword, and wilt "daſh their children." Job iii. 16. "as "עללים *children*, which never ſaw light." Pſal. xvii. 14. "they leave the reſt of "their ſubſtance to עולליהם their *babes*;" or children, it not being limited to age.

עללות and עוללות, *Gleanings*. Iſai. xvii. 6. "*gleaning-grapes*—two or three ber- "ries in the top of the uppermoſt "bough."

עללות, *Doings*, or *imaginations*; what comes up into the mind. 1 Sam. ii. 3. "the Lord is a God of knowledge, and "עללות *imaginations* ſhall not be eſtab- "liſhed." Pſal. cxli. 4. "to practiſe "עללות *wicked works*."

עליל, A *ſublimating* veſſel, in which ſilver is refined, Pſal. xii. 7.

עלילה, *Deeds*, or *actions*; what a perſon is upon; a *charge*, or facts, an accuſation is laid upon. Deut. xxii. 14. "and "שם לה עלילת דברים *give occaſion of* "*ſpeech againſt her*." Literally, *bring a charge*, or accuſation, *of things againſt her*. Pſal. ix. 12. "declare among the people "עלילותיו *his doings*." The word expreſſes neither *good* nor *bad* in it; but is *deeds*, or *doings*, in general, whether of God or man.

עלילה, The ſame, Jer. xxxii. 19.

יעלה, Conſtrued a *roe*. Prov. v. 19. "rejoice with the wife of thy youth "אילת אהבים ויעלת חן דדיה ירוך *let her be* "*as the loving hind, and pleaſant roe; let* "*her breaſts ſatisfy thee* at all times;" which is not very intelligible, nor the compariſon ſeemingly very proper. יעלה from עלה, as it ſignifies to *raiſe up*, and is applied to any thing that *grows* and *increaſes*, may be *an increaſe* or *growing*; and אילת *ſtrength* and *force* of body or mind; then "rejoice in the wife of thy youth with "*ſtrength of love and increaſing affection*," is a ſenſe the words will bear, and is more agreeable to the context. Habits grow upon us, either of love or hatred; and he that *ſets* his love [as אילת implies] *obſtinately*, finds it increaſing upon him, toward the object of it, whatever it be. "Marry "young, and make the object of thy choice "the only ſubject of thy love and delight "of thy life," is good advice, and would produce both public and private happineſs; and the leſſon, I ſuppoſe, intended, beſides the literal one, is to make religion our early choice and chiefeſt delight.

יעלים, Either *goats* in general, or the wild ſort called the *ibex* or *eveck*, q. d. *the climber*; and it is ſurpriſing to ſee with what agility the common tame goat will climb any precipice, and leap from one jutting-out to another, and ſtand firm againſt a declivity. 1 Sam. xxiv. 3. "ſeek David and his men upon the rocks "of

" יעלים of *the wild goats*." Pſal. civ. 18. " high hills are a refuge for יעלים the " *wild goats*;" and ſo they are for any goats, who climb them, and feed upon them. Job xxxix. 1.

מעל, *Aſcent*; *elevation*. Neh. viii. 6. " with *lifting up* their hands." And Ezek. xl. 31. " the *going up* to it had eight " ſteps."

מעלה, An *aſcent*; *going up*; highneſs; dignity; ſteps or ſtairs. Neh. ix. 4. " then " ſtood up על מעלה *upon the ſtairs*, or *on* " *high*, on ſomething raiſed up, of the " Levites," &c. xii. 37. " and על *at* the " fountain-gate, which was over-againſt " them, עלו *they went up* על מעלות *by the* " *ſtairs* of the city of David." 2 Chron. xx. 19. " ſtood up to praiſe the Lord God " of Iſrael with a loud voice למעלה *on* " *high*." Pſal. cxx. 1. " a ſong מעלות of " *degrees*;" *i. e.* for ſuch *elevations* of the voice in praiſing God, with all their muſick and loudeſt notes, as that of 2 Chron. xx. above; and on other ſolemn occaſions, as at the dedication of the temple, 2 Chron. v. 13. " it came even to paſs, as " the trumpeters and ſingers were as one, " to make one ſound to be heard in praiſing " and thanking the Lord—ſaying, for he " is good, for his mercy endureth for ever, " that the houſe was filled with a cloud." A pſalm of *degrees* is a pſalm for ſuch a full concert. See alſo 1 Chron. xv. 16. and xxiii. 31. " by lifting up the voice " with joy—every morning to thank and " praiſe the Lord, and likewiſe at even." 2 K. xx. 9. " ſhall the ſhadow go forward " ten מעלות *degrees*, or go backward ten " *degrees*."—" It is a light thing for the " ſhadow to *go down* [the ſame as *go for-* " *ward*]; no, but let it return backwards " ten *degrees*—the ſhadow returned back- " wards ten *degrees*, by which it had gone " down [or forwards] במעלות *the degrees* " אחז it *had got*;" *i. e.* the marks or lines by which the aſcent of the ſun at different heights was meaſured. Iſai. xxxviii. 8. " behold, I will cauſe the ſhadow to return " the *degrees* it hath gone down, by *the* " *degrees* it has got, by the ſolar light [or in the ſolar light] " backward ten *degrees*. " And the ſolar light returned ten degrees, " by which *degrees* it had gone down." By theſe paſſages it appears they meaſured time by the ſhadow of ſomething in the ſun; and that it was a meridian or perpendicular dial, or ſomething of that kind, becauſe the going forward of the ſhadow is its going down; whereas on the horizontal dial, it only goes round. And the miracle was in the morning, becauſe the ſhadow *goes down* on the dial in the morning, and *up* in the afternoon, when it goes forwards. What proportion of the day ten degrees amount to, doth not appear; but the whole day muſt have been divided into at leaſt twenty degrees; whether twenty-four, as we do, or not, is not certain, from hence alone. One account ſays, the ſhadow went back; and the other, the ſolar light; which comes to the ſame, becauſe a line only divides them, the interception of the light by the gnomon being the ſhadow, and both muſt move back when one did. The ſhifting of the circles of light and darkneſs back, would turn the earth ſo far back; or the day would begin again, and be ſo many hours longer in that place, and in all others under that meridian, and ſhorter in others than uſual. It is ſaid the ſolar light returned backward; and that it would do on the dial, if the Divine Power had ſhifted the orb of the earth backward, without affecting the air at all. But if the light moved backward, the earth with it muſt turn backwards alſo, or the ſun would not be perpendicular to the circle of illumination. Ezek. xi. 5. " I know מעלות " *the things that come into* your mind." Amos ix. 6. " he that buildeth מעלותו " *his ſtories* in the heavens;" *ſtairs*, or means of going up and down. He ſitteth on the heavens; and, Pſal. civ. 3. maketh the clouds his chariot, and walketh upon

the wings of the wind. And theſe are *the ſtairs* by which he goes up, and they are built in the heavens.

מעלל, A *deed*, or *doing*. Prov. xx. 11. " a young man keeps himſelf a ſtranger " במעלליו to *his own actions*."

תעלול, The ſame, Iſai. lxvi. 4. But *children*, Iſai. iii. 4. " I will give *children* to " be their princes, and babes ſhall rule " over them;" children in diſcretion and underſtanding.

תעלה, We render it *conduit*. Iſai. vii. 3. " at the end of *the conduit* of the upper " pool." And 2 K. xx. 20. & *al.* 1 K. xviii. 32. " with the ſtones he built an " altar in the name of the Lord, and he " made תעלה *a trench* about the altar." Ver. 35. " and *the trench* alſo he filled " with water:" a *canal*, or water-courſe, by which water comes along, and properly; as עלה is applied to *motion*, the coming along; that which leads or brings it on. Job xxxviii. 25. " who divided תעלה a " water-courſe for the overflowing of wa- " ters?" Who formed a canal for the waters in the heavens, by which floods of it pour down? Ezek. xxxi. 4. " and ſent " out תעל תיה *her little rivers*, marg. *con-* " *duits*." But it is not ſpoke of *the deep* ſending out its water, but of the cedar of Aſhur, ver. 3. extending her branches above over all the trees of the fields, and its roots beneath to ſuck from all other trees the goodneſs of the ground about them; and ſeems here to mean its pipes, ſuckers, roots, which are its canals for the ſap to come in by.

תעלה, rendered *healing* and *cure*. Jer. xxx. 13. " thou haſt no תעלה *healing* me- " dicine." xlvi. 11. " in vain ſhalt thou " uſe many medicines; no תעלה *cure* ſhall " be unto thee." Literally, a *raiſing up* of the ſick perſon, which is *a recovery*; and is as applicable to the cure of a bad ſtate of health, as of a wound. We uſe *raiſing up* for *a cure* or recovery.

עלע, Job xxxix. 38. " her young ones " יעלעו *ſuck up* blood;" the firſt radical being doubled: or elſe from לע *to ſwallow*.

עלז, To *make merry*; a mirth that is felt within, in the heart, and expreſt outwardly. It is applied to trees, when they look chearfully, thrive and bloom, and the ſap ſwells them out. 2 Sam. i. 20. " leſt the daughters of the un- " circumciſed *triumph*." Pſal. xxviii. 7. " my heart greatly *rejoices*." Iſai. xxiv. 8. " the noiſe עליזים *of them that rejoice*." שמח is *to dance*; עלם *to dilate* the heart; עלץ *to riſe* or *ſwell*, as the heart in joy, and trees in the ſpring.; גיל *to jump*; and רנן *to ſhout out*.

עלמה, occurs only as a N. Gen. xv. 17. Ezek. xii. 6, 7, 12. The *duſt*.

עלם, To *hide*, *conceal*, *keep unacquainted*. Lev. iv. 13. " and the thing " נעלם *be hid* from the eyes of the con- " gregation." xx. 4. " if the people of " the land העלם יעלימו *do any ways hide* " their eyes from the man when he gives " of his ſeed unto Molech;" ſo as not to take notice, but *connive* at it; as notorious ſins too often are, eſpecially in the great, in all countries. And this is the ſin ſpoke of Pſal. xc. 8. " thou haſt ſet עלמנו *our ſecret* " *ſins* in the light of thy countenance; ſuch ſins as public remiſſneſs winks at God puniſhes for. 1 Sam. xii. 3. " a bribe " ועלים to *blind* mine eyes therewith: and it is applied to the *ears* in the like ſenſe; as alſo *cloſe*, cunning, crafty people. Job xlii. 3. " who is he that מעלים *hideth* " counſel without knowledge?" Prov. xxviii. 27. " *he that hideth* his eye ſhall " have many a curſe;" that will not ſee the poor. Lam. iii. 56. " *hide* not thine " ear at my breathing." Ezek. xxii. 26. " *have hid* their eyes from my Sabbaths; *diſregard* them.

עלם, A *young man*. עלמה, A *young woman*. One not yet come to age, or into public life; but ſtill *private*. Pſal. lxviii. 26. " in the midſt are עלמות *the damſels* " playing with timbrels." And here I refer 1 Chron. xv. 20. " Maaſeiah and Be- " naiah

" naiah, with pſalteries על עלמות *on Ala-*
" *moth*;" after LXX. the Vulgate *Arcana Cantabunt*; but the ſenſe plainly, *with the damſels*, who were in the midſt, with their timbrels, on ſolemn occaſions. And Pſal. xlvi. 1. " a ſong על עלמות *for the damſels*;" ſc. to ſing with their timbrels.

עלם, and עלום, *Unknown*, either *wilfully* or *really*, Pſal. xc. 8. wilful. Eccleſ. iii. 11. " he hath made every thing beau-
" tiful in *its* time; alſo את העלם נתן בלבם
" he *hath ſet the world in their heart* [hath ordered ſome things to be ſecret among them, unknown to them]; " ſo that no
" man can find out the work that God
" maketh from the beginning to the end;" his judgments are above our reach, there being ſo much *unknown* to us, that we cannot judge of what God does. Job xx. 11. " his bones are full of עלומו *his wilful*
" *ſin*;" what he would not ſee to be a ſin.

עלם, and עלום, ſing. or pl. The retired part of life, *youth*. Eccleſ. xii. 5. " becauſe man goeth to בית עלמו *his long*
" *home*;" rather, *to the houſe* or *ſtate of his childhood*.

עלמה, *Youth*. Prov. xxx. 19. " the
" way of a man בעלמה *in youth*;" what ſort of a perſon he was, or what he then did and liked, are as much forgot as the track of an eagle in the air, or of a ſerpent on a rock; loſt to ſight in a minute. Neither this text, nor Jer. xxxi. 22. have any relation to that great myſtery the incarnation of Chriſt, as ſome have thought, the plain ſenſe of the words referring to quite different things.

עלם, עולם, and once עילום, are applied to *time* indefinitely, backward and forwards, as *olim*, in ſenſe and ſound the ſame, is too. עד is *time* going on; this, *time*, whoſe beginning or ending is not ſet, ſo *not known*, *hidden*. It is neither finite nor infinite, but *indefinite*; and is often uſed in the plural number, and rendered *ages*. Infinite, as to time or extent, is not comprehenſible by man. Gen. xlix. 26. " עולם *the ever-*
" *laſting* hills" Iſai. xl. 28. " אלהי עולם
" *God of old time*, or time unknown." As xlii. 14. " I have *long time* holden my
" peace." Dan. ix. 24. " *everlaſting*
" righteouſneſs;" of whoſe continuance we know no end. Hab. iii. 5. " the *ever-*
" *laſting* mountains;" not eternal.

נעלם, *Hidden*, or unknown; *unobſerved* or *diſregarded*. Pſal. xxvi. 4. " neither
" will I go with נעלמים *diſſemblers*;" who are ſecret and cloſe. Nah. iii. 11. " *thou*
" *ſhalt be hid*;" be diſregarded, be in contempt.

תעלמה, Any thing hidden, or in the dark. Job xxviii. 11. " and תעלמה *the*
" *thing that is hid* [ſc. the dark part of the earth] " bringeth he forth to *the* light;" the light iſſues forth only in one line, and the earth moves to it.

עלם, To *expand* or *dilate* with joy; and as the wing of a bird in flight. Job xx. 18. xxxix. 13. and Prov. vii. 18. " נתעלסה *let us ſolace ourſelves* in love;" give ourſelves the looſe.

עלף, To *faint*, *ſink down*. Iſai. li. 20. " thy ſons *have fainted*; they lie
" at the head of all the ſtreets." Ezek. xxxi. 15. " all the trees of the field *fainted*
" for him;" which they do in drought, or when *ſick*, as the gardeners call it; they droop. Amos viii. 13. and Jonah iv. 8. " and יתעלף *he fainted*, and wiſhed him-
" ſelf to die;" he ſunk in upon himſelf. It is applied, Gen. xxxviii. 14. to the falling of a large veil over the body; " covered
" herſelf with a veil, and תתעלף *wrapped*
" *herſelf*;" let it *fall over* her, or *down upon her*. Cant. v. 14. " ivory מעלפת *over-*
" *laid*, or ſet with ſapphires;" which are *ſunk into* what they are ſet in. It differs from עטף *covering over*, *overwhelming*; this the *falling* or *ſinking down* of what is thrown over the body.

עלץ, To *rejoice*; and is the ſenſation of the heart, when it ſwells and riſes in joy. Both this and עלז are applied to the heart; and to plants, when they thrive and look gay: but this is not uſed to the

noiſe and external joy of making merry, as that is.

עלוקה, The *leach*; only Prov. xxx. 15. "the *horſe-leach* has two daughters, *give*, "*give*." The context ſhews it is the *leach* that is ſpoke of; a proverb in all countries for its inſatiableneſs. *Give*, *give*, or *more*, *more*, are its daughters, its offspring—and על and לק its name and nature. עלע above is uſed in this ſenſe, and לק is certainly nearer to the ſenſe of *ſanguiſuga*, the *ſucker*, than the Arabic *alaka*, to *adhere*.

עם and עמם, To *cover*, *conceal*. Occurs twice, Ezek. xxviii. 3. "there is "no ſecret thing עממוך *they can hide from* "*thee*." xxxi. 8. "the cedars could not "עממהו *hide him*." And Lam. iv. 1. "how is the gold יעם *become dim*;" or hid and concealed, as things thrown in a heap, or trampled under foot; as it follows, "the ſtones of the ſanctuary are "poured out in the top of every ſtreet." We may render it here *obſcured*, or *diſhonoured*.

עם, pl. עמים; and עמם, in the plural עממים, is any *united* body, whether of man or beaſt, who are *hid* under one claſs, or *concealed* under one name, in contradiſtinction to diſtinct, ſeparate perſons. And it often means the *ſubdiviſions* of any people, as the *tribes* of Iſrael are each called עם a *people*, as well as the whole complex body. גוי, *a nation*, is literally *a body*; this deſcribes them as comprehended under one name or claſs. "Multitudo—terram tegens "& operiens." Leigh. I ſhould rather think, as they are themſelves covered under one name, or under one cover; as they are not, who are not aſſociated together, who are conſidered as ſingle perſons; or as we diſtinguiſh private and public; the *public* involves the whole. And the uſe of the verb above is to *cover over*, hide, or overſpread, as a higher tree does a lower; or as a riddle or ſecret is. And if the ſenſe of the *verb* and *noun* correſpond, it ſhews that the *Chaldee* retains עם in its Hebrew, or nearly in its Hebrew ſenſe, as it does many others; which is no wonder, when it is the firſt language formed, perhaps, from the Hebrew, and that by a gradual variation. Gen. xvii. 16. "kings of *peoples* "ſhall be of her." xxvi. 11. "Abime-"lech charged all the *people*." It is the *hiding* or comprehending all under one, and ſo *obſcuring* particulars, involving them together, that עם implies. Deut. xxxii. 8. "he ſet the bounds of *the people*." It is עמים *peoples*, and means *the peoples*, or tribes of Iſrael. Jud. v. 14. "after thee, "Benjamin, בעממיך with thy peoples;" the ſubdiviſions, or different bodies of people, of that tribe.

עמים and עממים, are *populares*; thoſe of the ſame *tribe*, or of a leſſer body of people. Lev. xxi. 14. "he ſhall take a "virgin מעמיו *of his people* to wife." As an adjective, thoſe who belong to his own people; and of ſuch only is the church, the ſpouſe of the great high prieſt, to conſiſt. Lev. xix. 16. "thou ſhalt not go up "and down a tale-bearer בעמיך among thy "neighbours." And ſo in many other places.

עם is a prep. *with*; and that in the ſame latitude we uſe *with*. Gen. xxxv. 4. "*with* or *by* Sechem;" near it. Deut. viii. 5. "thou ſhalt conſider עם *in* thine "heart;" or *with*. ix. 7. "ye have been "rebellious עם *againſt*, or *with*, the Lord." 1 Sam. xvi. 12. "*withal* of a beautiful "countenance."

עמת, A noun in form, is uſed as a *particle*, *over-againſt*, or *juſt againſt*. Exod. xxv. 27. "*over-againſt* the border ſhall "the rings be;" they were juſt under it. xxviii. 27. "*over-againſt* the coupling "thereof;" upon the coupling, and ſo *with* or near it. xxxviii. 18. "*anſwerable* "to the hangings of the court;" *with* or *like* them. Lev. iii. 9. "the whole rump "it ſhall he take off לעמת *hard by* the "back-bone;" *juſt againſt* or *cloſe* to it. As עם is *with*, that which is in the ſame *place*, *condition*, or any circumſtance *with* another, in that reſpect is *with it*, whether

we render it *againſt*, *near*, *like*, or &c. So 2 Sam. xvi. 13. " as David and his men " went by the way, Shimei went along on " the hill-ſide לעמתו *over-againſt him*;" as David went along, Shimei went along *with* him, though on different ſides of the hill. 1 Chron. xxiv. 31. " *over-againſt* their " brethren;" next to them. Eccleſ. v. 15. " כל עמת *in all points* as he came, ſo " ſhall he go."

עמית, a noun formed with ית as ſo many others are: A *neighbour*; one you are *with* or *near*. Lev. vi. 2. " or hath deceived " עמיתו *his neighbour*." Zech. xiii. 7. " awake, O ſword, againſt my ſhepherd, " and againſt the man עמיתי *my fellow*;" mate or aſſociate, ſc. in the work of redemption. If עם be *with*, theſe two nouns muſt belong to the ſame root, being in ſenſe the ſame.

עים, Occurs once, Iſai. xi. 15. " and " with his עים *mighty* wind ſhall he ſhake " his hand over the river." If this be from עם, as is ſuppoſed, it may mean a *black and dark* wind, ſuch as in the Levant, I have read ſomewhere, uſually brings the plague with it.

עמד, To *ſtand*, in a general ſenſe; continue, endure, without excluding local motion; as ſome, to the hurt of the ſcripture philoſophy, have thought it did. See the word at large in Mr. Hutchinſon, and Mr. Spearman's *Enquiry*, p. 251. Gen. xviii. 8. " he *ſtood* by them under the " tree;" attended or waited upon them. xxix. 35. " תעמד *ſhe ſtood* from bearing." Exod. viii. 22. " the land of Goſhen, in " which my people עמד *dwell*." ix. 16. " for this cauſe העמדתיך *have I raiſed thee* " *up*." Deut. i. 38. " Joſhua, the ſon " of Nun, which *ſtandeth* before thee;" as a ſervant in waiting. Joſh. x. 13. " and " the moon *ſtood*." 2 Chron. vi. 12. " he " *ſtood* before the altar of the Lord—and " ſpread forth his hands;" and prayed. But did he pray *ſtanding upon his feet?* for ſo Mr. Prynne would have it. [See Preface to his Apology for juſt Chriſtian Liberty to King Charles II.] Read the next verſe—" upon it *he ſtood*, and kneeled " down upon his knees." And if Solomon *ſtood, and kneeled down upon his knees*, when he prayed; ſo might all Judah, 2 Chron. xx. 13. and ſo might the Phariſee, Luk. xviii. 11. ſtand and pray upon his knees, as Solomon did; the word עמד *ſtand*, not at all implying that *he ſtood upon his feet*, as our word *ſtand* does, any more than ישב *to ſit*, is ſitting upon the backſide. And yet upon ſuch evidence is kneeling at prayer repreſented as not neceſſary; and the commending of it, in our Liturgy, as an encroachment upon *juſt Chriſtian Liberty*. See ישב. Pſal. cxix. 90. " thou haſt eſtabliſhed the " earth, and תעמד it *abideth*;" or continueth in the ſame condition; not *ſtandeth*, with reſpect to local motion. Pſal. cxii. 3. " his righteouſneſs *endureth* [not, *is at a ſtand*] " for ever." Hab. iii. 11. " the " ſun, the moon, *ſtood* in their habitation." The ſolar and lunar ſtreams of light ſtopt their courſe, and ſtood ſtill in the lines of their efflux, as abaſhed at the ſight of God, though rivals of his power and glory in the eyes of their heathen worſhippers, and then fled as a conquered enemy; or were turned into darkneſs, gathered up their light. This is not ſpoke of their orbs, but of what does move, *viz.* the light from them.

עמד and עמוד, A *ſtation*, or *ſtanding*; a *pillar*, from its *ſtanding up*, and *ſupporting* or *ſuſtaining*; not of any particular form or ſhape. The braſs ones before the temple were cylinders; thoſe of the tabernacle, poles; and thoſe in the temple, of other forms; not all, it is likely, of one form. Exod. xiii. 21. " in *a pillar* of a cloud by " day, to lead them the way; and by night " in *a pillar* of fire:" and theſe were then *conical*; for ſo fire in a cloud or in darkneſs appears, being broad at bottom, and ending in a point. The divine glory had the appearance of common fire. 2 Chron. vi. 13. " Solomon had made a braſen ſcaffold " —and upon it *he ſtood*;" which we may ſuppoſe

ſuppoſe is עמוד *the ſtand* that Joaſh ſtood upon, 2 K. xxiii. 3. and 2 Chron. xxiii. 13. " the king ſtood upon עמודו *his ſtand*, at " the entring in," where Solomon's braſen ſcaffold was placed. And ſo, xxxiv. 31. " the king *ſtood* in his place." Ch. xxx. 16. and xxxv. 15. *ſtation* or *office*. Job ix. 6. " who ſhaketh the earth out of her " place, and עמודיה *the pillars thereof* " tremble." xxvi. 11. " *the pillars* of " heaven tremble, and are aſtoniſhed at " his reproof." The air ſupports and moves the earth by its pillars of light and darkneſs; and theſe texts muſt refer to *the declination*, or ſtorms of heaven, and earthquakes. Pſal. lxxv. 4. " I bear up *the pil-* " *lars* of it;" the earth; regulate, direct, or govern its motions. " *Reipublicæ ſtatum* " *confirmavi*." C. Prov. ix. 1. " wiſdom " hath builded her houſe; ſhe hath hewn " out her ſeven *pillars*;" moſt firmly eſtabliſhed it. Zech. iii. 7. " ſhall judge my " houſe, and ſhall alſo keep my courts; " and will give thee מהלכים בין העמדים אלה " *the walks between theſe pillars*;" ſc. to govern or direct over thoſe walks, or ſpaces between the pillars, where the courts of judicature were kept.

עמדה and מעמד, *Station, ſtand.*

עמדי, A prep. *with me*, or *by me*. Gen. iii. 12. xxix. 19. 27. Deut. xxxii. 39. Pſal. xxiii. 4. " I will fear no evil; for thou " עמדי *art with me*."

עמל, *Labour*, or *toil*; and that to body or mind. Pſal. cxxvii. 1. " עמלו " *they labour* in vain upon it that build it." The temple of the body of Chriſt was the true temple, and that the Lord built, or the other had been built in vain. Prov. xvi. 26. " he that *labours*, *labours* for him- " ſelf; for his mouth craveth it of him;" ſo muſt the bread of life be laboured for.

עמל, Gen. xli. 51. " God hath made " me forget all עמלי *my toil*." Num. xxiii. 21. " he hath not beheld iniquity in Ja- " cob; neither hath he ſeen עמל *perverſe-* " *neſs* in Iſrael;" what frets and toils the mind. Iſai. x. 1. " woe unto them " that decree unrighteous decrees, and " מכתבים עמל כתבו *that write writings of* " *grievouſneſs*;" unjuſt ſentences.

עמס, To *lay a burthen on* a beaſt, or on the ſhoulder. Gen. xlix. 13. " עמס " על *laded* every man *upon* his aſs." Pſal. lxviii. 20. " bleſſed is the Lord who daily " יעמס לנו *loadeth us*;" is laying obligations upon us. Iſai. xlvi. 3. " all the " remnant of the houſe of Iſrael העמסים " *which have been born* from the belly;" as children upon the arms.

מעמסה, A *weight* or *load*. Zech. xii. 3. " I will make Jeruſalem *a burdenſome ſtone* " for all people: כל עמסיה *all that burthen* " themſelves with it ſhall be cut in pieces." A heavy ſtone often does miſchief to thoſe who are putting it on, or off, its carriage; ſo ſhould Jeruſalem do to all thoſe that came againſt her: they ſhould find her a burthen beyond their ſtrength to move, or meddle with, without hurt to themſelves. Mat. xxi. 44.

עמק, *Deep*. Spoke of vallies, waters, or whatever elſe lies remote from ſight; as *counſel* and *deſigns*, which are *deep* or cloſe. Pſal. xcii. 6. " thy thoughts " עמקו *are deep*;" beyond the reach and fathom of man. Iſai. xxix. 15. " woe to " them העמקים that *ſeek deep* to hide their " counſel from the Lord." xxxi. 6. " העמיקו סרה *that have deeply revolted*." Hoſ. v. 2. " the revolters שחטה העמיקו *are* " *profound to make ſlaughter*;" are deep in murder.

עמק, noun and adj. *Deep*; a *deep*; a *valley*. In general, *what is below*, with reſpect to hill, water, or earth above. עמקה and מעמק the ſame. Job xi. 8. " in " the heights of heaven, what canſt thou " do? עמקה *in the depth* below the pit, " what knoweſt thou?" xii. 22. " מגלה " עמקות *he diſcovereth deep things* [the deep or lower parts of the earth] " out of " darkneſs; and bringeth out to the light " the ſhadow of death;" as the earth turns round what is below, or, in darkneſs, turneth

turneth up out of it. Prov. ix. 18. " her " gueſts are in *the depths* of hell;" or grave. Ezek. iii. 6. " *deep* of lip;" thick. Pſal. lxix. 3. " I am come בעמקי מים into " deep waters;" great troubles.

עמר, To *gather into the arms*, as the reaper does the wheat: thence a *ſheaf*, orarm-full of corn. Pſal. cxxix. 7. " where- " with the mower filleth not his hand; " nor מעמר *he that bindeth* [rather, *that reapeth*, or *gathereth*] " the *ſheaves* his " boſom." The reaper reaps his arm-full, and then binds it up; and this is ſpoke of filling the boſom. Deut. xxi. 14. " לא " תתעמר בה *thou ſhalt* not make merchan- " dize of her." xxiv. 7. " if a man be " found ſtealing any of his brethren of the " children of Iſrael, and התעמר בו *maketh* " *merchandize of him*, or ſelleth him." התעמר is, in Hithp. *to reap to one's ſelf*, or *make a profit of to one's ſelf*.

עמר and עמיר, A *ſheaf*. Lev. xxiii. 10. " ye ſhall bring עמר *a ſheaf* of your firſt " fruits—on the morrow after the Sab- " bath;" on the *firſt Sunday* after the Paſſover, when Chriſt roſe from the dead. Our Sunday is the morrow after their Sabbath; and when the Paſſover fell on our Friday, the waving of this ſheaf coincided with the *diſtance* of time, or the *three-day-ſpace*, betwixt the Paſſover and Reſurrection; but always fell on the ſame day of the week. Deut. xxiv. 19. " and hath " forgot *a ſheaf* in the field, thou ſhalt " not go again to fetch it; it ſhall be for " the ſtranger." Job xxiv. 10. " they " take away the *ſheaf* from the hungry." A *ſheaf* is as much as a man can conveniently gather into his arms in reaping; and, I believe, *ſheaves* are pretty near of a ſize in all places. I have obſerved it ſo in many different places. And hence

עמר is a *meaſure* containing a quantity of corn, equal, I preſume, to what a *ſheaf* or arm-full yields. Exod. xvi. 16. " gather " of it every man according to his eating; " עמר *an omer* for every man, according to " the number of their perſons, take ye " every man for them that are in his tent." Ten ſheaves with us, at a medium, yield a buſhel; ſo that *an omer* was near a gallon, by this way of reckoning, and the allowance for one private family for a day. And the omer, or ſheaf of the firſt fruits that was waved, was the *man* that was to have an omer for himſelf, and thoſe in his tent or family.

עמש, Once, Neh. iv. 17. conſtrued as if it were עמם to *lade*.

ענב, *Grapes*. No verb occurs. Gen. xlix. 11. " he waſhed his garments in wine; " his cloaths in the blood of *grapes*;" as he that treads the grapes does. Neh. xiii. 15. " wine and *grapes*, and figs." Hoſ. iii. 1. " אשישי ענבים *flagons of wine*;" rather *jars of grapes*, or *raiſins*; unleſs it means the firſt ripe grapes that were offered to their Gods, which, Deut. xxxii. 32. were *grapes of gall* in the event, how ſweet ſoever to the taſte. Theſe forward grapes were very delicious, as appears by the compariſon, Hoſ. ix. 10. and very likely were put in jars, and brought as an offering to their Gods.

ענג, To be *nice* and *delicate*, or *dainty*, as avoiding every thing that is refuſe or common. In Hithp. *to delight one's ſelf in any thing*. Deut. xxviii. 54. " the " man that is tender among you, and very " העגג *delicate*." 56. " *delicate* and ten- " der woman:" which diſtinguiſhes this word from ערן *delightful*, as to food or dreſs. Job xxii. 26. " then תתענג *ſhalt* " *thou have thy delight* in the Al- " mighty."

ענג, תענג, and תענוג, *Delicateneſs*; *delight*. Prov. xix. 10. " *delight* [rather *delicateneſs*, ſc. in behaviour] " is not ſeemly " for a fool;" who is not able to ſuſtain the character; nor is the affectation of conſcience in the confident ſinner: they are incongruous. Cant. vii. 6. " how fair " and how pleaſant art thou, O love, for " *delights!*" for delicateneſs of every kind, decorum and deceney, *niceties* in her perſon, carriage, and thoughts.

ענד, Twice only, Job xxxi. 36. and Prov. vi. 21. To *bind on.*

ענה, with a mut. ה; *Under*, includes all the things the word is applied to, actively and passively, as verb, noun, and participle. To *subdue*; *bring under*; *subject*; to be an underling; to act, or to make another act, an under part; to *subjoin*, which is to answer; to *submit*, be submissive; *subjicio, comprimo.* Gen. xv. 13. "and ענו *shall afflict them*, i. e. keep them "under subjection, four hundred years." xvi. 6. "and Sarah תעניה *dealt hardly* "*with her*;" rather, *brought her under subjection*; made her submit: as ver. 9. "return to thy mistress, and התעני *submit* "*thyself* under her hands." xviii. 27. "Abraham יען *answered* and said." xxx. 33. "so shall my righteousness ענתה בי "*answer for* me." xxxiv. 2. "he took "her and lay with her, and יענה *humbled* "*her*." Exod. x. 3. "how long wilt "thou refuse לענות *to humble* before me." xxxii. 18. "it is not the voice ענות גבורה "*of answering to victory*; neither is it the "voice ענות חלושה *of answering to being* "*overcome*; but the noise ענות *of them that* "*sing*, do I hear;" *the answering* in singing to one another. Any particular noise, or crying out, is *an answer* to what causes it; it *corresponds* to it. A noise *answerable* to *victory*, or like that of victory, distinguishes it from that of those who *answer* one another; as in singing, or repeating a sacred hymn, where the parts are alternate; so that ענות *alone* is such *singing*; but without גבורה with it, would not have been *shouting*. Num. xxi. 17. "עלי באר "ענו לה *concerning the well, sing ye* [or *answer*] "*about it*." 1 Sam. xviii. 7. "the "women תעינה *answered*, as they played, "and said." xxi. 11. "did they not יענו "*sing* of him in dances?" It is *singing* only, as one sung one stanza, or part of it, and another another. It is only *singing*, where singing is *answering*. See Ezra iii. 11. Deut. xxxi. 21. "this song ענתה "*shall answer* against them for a witness." And the word is often applied to giving evidence in court. xxxiii. 27. "מענה "*subduing* the Gods of former times [set up at Babel], "and מתחת *bringing down* "the everlasting arms." Judg. xvi. 5. "that we may bind him לענותו to *afflict* "*him*;" or to make him submit. Ver. 19. "she began to *afflict him*;" to keep him down, by holding him; to see if he was weaker. Ruth i. 21. "the Lord "ענה בי *hath testified against* me [or brought affliction upon me], "and the Almighty "hath done evil unto me." 1 Sam. xviii. 9. "and Saul עין *eyed* David from that "day forward." So we render it; but עין is *humbled, kept him down*, from that day forward; instead of advancing him to honour and higher posts, *he removed him from him*; as ver. 13. and set him over a thousand, exposing him to continual danger; and that not succeeding, and other steps not mentioned, he endeavoured to kill him, first by artifice, and then by open force; so that the history bespeaks עין to be a participle of ענה. Psal. lxxxviii. ver. 1. "על מחלת לענות *to be sung in dancing*." See 1 Sam. xxi. 11. above; or repeated to some suitable music. And from תענה, perhaps *tone* and *tune*. Eccles. v. 19. "be-"cause the Lord מענה *has subjected* his "heart *with* or *to* joy;" *depressed* his understanding with too much prosperity. Isai. liii. 4. "smitten of God, and מענה "*afflicted*." As a participle pass. but *active*, lx. 14. "the sons also of מעניך "*them that afflicted thee*." And Psal. lxxxvii. 7. "princes shall be as dead men "all מעיני בך *that afflict*, or *lay affliction on* "thee;" speaking to Sion. And 1 Sam. ii. 32. "thou shalt see an enemy מעון *op-* "*pressing* בכל *of all* that is good in Israel." Zeph. iii. 19. "at that time I will undo all "מעניך *that afflict* thee." Thus the different *senses* of ענה, as a verb, agree in one idea, to *humble*, *subject*, *subjoin* or answer to *sing*, and to *defile*. *Hearing* and *answer-*

ing are uſed promiſcuouſly in the tranſlations, when it is only *anſwering*. To *teſtify* is alſo to *anſwer*.

ענה, ענן, and ענוה, are uſed as participles. Mal. ii. 12. " the maſter and ענה *the ſcholar*;" one *put under* a teacher or maſter.

ענן, *Iniquity*, might by rule be from this root, the *vau* being *ſervile*; but the ſenſe directs to עוה, *crookedneſs*, *perverſeneſs*.

ענה, in reg. ענת, *Subjection*; *meekneſs*. Exod. xxi. 10. " *matrimonial duty*;" as the verb is often uſed, whether licenſed by marriage or not. 2 Sam. xxii. 36. " ענתך " *thy gentleneſs* [condeſcenſion] hath made " me great."

ענו, pl. ענוים and עני, pl. עניים and עניים, *Meek*, *lowly*, *humble*, as to mind or eſtate.

עני, עוני, ענוה and ענות, *Lowneſs*, *humbleneſs*, *meekneſs*. Iſai. iii. 8. " למרות עני " *to provoke wretchedly* his glory;" or majeſty: adverbially, in a *mortifying* manner.

ענן, A *cloud*. Gen. ix. 14. " בעני ענן " *when I bring a cloud*;" *when I cloud a cloud*, after the Hebrew manner. And the verb ענני is formed from the noun, as in ſome other caſes; and ſo need not be referred to any other root than ענה. Gen. ix. 16. " and the bow ſhall be in the " *cloud*;" an emblem of mercy in the cloud, which is the emblem of wrath and deſtruction. See Mr. Hutchinſon, vol. K. under this word. And this ſhews the root of ענן to be ענה, as it is an emblem of diſtreſs, according to our phraſe of being *under a cloud*. It was exhibited in the wilderneſs, as a figure of the outer darkneſs which ſurrounds the ſun and enlightened ſphere of the heavens, and without which the ſolar fire could not burn naturally or mechanically. Exod. xiii. 21. " the Lord went before them in a pillar of " *a cloud*—by night in a pillar of fire;" the fire burnt in the cloud, ch. xiv. 24. and ch. xix. 16, 18. Deut. iv. 11. & alibi. Lev. xvi. 2. " I will appear in the *cloud* " upon the mercy-ſeat." This is the figure of the cloud the cherubims ſtood in; and it is called their chariot, as the real cloud is the chariot of God. Ecclus xlix. 8. " Ezekiel ſaw the glorious viſion, which " was ſhewed him upon the chariot of the " cherubim;" viz. Ezek. i. 4. " a great " cloud:" though Lev. xvi. 13. ſpeaks of a *cloud of incenſe*, in which Jehovah, the ſecond perſon, was preſent on the mercy-ſeat, as being the real high prieſt. However, the cloud was the chariot of God, and the cherubim were alſo in the chariot. Deut. iv. 11. " the mountain burnt with " fire unto the midſt of heaven, with " darkneſs, ענן *clouds*, and thick darkneſs." 1 K. viii. 10. " *the cloud* filled the houſe " of the Lord;" *i. e.* the divine glory; for the fire was in the cloud, and the houſe was the body of Chriſt, in which all the glory dwelt. Ver. 11. " ſo that the prieſts " could not ſtand to miniſter, becauſe of " *the cloud*; for the glory of the Lord " filled the houſe of the Lord;" whoſe advent in the real houſe of God ſuperſeded intirely the levitical ſervice. Job iii. 5. " let that day be darkneſs—let *a cloud* " dwell upon it." Ezek. xxx. 3. " the " day of the Lord, a day ענן of *clouds*." Ver. 18. " the day ſhall be darkened—as " for her, a *cloud* ſhall cover her, and her " daughters ſhall go into captivity;" which plainly ſhews that a cloud is the emblem, as it is alſo the means, of *depreſſing*, or *humbling*, as its derivation from ענה expreſſes. xxxviii. 16. " as *a cloud* to cover the land;" from the ſun and chearfulneſs. Nah. i. 3. " the Lord hath his way in the whirlwind " and in the ſtorm, and ענן *the cloud* is " the duſt of his feet;" a whirlwind and ſtorm ſurrounded the cloud of glory, and the cloud was what God ſtood upon.

ענן, A verb is formed from this noun, as Gen. ix. 14. " בעננ *when I cloud a cloud*, " or bring a cloud over the earth." Lev. xix. 26. " ye ſhall not uſe enchantments, " nor תעוננו *obſerve times*." 2 K. xxi. 6. " he made his ſon paſs through the fire, " and ענן *obſerved times*." If we may rely

upon the ſenſe of the noun, *obſerved times*, ſhould have been *obſerved the clouds*. The heavens was the God; and obſerving the clouds was one, and perhaps the principal, ſpecies of divination, gueſſing at the will of their God by the appearances of the face of the ſky. And,

עונן, ענן, and מעונן, were *the cloud-mongers*; diviners by obſervations made on the clouds.

ענגה, *Sorcereſs*, the falſe church that conſulted the clouds.

עין, The *eye*; whether from its great *ſenſibility*, ſinking under every the leaſt danger, and unable to bear it, which is the ſenſe of ענה *low, humble*; in oppoſition to confident ſtrength. Whether ſo named on this or any other account, the word, by grammar, belongs to this root; and I ſhall put it ſo, on account of that *timerous weakneſs* the eye is endued with, and that with a very apparent reaſon, that the *tender organ* may avoid the danger it cannot reſiſt; to which purpoſe it is furniſhed with *lids* and laſhes, to take the alarm and *ſhelter* itſelf. עון, 1 Sam. xviii. 9. from ענה above, is *mortified, humbled*. "Saul *lowered* David, "inſtead of raiſing him, as his growing "merits deſerved:" ſo this belongs not to עין *the eye*. The eye is uſed in SS. as other parts of the body are, both *metonymically* and *metaphorically*; phraſes being made both from its *uſe* and *form*. Gen. iii. 5. "עיניכם *your eyes* ſhall be opened:" not that they were cloſed *literally* before; as other expreſſions of the like nature, in this chapter, have been taken by that confident fool *Middleton*, and ſome others, and made ſport with, as they thought. xx. 16. "a thouſand of ſilver; behold, *it is* "to thee כסות עינים *to cover the eyes*, with "reſpect to all that hath been with thee, "and to every thing, that thou haſt been "upright;" that no fault had been, nor could be, ſeen in her. Exod. x. 5. "ſhall "cover עין *the face* of the earth;" *pars pro toto*, the eye, as a principal part of the face, is put for the whole. xiii. 9. "a "memorial between *thine eyes*." They wore plates on their foreheads, or between their eyes; the high prieſt's was of gold. xxi. 24. "*eye* for *eye*;" not as private revenge, but public juſtice: theſe are directions to the magiſtrate. Lev. xiii. 55. "if "the plague have not changed עינו *its co-*"*lour*," or appearance, as the *eye* is the principal part of the face, or appearance. Num. xiv. 14. "that thou, Lord, art ſeen "עין לעין *face to face*." xxiv. 3. "the "man whoſe *eyes* were ſhut—having his "*eyes* opened;" who before did not ſee, being blinded with filthy lucre, but now was not; but was ſoon after again, when he gave that curſed advice to ſend the woman to draw the Iſraelites to their ſacrifices, and was ſlain for it. Prov. xxiii. 31 "wine, when it gives עינו *its colour* [or ſparkling like an eye] "in the glaſs." Ezek. i. 4. "like *the eye* [or appearance] "of amber." Ver. 7. "they ſparkle "like *the colour* of burniſhed braſs; which glitters, and each ſparkling point *an eye*. x. 12. "the wheels full of *eyes*; or knowledge. Zech. iii. 9. and iv. 10 "upon one ſtone ſeven *eyes*, behold I will "engrave the graving thereof—theſe ſeven "they are *the eyes* of the Lord, which run "to and fro through the whole earth." Rev. i. 20. "the ſeven ſtars are the angels "of the ſeven churches;" or adminiſtration of divine providence, then in the hand of Chriſt; as chap. ii. 1. "he held the "ſeven ſtars in his right hand." *Angel* *agency*; and *ſeven*, the full and perfect adminiſtration of Chriſt in his ſeven churches or whole church. v. 6. "a lamb having "ſeven horns and ſeven *eyes*, which are "the ſeven ſpirits of God ſent forth into "all the earth." And perhaps ſeven eyes might be engraven on the precious ſtones or ſtones in the label on Aaron's forehead as *a ſign of the Holy One of God*, which before writing, was to be engraven on. Zech. iii. 9. above, ſeems to juſtify this and God's engraving the graving of the ſeven eyes upon the ſtone himſelf, is

completion of what was promiſed by that ſign, viz. *the making of Jeſus* both Lord and *Chriſt*; putting all power in heaven and earth into his hands. Seven eyes and ſeven ſtars are the ſame thing. An eye, pomegranate, and ſtar, were all uſed as ſigns to the ſame purport.

The paſſions all affect the eye, and appear in it. One raiſeth it, and makes it ſparkle; another ſinks, waſtes, corrodes it, and ſo on: which ſhews the propriety of the ſcripture phraſes under this word, which I have not cited here, as being plain of themſelves.

עין, A *fountain*; מעין and מעינה the ſame, or *ſpring of water*: Buxtorf ſays, *metaphorically*, being like *an eye*, as we call the hole of a needle its *eye*. A fountain is ſuch a foramen, hole, or eye, and, filled with water, reſembles an eye more ſtill. Or is it from its breaking out from *under* hills and rocks, and never but where there is higher ground to give the air an opportunity to raiſe, preſs, and force the water out through cracks and crevices in the earth? Gen. vii. 11. " all מעינת *the fountains* of " the great deep;" foramina, or cracks; eyelet holes in the ſhell of the earth. Gen. xxviii. 14. " and ſat בפתח עינים at *the* " *opening of the fountains*;" a bagnio. xlix. 22. " a fruitful bough by עין a *ſpring*." Lev. xi. 36. " מעין a *fountain* or pit, a col- lection of water ſhall be clean." Pſal. xxiv. 8. " who turned the rock into a " ſtanding water: the flint למעינו מים *into* " *a fountain of water*." There were twelve holes in it, that became fountains. See מס. Prov. v. 16. " let מעינתיך *thy foun-* " *tains* be diſperſed abroad;" keep the fountain, out of which are the iſſues of life and death, clean and open, that its ſtreams may run freely, and ſpread themſelves, that others may have a benefit from them, to the glory of God. Iſai. xii. 3. " with joy " ſhall ye draw water out of the *fountains* " of ſalvation." xli. 18. " I will open " rivers in high places, and *fountains* in " the midſt of the valleys." Spoke of the gift of the H. Ghoſt, the fountain whence ariſe the ſtreams of comfort and refreſhment. Joel iii. 23. " a *fountain* ſhall come " forth of the houſe of the Lord, and " ſhall water the valley of Shittim;" *i. e.* of ſinners. Hoſ. x. 10. " באסרם when I " correct them לשתי עינתם *in their two* " *fountains*;" *i. e.* the two houſes of Iſrael and Judah, who both came from the one fountain of Jacob. Deut. xxxiii. 28. " Iſrael ſhall dwell in ſafety alone; the " *fountain* of Jacob upon a land of corn " and wine:" the ſame as *the houſe* of Jacob.

ענין, *Sore travel*, fatiguing buſineſs that lowers or brings down the ſtrength. Eccleſ. i. 13.

יען, A particle, *becauſe of*; denoting a correſpondency, and formed with a *jod*, as the nouns are.

יענה, pl. יענים, Some bird; an *owl*. *Bochart* ſays the *oſtrich*. Lev. xi. 16. " every raven after his kind, and בת היענה " *the owl*, and the night-hawk, and the " cuckow." By its company it ſhould be an owl; but I will not contend with *Bochart*, as my betters ſay.

מען, מענה, and מעון, An *habitation*; place of ſhelter, be it what it will, houſe, caſtle, rock, or den. A perſon or a place to *go under*. God is called מעון *a ſhelter*, 1 Sam. ii. 29. See under עון for *Sin*. Pſal. xxvi. 8. " *the habitation* of thy houſe, and the " place of the tabernacle of thy glory." lxxi. 3. " be thou to me a rock מעון *of* " *habitation*;" ſhelter. xc. 1. " Lord, " thou haſt been our מעון *dwelling place*." Hence Cybele was *turrita*, drawn with a tower or walls of a city on her head, which, beſides its being the *ſpatia*, or *templa cœli*, was calling her *their tower of defence*. Cant. iv. 8. " from the lions מענות " *dens*." This word ſo plainly belongs in ſenſe, as well as by grammar, to ענה, as it ſignifies ſomething *to go*, or *ſhelter*, *under*, that I ſhall venture to ſet it here as ſuch.

מען, with ל, למען, is uſed as a prepoſi-

tion, *For*, *becauſe*, *why*; denoting a correſpondency.

מענה, as a noun, is either *ſubmiſſion*, or what lyes low or flat, or is *brought under*; or *what anſwers to*; as a participle, Deut. xxxiii. 27. See the verb, *ſubduing*. 1 Sam. xiv. 14. "about half way מענה of *the* "*plowed* [i. e. *ſubdued*, low flat *ground*], "between two ridges of the field." Pſal. cxxix. 3. "they made long למענותם *their* "*furrows*;" upon his back: great oppreſſion. Job xxxii. 3. "becauſe they "found no מענה *anſwer*." Prov. xv. 23. "a man ſhall have joy במענה by *the ſub*-"*miſſiveneſs* of his mouth;" in oppoſition to proud talking, which is called ſetting the mouth againſt heaven; making wide or enlarging the mouth, as your mouthy people do. xvi. 1. "the diſpoſition of "the heart of man, and מענה *meekneſs*, [ſubmiſſiveneſs, government of the tongue] "are from the Lord." xxix. 19. "a "ſervant will not be corrected by words: "though he underſtand, ואין מענה *yet ſhall* "*there not be ſubmiſſion*;" the man, therefore, that will not take warning by the word of God, is not a ſon, a child of God, but a ſlave.

תענית, *Affliction*, whether that of faſting, or aught elſe.

ענף, To *branch out*, or ſhoot forth branches; as a vine. Ezek. xix. 10. "ſhe was fruitful, and ענפה *full of branches*, "by reaſon of many waters."

ענף, A *branch* of any tree. Mal. iv. 1. "it ſhall leave them neither root nor "*branch*."

ענק, To encompaſs, as a chain or collar does the neck. Deut. xv. 14. "thou ſhalt not let him go empty, "העניק תעניק לו *thou ſhalt furniſh him li*-"*berally* out of thy flock," &c. Pſal. lxxiii. 6. "therefore pride ענקתמו *com*-"*paſſeth them about as a chain*;" beſets them round. To beſet or compaſs a perſon about with gifts, is in the ſame ſenſe.

ענק, A *necklace*, *chain*, or *collar* upon the neck; of the camels, Jud. viii. 26. on the neck of man, Prov. i. 9. "ענקים "*chains* about thy neck." Cant. iv. 9. "with *one chain*, i. e. *with the chain* of "thy neck." It was an ornament, and no doubt, like ours, made in various manners, and of a variety of materials.

ענק, The name of a perſon, and of a people, Num. xiii. & al. whether Iſhmaelites or no, as they were *torquati*; or ſo named from their bulk; for they were a gigantic people. And Num. xiii. 34. they were נפילים apoſtates, or revolters; whether from the true God, or their own people, or both, as it is moſt likely: they were a large-made people, and much dreaded by others, as the Croats, Pandours, and other irregular brutiſh *wild beaſts*, lately brought into Germany.

ענש, To *mulct* or *fine* a perſon, either money or ſtripes. Deut. xxii. 19. "ענשו *they ſhall amerce* him an hundred of "ſilver." Amos ii. 8. "they drink the "wine ענושים *of the condemned* in the "houſe of their God:" wine taken by way of fine or mulct.

ענש, A *mulct*. 2 K. xxiii. 33. "ſet a "*mulct* upon the land."

עס, or עסה, To *tread under foot*, as grapes in making wine are. Mal. iv. 3. "and עסותם *ye ſhall tread down* the "wicked." Hence

עסים, *New wine*; the freſh juice juſt trod out, or the laſt trod wine, in diſtinction from the old, which is not ſo luſcious. Joel iii. 18. Am. ix. 13. applied to the graces of the ſpirit.

עפא, Once, Pſal. civ. 22. Leaves or branches.

עף, עפה, and יעף, To *pant* and *flutter*, as a bird in flying; and a perſon that is weary, out of breath, or thirſty. All quick motion cauſes ſuch *panting* in animals, and a noiſe like it in the air. To *huff*, or blow, is the ſenſe and ſound of the word. Gen. i. 20. "עוף יעופף *fowl* "*that may fly* above the earth." Deut. iv. 17. "fowl that תעוף *flieth* in the air." Pſal. xviii. 11. "he rode upon a cheru-

" and יעף *did fly.*" Prov. xxiii. 5. " התעוף
" do but *flie* or *twinkle* thine eyes at it,
" and it is gone;" whilſt thou canſt look upon it, it is gone; in the twinkling of an eye. xxvi. 2. " as a bird to wander, as a
" ſwallow לעוף *to fly*, ſo a curſe ſhall not
" come to no purpoſe." They fly in queſt of their food, ſo a curſe to ſeek out who are worthy of it. Iſai. vi. 2. " with twain
" יעופף *he did flie.*" xi. 14. " and עפו
" ſhall *flie* upon the ſhoulders [ſc. upon the borders] " of the Philiſtines weſtward:
" they ſhall ſpoil them of the eaſt toge-
" ther." lx. 8. " who are theſe תעופינה
" *that fly* as a cloud?" like the birds of paſſage. Ezek. xxxii. 10. " בעופפי *when*
" *I brandiſh* my ſword before them." This is the ſame motion as the *fluttering* of the wings of a bird, or the twinkling of the eyelids; and which again is the ſame manner of moving as that of *panting*, when out of breath almoſt, or when very thirſty. Zech. v. 12. " עפה *a flying* roll."

עף, or יעף. Some make this a diſtinct root from עף *to fly*, and put the derivatives under עיף; others under יעף, and with more reaſon, becauſe יעף occurs. It is both *to be tired* and *thirſty*, or to *pant* and *huff*, as I apprehend, and ſo deſcribes *wearineſs* and *thirſt* by their ſigns or effects on the body, as other feelings of the body are. Jud. iv. 21. " he was faſt aſleep, and
" יעף *weary.*" 1 Sam. xiv. 28. " the
" people יעף *were faint.*" 2 Sam. xvii. 29. " the people is hungry, and יעף *weary*
" and thirſty." Iſai. xl. 28. " the Creator
" of the ends of the earth יעף *fainteth*
" not, neither יגע *is weary.*" xliv. 12. " he drinketh no waters, and יעף *is*
" *faint.*"

עוף, A *bird*, or any *flying* animal; as *fowl*, from the Saxon *to fly*. Parkhurſt.

עיף and יעף, *Faint, weary, thirſty, vibrating, panting, twinkling.* 2 Sam. xvi. 2. " wine that היעף *ſuch as are faint* may
" drink." Job xxii. 7. " thou haſt not
" given water to עיף *the weary* to drink." Pſal. lxiii. 2. " in a dry and *thirſty* land,
" where no water is." Iſai. xxix. 8. " as
" a thirſty man dreameth, and behold he
" drinketh; but he awaketh, and behold
" he is עיף *faint*, and his ſoul hath appe-
" tite." Amos iv. 13. " that maketh the
" morning עיפה *darkneſs.*" Our tranſlation from LXX. which ſurely cannot be right. If עפעפי *the eyelids of the morning*, is proper for *the vibratory rays*, or *beams of light*, that dart out in the morning; or for the appearance of the ſky, when the light begins to twinkle in it, then *making* the *morning* עיפה *vibratory* [*rubentem, luteam*], is enabling it to open its eyes, and dart its light upon the earth. We call it the *peeping* of the day-light; but the morning goeth into further light, is never made darkneſs.

עפתה, A *noun.* Job x. 22. " the land
" of darkneſs and the ſhadow of death;
" ארץ עפתה כמו אפל צלמות *a land of dark-*
" *neſs, as darkneſs itſelf.*" I would underſtand עפתה of *wearineſs, faintneſs*, the *failure* of the dead; and uſed as *darkneſs*, חדל *inactivity*, נשיה *forgetfulneſs* and *deſtruction*, are for the place and ſtate of the dead; and *the land of wearineſs*, or where thoſe are who are wearied out, have fainted or failed, is equivalent to *the land of deſtruction.* Γνοφος ſeems to be from hence; *darkneſs*, inactivity or *faint* condition of the air. And if עפתה be underſtood of the *air*, and not the ſtate of the dead, but as comparatively deſcribed by it, ſtill the word is not *light* and *darkneſs* both, but *fluttering* and *panting*, and that faintneſs and wearineſs which occaſions it; and which is *flying* in wings, and *twinkling* in the eyelids of the heavens, or of man. And ſo,

תעפה is uſed as a noun, Job xi. 17. " thine age ſhall be clearer than the noon-
" day; תעפה כבקר תהיה *the vibration* [or brandiſhing] " ſhall be as that of the morn-
" ing." And perhaps

התעוף, Prov. xxiii. 5. may be a *noun*; " it is but the twinkling of thine eyes on
" it, and it is gone."

מועף, A part. paſſ. or participial noun. Iſai. viii. 22. " behold trouble and dark-
" neſs, מעוף *dimneſs* [faintneſs], anguiſh,
" and darkneſs driven, or very cloſe." ix. 1. the ſame.

מעופף, Iſai. xiv. 29. " a מעופף *flying*
" ſerpent." Is it not the *vibratory* motion of its tongue the epithet relates to? Hence ὀφις, a ſerpent.

עפעפים, The *eyelids*, from their quick *vibratory motion*. Job iii. 9. " let it not
" ſee *the eyelids of the morning*;" when the eyes of the morning begin to open, and the light to dart out. Pſal. xi. 4.
" his eyes behold, his *eyelids* try the chil-
" dren of men:" the lids direct and rule the eye. Prov. iv. 25. " let thine *eyelids*
" look ſtrait." vi. 25. " neither let her
" take thee with her *eyelids*." Job xli. 9. " and his eyes like *the eyelids* of the
" morning;" ſc. vibrate the light.

תועפת, Num. xxiii. 22. " the *ſtrength*
" of an unicorn;" or ſtag. Pſal. xcv. 4.
" תועפות the *ſtrength* [rather *flights*, i. e. the heights] " of the hills are his." Job xxii. 25. " the ſilver תועפות of *the mines*,
" or ſtrata, which are the ſtairs, or *flights*
" of ſtairs, of the earth."

עפל, Once, as a verb, Num. xiv. 44. " עפלו *they preſumed* to go up unto
" the hill-top;" or *mounted up* the hill to go up to the top; for go up they did not, becauſe it is ſaid, ver. 45. the Amalekites *came down*, and the Canaanites which dwelt in that hill.

עפל, Some riſing ſwelling boil. Deut. xxviii. 27. " the Lord will ſmite thee with
" the botch of Egypt, and with עפלים
" *emerods*." There is no mention of emerods among the plagues of Egypt, but Exod. ix. 10. of boils and blains; and עפלים muſt mean ſomething like what we call *bubo's*; or ſwellings in bunches, which attend the plague, and if they break, the patient lives. See 1 Sam. v. 12. and Iſai. xxxviii. 21. what טחר, which they have put for this word, directly means, doth not appear: it is uſed but twice, viz. 1 Sam. vi. 11. " and the images טחריהם of *their*
" *emerods*:" and ver. 17. " טחרי *emerods*
" of gold." But how were emerods to be made or repreſented in gold? Nor were עפלים *emerods*, but ſome riſing ſwelling boils; for עפל is to mount or riſe up, as riſing ground does. The Philiſtines ſent, ver. 4. five golden עפלים, and five golden mice; for one plague was upon them all. Ver. 5. " make images of your emerods,
" and images of your mice that mar the
" land." עכבר is a mouſe, Lev. xi. 29. and Iſai. lxvi. 17. is mentioned among other unclean animals that were eaten, by way of ſanctification, in the heathen worſhip. If the Philiſtines eat them as holy meat, as ſome others did, that accounts for the plague of mice among them. But what were the golden עפלים, called alſo טחרים, that were ſent with the mice? Could they be *owls*, ſuch boils going then, as now, under that name? The manner of an owl's raiſing up its head and breaſt, and ſwelling, is the very meaning of עפל; and the parallel ſenſe, it is uſed in, of *pride*, *effero*, Hab. ii. 4. " behold his ſoul עפלה
" *is lifted* up, is not upright in him." We call it a *proud creſt*, an elevation of the creſt, which is remarkable in the owl; and perhaps the images were of owls, in acknowledgment that thoſe owls or buboes on the body, were from the ſame hand the plague of mice came. The ſwellings in the plague are very painful; thoſe that proceed from the *lues venerea* are full of poiſon, and infect the body like the plague: thoſe which proceed from the ſin of Sodom are not leſs painful and poiſonous. We know that the idolaters had their קדש, as well as their קדשה, their male as well as female proſtitutes in their temples, as an acceptable ſervice to their Gods: to the tempter, no doubt, it was as well as the human ſacrifices; every thing that is moſt offenſive to the God of mercy and purity, being moſt pleaſing to the enemy of righteouſneſs. St. Paul tells us, Rom. i. 27. plainly enough, that a ſuitable recom-

pence in the body followed their unnatural as well as natural luſt: and thence it is apparent, that puniſhing the Philiſtines with *bubonic* boils, was puniſhing them in kind, and pointing with the finger of heaven to the double fornication they had abandoned themſelves to, in not only forſaking their firſt love, but *in multiplying their whoredoms*; as Ezek. chap. xiv. charges the Jews, and ver. 48, 49. *exceeding their ſiſter Sodom in iniquity*. However, ſuch a puniſhment was adapted to their ſpiritual *fornication*, and *going after ſtrange fleſh*, in the very ſight of the ark and ſymbols of the preſence of the God of Iſrael, who not long before had been their God, and, as the SS. call it, huſband to their church. They worſhipped the true God in the time of Abraham, but had now forſaken him; and this time was extremely proper for vengeance, when they ſeemed to triumph over him: and they might read their ſin in their puniſhment, being taught by it, that they were become as odious to God, as the rotten, putrid, luſt-bred boils would render the once beſt beloved wife to the injured huſband, whoſe utmoſt fury could imprecate no greater curſe than this natural puniſhment of boundleſs proſtitution.

עפל, 2 K. v. 24. is rendered *tower*, marg. *ſecret place*. But why not *the mount* on which the city ſtood? 2 Chron. xxvii. 3. "the wall עפל of *Ophel* he built much;" the part of the hill the temple ſtood on, where it began to grow *ſteep*. Mich. iv. 8. "עפל *the ſtrong-hold* of the daughter of "Sion;" which ſeems to mean the precipice the city of David was built on.

עפר, To *make a duſt*. 2 Sam. xvi. 13. "Shimei—עפר בעפר *caſt duſt*;" made a duſt with the duſt.

עפר, *Duſt*. Gen. ii. 7. "the Lord God "formed man עפר *duſt* of the ground:" *duſt* is the component parts of our body. iii. 14. "*duſt* ſhalt [or *wilt*] thou eat." Creatures that feed on ſmall vermin, as the ſerpent does, eat out of the duſt, and of courſe take in the dirt with their food. The meaning is obvious, that the ſerpent's delight ſhould, or would, always be in low, naſty, dirty things. Num. xxiii. 10. "who can count the duſt of Jacob?" the people for number as the duſt. Job iv. 19. "whoſe foundation is בעפר *in* or *of duſt*;" man being built up of duſt. xix. 25. "ſhall hereafter ariſe in *duſt*;" in a body made of duſt. xxviii. 6. "and עפרות "*grounds* [or beds of duſt] with gold in "them;" *i. e.* gold is lodged in beds of duſt. xxxviii. 38. *the duſt*, or looſe matter of the heavens, which is compreſſed by their own expanſion, or firmament, into concretes of ſpirit and darkneſs. Pſal. xxii. 30. and xxx. 10. "ſhall *the duſt* praiſe "thee?" man, while he lays in duſt. Prov. viii. 26. "ראש עפרות *the top* or "high *heaps* of *duſt*;" ſc. the mountains. Eccleſ. iii. 20. and Iſai. xl. 12. "every "thing being at firſt but *duſt*, or looſe un-"connected matter." lxv. 26. "*duſt* ſhall "be the ſerpent's meat;" man ſhall be no longer his prey, being reſtored to his innocence, and juſtified before God. Or, which comes to the ſame, *the ſerpent ſhall be humbled to the duſt*; as, Mich. vii. 17. "they "ſhall lick *the duſt like a ſerpent*."

עפר, pl. עפרים, The young of איל *the hart* and צביה *the goat*. Cant. ii. 9, 17. & alib. in the Canticles only. q. d. *duſted* or *powdered*, or *ſprinkled* over, as their ſkins are. Parkhurſt.

עפרת and עפורת, The *duſt*, or droſs metal; ſc. *lead*. Job xix. 24. "Oh that my "words—were graven with an iron pen "and *lead* בצור *on a ſtone* for ever." They uſe *lead* in engraving, to ſoften the ſtone. The high prieſt had *the Holy One of God*, in cypher, engraved on a ſtone in the plate on his forehead.

עצה, with a mut. ה, and יעץ, like many others, with a mut. *jod*, To *conſult*; *take* or *give advice*. Exod. xviii. 19. "איעצך I *will give thee counſel*." Num. xxiv. 14. "I *will advertiſe thee*;" which is giving advice of what is to be, or has been.

been. Jud. xix. 30. " conſider of it, עצו " *take advice*, and ſpeak your minds." 1 K. xii. 6. " how are ye נועצים *adviſed?*" or agreed in advice. Pſal. xxxii. 8. " איעצה " I *will guide* thee with mine eye." lxxi. 10. " נועצו *they take counſel* [are joined in counſel] " together;" or agreed. lxxxiii. 4. " יתיעצו *join themſelves in counſel.*" Prov. xiii. 10. " but נועצים *with the adviſed* is " wiſdom." xvi. 30. " עצה *he ſhutteth* " his eyes to deviſe froward things;" rather, *he counſels with eyes*, by winking, or &c. encourages roguery. Iſai. viii. 10. " עצו עצה *take counſel* together."

עץ, A *tree*; pl. עצים, *trees*, or pieces of a tree; *wood*. All the actions of the mind are expreſſed by words that ſtand for, or give an idea from, ſomething *ſenſible*. Qu. Gen. ii. 17. " the *tree* of the know- " ledge of good and evil;" ſacramentally ſo, or memorially ſo. iii. 22. " *the tree* " of life;" ſacramentally, as before. xxii. 3. " Abraham clave *the wood* for the burnt- " offering." Joſh. ii. 6. " ſhe had brought " them up to the roof of the houſe, and " hid them בפשתי העץ *with the ſtalks of* " *flax*." If עץ were *ſtalks*, it would be, *with the flax of the ſtalks*; and there is no proof that עץ is *the ſtalk* of flax; and it may ſignify *flax on the wood* of the top of the houſe: their houſes were flat at top, and flax might be dried there, or wood might lie in heaps there. Jer. vi. 6. " cut " down עצה *her woods*," or trees; ſc. about Jeruſalem. As the church is the garden of God, thence *trees*, the plants of the garden, are the children of God; and this figure is frequent in ſcripture, as Pſal. xcvi. 12. " all *the trees* of the wood ſhall re- " joice." civ. 16. " *the trees* of the Lord " are full of ſap." See Mr. Hutchinſon on this head. And by the compariſon, Ezek. xxxi. et al. the trees in the garden of Eden were figurative of greatneſs, ſtrength, durableneſs, glory, honour, beauty, and other excellencies God would bleſs his people with. Meat, drink, and ſhelter, come from this quarter alſo; and they were planted round about the ſacred as well as common tents, or tabernacles; the oak and the olive in particular; as alſo cedars, firs, and all the oil-trees.

עצה, *Counſel*. מעצה, the ſame, Pſal. v. 11. מועצה, the ſame.

יעץ and יועץ, A *counſeller*.

עצה, The *back-bone*. Lev. iii. 9. " the " whole rump, it ſhall he take off hard " by העצה *the back-bone*;" lit. *trunk* of the body.

עוץ, *Uz*, Job's country, near the ſea of Tiberias, to the eaſt of the half-tribe of Manaſſeh, beyond Jordan. Aram, the ſon of Shem, had a ſon of this name; and ſo had *Nahor*, the brother of Abraham, Gen. xxii. 21. " *Huz* his firſt-born, and Buz his " brother, and Kemuel the father of " Aram;" who followed the holy line to the borders of Paleſtine; for we find Huz and *Buz*, and Aram, Jer. xxv. on the bor- ders of Arabia; and Job xxxii. 2. that it was near to *Buz*. The other Huz, the grandſon of Shem, no doubt, ſettled with or near his father *Aram* in *Armenia*; and this lets ſome light into the genealogy and age of Job.

עצב, To *labour*; *take pains*, or *give pain*. To work, or do any thing with pain or attention; or which cauſes grief to the mind, or labour to the body. *Elabo- rate*. Gen. vi. 6. " and יתעצב *he was* " *grieved* at his heart." 1 Sam. xx. 3 " leſt *he be grieved*." Job x. 8. " thine " hands עצבוני *made me*;" or laboured me. Pſal. lvi. 6. " יעצבו *they wreſt* [or *torture*] " my words." We uſe the word *labour* to this purpoſe; as, *to labour a point*, or any particular ſubject, to take pains about it. Jer. xliv. 16. " להעצבה *to ſerve her*;" im- plying careful and conſtant ſervice, with pains and diligence.

עצב, *Labour*, *fatigue*, *ſorrow*. Pſal. cxxvii. 2. " to eat the bread עצבים *of ſor-* " *rows*;" labour or pains. cxxxix. 24 " ſee if there be any דרך עצב *wicked way* " in me." Prov. xiv. 23. " in all עצב *la-* " *bour* there is profit." xv. 1. " *grievous* " word

words ſtir up anger." Jer. xxii. 28. "
העצב a *grievous*, deſpiſed, ſhattered thing
" is this man, Coniah: a veſſel wherein is
" no pleaſure; *therefore* let them be caſt
" out, he and his ſeed."

עצב, is often uſed for the images of the heathens. " So named of the *curious la-*
" *bour* ſpent in framing and *ſerving* them,
" Jer. x. 9. Iſai. ch. xliv. Or of *ſorrows*
" that they bring to ſuch as worſhip them,
" Pſal. xvi. 4." Leigh. Or, perhaps, be-cauſe they were the images of thoſe powers they aſcribed their own formation, and that of every thing elſe, to. And, indeed, *the agents* of the air are the conſtant *la-bourers*, formers, or makers of every thing *under* God, as Job x. 8. The heathens ſaid, *independently* of him, Jer. xliv. 19. and Iſai. xlviii. 5. " leſt thou ſhouldſt ſay עצבי
" *mine idol* hath done them." See Mr. Hutchinſon on the word.

עצבה, *Sorrow*. Pſal. xvi. 4. " עצבותם
" *their ſorrows* ſhall be multiplied that
" haſten after another God:" which ſeems an alluſion to עצב as an object of worſhip, and turning the word upon them. cxlvii. 3. " and bindeth up *their wounds*;" or *ſores, grievances* in mind or body.

עצבון, Labour, or ſorrow. Gen. iii. 16. I will greatly multiply *thy ſorrow* and thy conception: בעצב *in ſorrow* thou ſhalt bring forth children." Man muſt be *born again*, before he can become a ſon of God: this is ſpoke to the church, or body of believers, and the Chriſtian war-fare is a ſtate of labour too; though, when the heart is with it, *labor ipſe voluptas*. Ver. 17. " in עצבון *ſorrow* ſhalt thou eat of it all the days of thy life." The la-bour after the bread that periſhes, is given as an idea of that after *the bread that en-dureth to everlaſting life*; ſuiting the meta-phors to the perſons ſpoke to, and the par-ticulars aimed at.

מעצבה, The ſame. Iſai. l. 11. " ye ſhall lie down in *ſorrow*.

עצד, whence מעצד twice, Iſai. xliv. 12. and Jer. x. 3. *Ax*; chizel, per-haps; or ſome tool of that form or ſhape, uſed both by the *iron*-ſmith and *wood*-ſmith; i. e. *blackſmith* and *carpenter*. The *iron-ſmith*, Iſai. xliv. 12. and *wood-ſmith*, ver. 13. are diſtinguiſhed, as to the two trades employed in forming the image; that in our tranſlation ſeems preferable to the LXX. " חרש ברזל *the ſmith* מעצד
" *with the tongs* both worketh in the
" coals, and faſhioneth it with hammers,
" and worketh it with the ſtrength of his
" arms." Then, " חרש עצים *the carpen-*
" *ter* ſtretcheth out his rule," &c. The firſt makes the *metal* cover, the ſecond the *wooden* image, that was to be covered; only מעצד can't be the *tongs*, becauſe, Jer. x. 3. it is ſome cutting or carving tool; " one cutteth a tree out of the foreſt
" מעשה ידי חרש במעצד [*the work of the hands of the workman*] " *with the ax:*" which I would render " to be worked, *i. e.* formed or faſhioned, by the hands of
" the ſmith with *an adze*." The tree was made an image of with the *adze*, or ſome ſuch tool, and not cut down with it. I borrow *adze*, for the carpenter's tool, from Mr. Parkhurſt: what to call it for the iron-ſmith, I know not.

עצל, To *loiter*; be *ſlothful*. Jud. xviii. 9. " תעצלו *be not ſlothful* to go."

עצל, A *ſluggard*.

עצלה, *Slothfulneſs*, pl. in ות and תים. Hence, perhaps, to *nuzzle*.

עצם is uſed, both as verb and noun, in the ſenſe of *bony*, *ſubſtantial*; and extends to quantity, quality, and num-ber. It is *the bone*, as being a more firm and ſolid ſubſtance than the fleſh. The *ſolids* of the body; the *bone*, in the firſt place. Gen. xx. 16. " for עצמת *thou art*
" *mightier* than we." Exod. i. 7. " mul-
" tiplied and עצמו *waxed mighty*." Pſal. xl. 6. " עצמו *they are more* than can be
" numbered." 13. " *they are more* than
" the hairs of my head." Iſai. xxix. 10. " and יעצם *hath cloſed* your eyes." xxxiii. 15. " that ſtoppeth his ears from hearing
" of blood, and עצם *ſhutteth* his eyes from

" seeing evil;" *firmly and strongly sets* his eye not to see; *strengthens* it not to see. Jer. v. 6. " their backslidings *are in-*" *creased.*" l. 17. " first the king of As-" syria devoured him, and last this Ne-" buchadrezzar king of Babylon עצמו *hath* " *broken his bones*;" hath *boned*, or eat up his bones, his substance; destroyed his very subsistence.

עצם, עצום, עצמה, and תעצמה. Gen. ii. 23. " *bone* of my *bone*, and flesh of my " flesh." See אשה. It is not always *the bone*; but, in general, *the solids* of the body, and *the bone* as the most solid. vii. 13. " בעצם *in the self-same day*:" on that *very* day; for it is any *reality*. Exod. xxiv. 10. " as it were *the body* [or essence] of heaven " for clearness;" pure ether itself. It was the fire, the picture of the divine glory. Deut. viii. 17. " my power, and *the might* " of my hand, hath gotten me this " wealth." Job vii. 15. " and death, " מעצמותי *rather than my life*;" than *to be more*, or *any longer*; than to be made to endure; in the *infinitive mood*. Psal. vi. 3. " עצמי *my bones* are vexed." x. 10. " that " the poor may fall בעצומיו *by his strong* " *ones*;" by his strength, superiority. xxxiv. 21. " he keepeth all עצמותיו *his* " *bones*; that not one of them is broken." xxxv. 10. " all *my bones* shall say, Lord, " who is like unto thee?" all *the powers* of my soul and body. liii. 6. " God hath " scattered *the bones* [broken the power] " of him that encampeth against thee." lxviii. 36. " the God of Israel is he that " giveth עז strength and תעצמות *power* to " his people. Lam. iv. 7. " more ruddy " in עצם *body* than rubies;" not in *bone*, but *the solids*.

עצר, To *retain, detain, restrain*, so *to have rule and power over* another. Gen. xvi. 2. " the Lord עצרני *hath restrained* " *me* from bearing." xx. 18. " the Lord " *had restrained* every womb of the house " of Abimelech;" sc. from conceiving. Deut. xi. 17. " and the Lord *shut up* [or " *restrain*] the heavens, and there be no " no rain." Jud. xiii. 15. " *let us detain* " *thee*, until we have made ready a kid." 1 Sam. ix. 17. " this same עצר בעמי *shall* " *reign over* my people." xxi. 7. " נעצר " *detained* before the Lord." 2 K. xvii. 4. " the king of Assyria יעצרהו *shut him* " *up* [detained or arrested him], and shut " him up in prison." 1 Chron. xxix. 14. To hold or possess; have in one's power or possession. So 2 Chron. xiii. 20. " neither " did Jeroboam עצר *recover* strength again " in the days of Abijah." xx. 37. " the " ships were broken, that לא עצרו *they* " *were not able* to go." Isai. lxvi. 9. " shall I cause *to bring forth*, and עצרתי " *shut?*" or *shall I bring to the birth, and keep or hold back then?* 2 Chron. xiv. 11. " O Lord, thou art our God; no man " יעצר עמך *can hold with thee*;" or, be able to stand against God; or *hath power* like him.

עצר, Jud. xviii. 7. " there was no עוש " עצר *magistrate*;" who had power, restraint, or authority. cvii. 39. " they " were minished, and brought low thro " *oppression*;" or *a bad government*. Prov. xxx. 16. " the grave, and עצר רחם *want* " *of natural affection*;" or *suppression* of affection. Isai. liii. 8. " taken [*i. e.* condemned] " מעצר *by the governor*."

עצור, *Noun* or *part*. Deut. xxxii. 36. " when he sees that their power is gone " and that there is no ועזוב עצור *re-* " *straint*;" *i. e.* rule, or help: or else *that there is nothing retained or left*; but every one destroyed and gone.

עצרת and עצרה, An *assembly* of people kept and detained together for sacred or civil purposes, as Doeg was *detained* before the Lord. Or, if spoke of the time, it is the day set apart, or *restrained* from being common. Lev. xxiii. 36. " it is a *solemn* " *assembly*, marg. *day of restraint*, ye shall " do no servile work therein." And so Num. xxix. 35. " on the eighth day עצרת " תהיה לכם *there shall be a restraint to you*: " ye shall do no servile work therein;" that was the restraint upon them for the

day. Jer. ix. 2. " *an aſſembly* of treache-
" rous men."

מעצר and מעצור, *Reſtraint*, or *power* to reſtrain.

עק, or עקה, To *preſs*, *ſqueeze*, *confine*. It occurs as a verb only, Amos ii. 13. in Hiph. " behold, I מעיק *am preſſed*
" *under you*, as a cart תעיק is preſſed that
" is full of ſheaves." The marg. much better, " behold, *I will preſs your place*, as
" a cart full of ſheaves preſſeth." See תחת in חת, and you will ſee that תחתיכם is not *your place*, but *yourſelves*; " *I will*
" *preſs you together*," תחת being, as it were, redundant: but it is the people, and not God, that was to be *ſqueezed*, or be in a *ſqueeze*, in a ſtrait or affliction; as Pſal. lxvi. 11. " thou laidſt מועקה *affliction* upon
" our loins;" what ſqueezed or preſt cloſe upon them.

עקת, *Oppreſſion*. Pſal. lv. 4. " becauſe
" of the voice of the enemy, becauſe of
" עקת *the oppreſſion* of the wicked."

מעקה, A *battlement*. Deut. xxii. 8. " thou
" ſhalt make a *battlement* for thy roof, that
" thou bring not blood upon thine houſe,
" if any man fall from thence:" the houſes were flat, and in hot countries they uſe the tops of them very much; ſuch a *confinement* is neceſſary.

עקב, The *heel*; as a verb, to *ſupplant* [which is from *planta*], *watch*, or *take by the heel*: ſo *treachery*, as ſupplanting implies. The *end* or *purport* of any thing upon which it turns, as the body upon the *heel* or foot: it is often conſtrued *a reward*; and ſo as a prepoſition, *becauſe of*. Gen. xxvii. 36. " יעקבני *he has ſup-*
" *planted* me theſe two times." Jer. ix. 4. " every brother יעקוב יעקב *will utterly*
" *ſupplant*." xvii. 9. " the heart is *de-*
" *ceitful*;" taking the idea of deceit and treachery, from watching the heels and ſtriking them up. Hoſ. vi. 8. " Gilead is
" a city of them that work iniquity, and
" עקבה מדם *dealeth treacherouſly with*
" *blood*;" ſheds it by treachery: marg. *cunning for blood*; which is better than the text, which ſays, *polluted*: " *ſlippery* with
" blood." Parkhurſt. Job xxxvii. 4. " and
" לא יעקבם *one cannot ſupplant*, or take
" any advantage of them, when one hears
" their voice:" thunder and lightning; no force or cunning can defend us againſt them.

עקב, The *heel*, and whatever idea ariſes from thence. Gen. iii. 15. " thou ſhalt
" bruiſe *his heel*;" the lower inferior part of the ſeed of the woman; of the promiſed ſeed, firſt; and ſo of every child of God, the heel, lower part or body, muſt be bruiſed. xxv. 26. " his hand took
" hold on Eſau's *heel*." To which Hoſ. xii. 4. " in the womb עקב *he heeled* his
" brother;" or held him by the heel. And this the prophet gives as a reaſon why they ſhould turn to God, ver. 6. therefore there was a myſtery in that circumſtance at Jacob's birth, that the *ſpiritual man muſt ſupplant the natural man*, which he alludes to as a thing well known, as much as the promiſes to Jacob at Bethel and Penuel. Gen. xlix. 17. " Dan ſhall be a ſerpent by the
" way, an adder in the path that biteth
" the horſes *heels*;" as cunning and ſly as a ſerpent that watches the heel; and this is the wiſdom of the ſerpent we are to imitate, taking all the advantages poſſible of the enemy of righteouſneſs; only, this muſt be done with the innocence of the dove. Joſh. viii. 13. " and עקבו *their*
" *liers-in-wait* on the weſt of the city;" rather, *their rear*, or *heel* of the body of the army, who did not fly, when Joſhua made his mock flight; but lay ſtill, unobſerved by the men of Ai, through the eagerneſs of their purſuit. Pſal. xix. 12. " in keeping of them עקב רב there is *great*
" *reward*." xl. 16. " let them be deſo-
" late על עקב *for a reward* of their ſhame;" to *the end* they may be aſhamed. And ſometimes without a *prepoſition* with it; as Num. xiv. 24. " עקב *becauſe* there was
" another ſpirit in him;" *on* or *for* that cauſe. xli. 10. " hath lift up his *heel*
" againſt me." Judas xlix. 6. " the ini-

" quity of my *heel* [which was to be bruiſed by the ſerpent] " encompaſſeth me " about." lvi. 7. " they watch my *heels*, " as if they laid wait for my ſoul." cxix. 33. " teach me, O Lord, the way of thy " ſtatutes, ואצרנה עקב *and I ſhall keep it* " *unto the end*;" or, *to the end that I may keep it*. And ſo, ver. 112. " I have in- " clined my heart, *to the end* or *purpoſe* that " I may always keep thy ſtatutes:" the ſame poſition of words cannot always be obſerved in a tranſlation. Prov. xxii. 4. " עקב ענוה *by* [or becauſe of] humility are " the fear of the Lord, riches, and glory, " and life." Render it *the end of humility is the fear of God* [which pride eſtranges the heart from], and it comes to the ſame. Iſai. v. 23. which juſtify the wicked עקב " *for* a reward." So the word is not *a reward* only, as the *end* we do a thing for, in ſome caſes, may be called ſo. Iſai. xl. 4. " העקב *the crooked* [or what ſticks out as a *heel*, and ſo is *uneven*] " ſhall be made " ſtrait." *Heel* here is *metaphorical*; but *metonymically* for deceit and treachery. Jer. xiii. 22. " thy *heels* נחמסו are ſtruck " up."

עקבה, A *footſtep*; and treachery, or ſubtilty. 2 K. x. 19. " Jehu did it בעקבה *in* " *ſubtilty*." Pſal. lxxvii. 20. " עקבותיך " *thy footſteps* are not known." lxxxix. 52. " wherewith they have reproached the " *footſteeps* of thine anointed;" his *ways*, which the foot, that turns upon the heel, treads in. Ideas are borrowed from other parts, as well as from this; and as the body turns on the heel, the cauſe, end, or motive of what we do, is what it *heels*, turns and moves upon. Conſider the uſe of the *heel* in walking, and its ſhape or nature, and it ſuggeſts the ſeveral ſenſes it is uſed in.

עקד, To *bind*. Gen. xxii. 9. " עקד *he bound* Iſaac his ſon, and laid him " on the altar;" as a lamb, by his hands and feet.

עקד, *Ring-ſtreaked*; or bound round with large ſtreaks: ſpoke of the ſheep and goats, Gen. xxx. and xxxi. Jacob reckons them among the party-coloured cattle. 2 K. x. 12. " עקד הרעים *the ſhearing* houſe;" where the ſhepherds *bound* the ſheep with cords for ſhearing; or with *marks round* the legs. Ver. 14. " the pit of בית עקד " *the ſhearing-houſe*."

עקל, *Crooked*; *twiſted*; *perverſe*. Hab. i. 4. " judgment comes out מעקל " *wreſted*." Iſai. xxvii. 1. " עקלתון *crooked* " ſerpent;" winding and wriggling.

עקלקלה, the word being doubled. Jud. v. 6. " travellers walked through עקלקלות " *bye*-ways;" for fear of the enemy. Pſal. cxxv. 5. " ſuch as turn aſide into עקלקלותם " *their crooked* ways;" or doings.

עקר, To cut down cloſe to the *ſtock* or *ſtem*, as a tree is lopped, or copſe-wood felled. The noun is a *ſtock* or *ſtem*, cloſe to which what grows upon it is cut off. In Engliſh, to ſtock or ſtump up trees, is, like *extirpate*, to pull up the roots, or deſtroy the ſtock: the Hebrew word, to cut down to the ſtem. Eccleſ. iii. 2. " a " time to plant, and a time לעקור *to pluck* " *up* what was planted:" no, *to lop*, cut down to the ſtem, what was planted; not to pluck up, or grub up; but *to make a ſtem* of it, by lopping or cutting it down. Gen. xlix. 6. " in their anger they ſlew " the men: and in their ſelf-will עקרו *they* " *digged down* the wall;" levelled it, and diſmantled the town. Joſh. xi. 6. " תעקר " *thou ſhalt hough* their horſes, and burn " their chariots with fire." Spoke, I ſuppoſe, of the horſes and chariots ſacred to the ſun; that he ſhould cut off or deſtroy the breed of them, not *ham-ſtring*, as rendered, 2 Sam. viii. 4. and 1 Chron. xviii. 4. " David יעקר *houghed* [*extirpated*, or cut off the breed of] " all the chariot- " horſes, but reſerved of them an hundred " רכב *chariots*;" or *drivers*, ſc. horſes. Zeph. ii. 4. " עקרון תעקר Ekron ſhall be " *rooted up*." Here is a turn upon the words; " the extirpator ſhall be extir- " pated."

עקר, The ſtock of a family. Lev. xxv.

47. " and ſell himſelf to the ſtranger or " ſojourner with thee; or לעקר *to the ſtock* " of the ſtranger's family;" *i. e.* to a family of ſtrangers that have been long with thee; a new-come ſtranger, or an old family of them. Dan. iv. 20. " עקר שרשוהי " *the ſtump* of his roots."

עקר, *Barren.* Is it a mere *ſtock*, or *ſtem*, without fruit, a *dry tree?* or what is bare, like *a ſtock* that is felled. Gen. xi. 30. " Sarai was *barren*, ſhe had no child." 1 Sam. ii. 5. " the *barren* has borne ſeven." Pſal. cxiii. 9. " he maketh the *barren wo-* " *man* to keep houſe;" to have a family. Iſai. liv. 1. " ſing, O barren, thou that " didſt not bear—more are the children of " the deſolate, than the children of the " married wife, ſaith the Lord." The barren woman in theſe texts, is the Jeruſalem which is above, ſee Gal. iv. 26. Sarai, the mother of the promiſe, or of the ſon of promiſe; the free woman, whoſe children come not to the birth, till *the manifeſtation* of the ſons of God, or the adoption, come; which is the redemption of our bodies, or the reſurrection; ſee Rom. viii. 19—23. In the mean time, the church of God is in the ſtate of a betrothed woman, not married.

עקרב, The *ſcorpion*, or ſome ſpecies of the venomous ſerpent. Deut. viii. 15. " wherein were fiery ſerpents and *ſcor-* " *pions*, and drought." They have ſeven feet, and ſtrike with their tail. *Littleton.* And have one or two ſtings in their tail; and their feet are, as it were, *nippers* or *pincers* to hold faſt what they ſeize. See Parkhurſt. Perhaps עק *to ſqueeze*, and רב *to ſhoot*, inject their ſting, may be the derivation of their name; or perhaps from the cautious manner the venomous ſerpent approaches its prey, עק *preſſing* קרב nearer and nearer, gradually: the rattle-ſnake, in particular, is very remarkable in this reſpect. 3 K. xii. 11. " my father chaſtiſed you " with whips, but I will chaſtiſe you with " *ſcorpions*;" metaph. ſcourges with a ſting in their tail.

עקש, To *wreſt*, *diſtort*. עקל is to wriggle, as a ſerpent. Deut. xxxii. 5. " עקש a *perverſe* and פתלתל *crooked* [*contorta*, twiſted or hampered] " generation." Job ix. 20. " if I ſay I am perfect, ויעקשני " *it would prove me perverſe*." Prov. ii. 15. " whoſe ways are עקשים *crooked*, and " they froward in their paths." xxii. 5. " thorns and ſnares are in the way עקש of " *the froward*;" of him who goes out of the regular road into bye-ways. Mich. iii. 9. " and *pervert* all equity;" wreſt what is ſtrait.

ער, or ערה, with a mut. ה, To *pour out*; *empty forth*; *ſtir up*; *rouſe*; *exert*. Gen. xxiv. 20. " and תער *ſhe emp-* " *tied* her pitcher into the trough." Num. xxiv. 19. " out of Jacob ſhall come he " that ſhall have dominion; and ſhall de- " ſtroy שריד מעיר *him that remaineth of the* " *city*:" no, *him that exerts himſelf in oppoſition*: it is a participle. Deut. xxxii. 11. " as an eagle יעיר *ſtirreth up* her neſt." Jud. v. 12. " עורי עורי *awake*, *awake*, De- " borah." 1 Chron. v. 26. " the God of " Iſrael יער *ſtirred up* the ſpirit of Pul." xi. 11. " עורר *he lift up* his ſpear againſt " three hundred." So *exero* [which is from hence] is to draw or put forth a weapon. Job xiv. 12. " they ſhall not " awake, nor יערו *be raiſed* [or rouſed] " from their ſleep." xvii. 8. " the in- " nocent *ſhall ſtir up himſelf* againſt the " hypocrite." xxxi. 29. " or התעוררתי " *lift up myſelf* when evil found him." It is any ſtirring up, or exertion. Pſal. xxxvii. 35. " and מתערה *flouriſhing* like a green " bay-tree;" pouring out its ſtrength. lvii. 9. " אעירה שחר *I will awake early*." lxxviii. 38. " and did not יעיר *ſtir up* all " his wrath;" pour forth all his anger. lxxx. 3. " עוררה *ſtir up* thy ſtrength." cxxxvii. 7. " ערו ערו *raſe it*, *raſe it*; to " the foundation with it;" empty or pour it down to the very foundation. cxli. 8. " in thee is my truſt, אל תער נפשי *leave* " *not my ſoul deſtitute*;" marg. *bare*. Iſai. liii. 12. " he ערה *hath poured out* his ſoul " unto

" unto death." Jer. li. 58. " the broad " walls of Babylon ערער התערער *ſhall be* " *utterly broken.*" So the ſingle word is uſed, Pſal. cxxxvii. 7. and Iſai. xxiii. 13. " עורדו *they raiſed up* the palace thereof [no, they *raſed*; for ſo it follows] " and " brought it to ruin." To throw down houſes and walls, and caſt them out of their place, is the ſame idea as that of pouring water out of a veſſel. Cant. v. 2. " my heart ער is *awake.*" viii. 4. " מה תעירו ומה תערו *that ye ſtir not up* " *nor awake* my love." Iſai. iii. 17. " the " Lord יערה *will diſcover* their ſecret parts." xxxii. 11. " ſtrip ye, and ערה *make ye* " *bare.*" Lam. iv. 21. " thou ſhalt be " drunken, and תתערי *make thyſelf naked;*" expoſe thyſelf. To *uncover*, is to pour or empty out of the covering. There is a noun ערות *nakedneſs*, which is the reaſon perhaps of ſuppoſing ערה another root to *uncover*. But Iſai. xxxii. 15. " until the " ſpirit יערה *be poured down* [or emptied out] " upon us." And liii. 12. " יערה *he* " *hath poured out* his ſoul." Which ſhew that the roots are the ſame, or that ה is as much radical in one as t'other. Iſai. xv. 5. The firſt radical is doubled, as the laſt often is. " יעערו *they ſhall raiſe up* a cry." The doubling the radicals of a word is very common; and it ſeems to have been at will, by cuſtom, to double the firſt or the laſt; as here ערד, ערער and ערע are uſed in the ſame ſenſe. Hab. iii. 9. " thy bow " עריה תעור *was made quite naked*;" or, *let thy bow be uncaſed*; emptied out of its caſe, as the ſword out of a ſheath. And ſo Iſai. xxii. 6. " Kir ערה *uncovered* the ſhield;" exerted, drew it out for uſe. Hab. iii. 13. " thou woundedſt the head over the houſe " of the wicked: ערות *thou overturnedſt* " the foundation unto the neck;" or top-ſide turvy; underſide uppermoſt. Zeph. ii. 14. " ערה *he ſhall uncover* her cedar-" work;" empty or caſt it out of her temples, or caſt it down. עור *to blind*, is made another root. Exod. xxiii. 8. and Deut. xvi. 9. " a gift יעור *does blind* the " eyes." 2 K. xxv. 7. " and עור *put out* " the eyes of Zedekiah." To *empty out* the eyes, or *pull them out*; as pulling up the foundations of a building, to which the word is applied, as cited, ſeems no improper phraſe for blinding the eyes. *Skinned over* will not do in Zedekiah's caſe, whether his eyeballs were bored out, or his eyes burnt or cut to deſtroy the ſight; *emptied out* the eyes, ſc. of their ſight, ſeems better, to me; for every one has a right to judge for themſelves. I have put the verbs all together, as being of one root, and differing only as by *moods*, and doubling the letters of the root, which alter not the radical ſenſe.

ער, One who rouſes or ſtirs up another, and that in a good or bad ſenſe. 1 Sam. xxviii. 6. " the Lord is departed from " thee, and become ערך *thine enemy.*" Pſal. cxxxix. 20. " עריך *thine enemies.*" But Mal. ii. 12. " ער ועונה *the maſter and* " *ſcholar*;" one who makes a ſtir, or excites another. עיר is uſed as a noun for *ſtir*, or hurly-burly, Jer. xv. 8.

ער, pl. ערות, The *paper-reeds*, Iſai. xix. 7. " by the brooks." But it ſeems to be more general, all *the flouriſhing* plants there.

ער and עור, *The ſkin*, from its *excretory pores*; actively, *that which keeps pouring out* in perſpiration. Pl. ערת, ערות and עורת. Gen. iii. 21. " unto Adam, and alſo to his " wife, did the Lord God make coats of " *ſkin*;" cloathing them with the coat of righteouſneſs, or putting on them the Lord Jeſus. The ſkin was given to the prieſt, Lev. vii. 8. See Mr. Hutchinſon, vol. E. p. 206. Elijah, 2 K. i. 8. wore a girdle of ſkin, as well as his upper garment of ſkin with the hair on; ermine perhaps, which was the prophetic dreſs. Job ii. 4. " עור בעד עור *he is ſtript to his* " *ſkin* [Parkhurſt], but all that a man " hath will he give for his life;" but ſtill his life, worth all the reſt, is left him. xix. 26. " עורי my *ſkin*, i. e. a human ſkin, ſhall " incloſe him."

עור, *Blind*, i. e. *emptied out*, as to the eye, or ſight of the eye. If the *vau* be radical, it may be a different root from עיר; to me it ſeems otherwiſe. *Eye* is generally underſtood; not always. Iſai. xlii. 7. " to " open the *blind* eyes."

עורון, *Blindneſs*.

עיר and עיר, The he-*aſs*. Pl. עירם and עירים. Gen. xxxii. 15. " twenty ſhe-" aſſes and ten עירם *foles*." They could not ride upon the foles. It is plainly the male of the ſpecies, as Jud. x. 4. " that " rode on thirty עירים *aſs-colts*." They might or might not be colts: they could not be very young to be rode upon; not *foles*, however. Iſai. xxx. 6. " they will " carry their riches upon the ſhoulders " עירים *of young aſſes*." Our Lord entered Jeruſalem, as predicted Zech. ix. 9. " on " חמור *an aſs*, even on עיר בן אתנות;" ſo that חמור and עיר are equivalent, and עיר is the *male-aſs*, which then, as now, was uſed for burthens; the ſhe-aſs being of greater uſe otherwiſe. And this entry of our Lord's was as of a king making a royal entry: ſo Solomon, 1 K. i. 33. rode on David's mule. And the people cried *Ho-ſannah—king of Iſrael*, to Chriſt. There is no creature, ſluggiſh as the aſs ſeems, that has ſo much violence and ſpirit in it as the aſs, when its courage or luſt is raiſed. It will kill a bull-dog with its mouth and fore-feet, when baited; and its rage is beyond that of the bull; and is properly named עיר from its vaſt ſpirit, when *ſtirred up*.

עיר, pl. ערים and עירים, A *city*, from its *ſtir*, *buſtle* and confuſion, in compariſon of the quietneſs of a country place.

עיר, *Diſquiet*; *a ſtir*. Jer. xv. 8. " I " have cauſed to fall upon it ſuddenly " עיר ובהלות *confuſion*, or *commotion*, and " terrors." LXX. put τρομον for עיר. Our verſion ſtrangely tranſpoſes the words. Eccleſ. x. 15. " the labour [or perverſe-" neſs] of fools wearieth them: who know " not that they are going לעיר *to the city*." Surely it means, *that they are coming to confuſion*; that what they are doing will bring them into trouble and miſchief. But what means, their not knowing *their way to the city?* or that they are going thither? Mich. vi. 9. " the Lord's voice crieth " לעיר *unto the city*;" rather, *with earneſtneſs*; *with exertion*; crys aloud. Pſal. xxxi. 22. ſeems another place, where עיר is miſconſtrued *city*: " he hath ſhewed me " his marvellous kindneſs בעיר מצור *in con-" fuſion and diſtreſs*;" when he was in trouble and affliction. Pſal. lxxii. 16. is another inſtance; יציצו מעיר *they ſhall flou-" riſh, pouring forth*;" *i.e.* greatly, or *be very flouriſhing*. Hoſ. xi. 9. " and I will not " enter בעיר *into the city*;" rather, *I will not bring* them *to confuſion*; as the context requires, *the Holy One in the midſt of thee*, &c.

עיר, A *bearing ſhoot*. Gen. xlix. 11. " binding לגפן עירה *to the vine its ſhoot*." Parkhurſt. The ה in עירה being a *pronoun*, *its*.

ערוה, in reg. ערות, *Nakedneſs*. Uſed alſo for ſhame, filthineſs, or diſgrace.

עריה, *Emptied*, outwardly or inwardly. Ezek. xvi. 7. " whereas thou waſt naked " and עריה *bare*." But why not *empty*, or exhauſted, as a veſſel *emptied out*? Indeed Mich. i. 11. " עריה בשת *having thy ſhame* " *naked*," or *naked to thy ſhame*, ſeems right; but the word will bear the other ſenſe of *empty*, where the context requires it. Hab. iii. 9. " thy bow עריה תעור *emp-tying*, *let it be emptied out*," or drawn forth.

עירי, *Childleſs*, Gen. xv. 2. Lev. xx. 20. and Jer. xxii. 30. But the contexts do not limit it to the want or loſs of children; but it may be, *the being ſtript* of every thing valuable; and in *Jeremiah*, cannot mean *childleſs*, when the context tells us, he, ſc. Coniah, and *his ſeed* were to be carried into captivity: and 1 Chron. iii. 16. he had two ſons, Zedekiah and Salathiel, from which latter deſcended Joſeph; and ſo he was not *childleſs*, at leaſt till Chriſt came; but ſtript of his kingdom he was, and lived

and

and died a priſoner, *deſtitute* of all honour and glory. He begat Salathiel in bonds, whilſt אסר a *priſoner*; which LXX. and other verſions, from thence render *Aſſir*, as the name of another ſon. And ſome have made Zedekiah, the ſon of Coniah, to be the ſame as Zedekiah his uncle; and ſo the text, to call him his ſon, becauſe ſucceſſor in the kingdom, and the laſt who reigned on earth of the ſeed of David. But this by the bye.

ערער, *The deſtitute*. Pſal. cii. 18. "he "will regard the prayer of *the deſtitute*." Jer. xvii. 6. "he ſhall be like ערער—in "the deſert, and ſhall not ſee, when good "cometh." We render it *heath*; but, by the context, it is ſpoke of a perſon, poor and deſolate, *inhabiting the parched places in the wilderneſs*. And ſo,

ערוער, Jer. xlviii. 6. "flee for your lives, and be like ערוער *the heath* [or *the deſtitute*] "in the wilderneſs;" people in a wretched barren country, poor and void of comfort. There is no reaſon to make a tree or plant of it.

יער and יעור, A *wood*; pl. in ים and ות, q. d. *a nurſery*, where trees or wood grow, and are nurſed up, to exert themſelves, and made to flouriſh. Pſal. xxix. 9. "the "voice of the Lord maketh the *elms*, or "tall ſacred trees, to tremble, and ſtrippeth "יערות the *foreſts*;" robs them of their honours: ſo he can make kings to tremble, and their people, and bring them down from their pride. xcvi. 12. "then ſhall "all the trees of *the wood* rejoice before "the Lord." cxxxii. 6. "we heard of "it at Ephratah, and found it [the place of the birth of Chriſt] "in the fields of "יער *Jor*;" the name of the country, from its fruitfulneſs, it is likely; as *Ephratah* implies alſo. See 1 Chron. xx. 5. "El-"hanan, [the ſon of יעור *Jour* the Lehe-"mite [the ſame as Beth-lehemite], ſlew "the brother of Goliah the Gittite;" who had the ſame name, 2 Sam. xxi. 19. and *Jour* the Bethlehemite either gave name to, or took his own name from, this name of Ephratah, or Bethlehem. Iſai. lvi. 9. "all the beaſts of the field came to de-"vour; all the beaſts in *the foreſt*:" thoſe beaſts it means which God cleanſed, Acts x. 15. and which, in the verſe before, were to be added to the true Iſrael.

יער and יערה, A *honey-comb*, or honey running down. 1 Sam. xiv. 27. "dipt it "in יערת הדבש *the honey-comb*." Cant. v. 1. "I have eaten יערי *my honey-comb* "with my honey." So that it is *the cell* whence the honey is *poured out*, as from a veſſel.

מער, *Nakedneſs*. *Diſplay*, or *exertion*. Nah. iii. 5. "and will ſhew the nations "מערך *thy nakedneſs*." But 1 K. vii. 36. "he graved cherubims [*i. e.* bulls, lions, and palm-trees] "כמער איש according *to* "*the proportion of each*;" *i. e.* [if we follow the idea of ער *to pour forth, exert, diſplay*] in their full perfection, or *exertion*; the bulls as in rage, the lions rampant, the trees in bloom: it can't mean as big as the life, becauſe the ſize of the frames would not admit it; and ſhould mean, as above, the bull in rage, demanding ſatisfaction; the lion rampant, or triumphant; and the trees in bloom, ſo doubly the emblem of victory. The lavers or frames, which had theſe hieroglyphical figures upon them, were for the prieſts and ſacrifices to be waſhed in, and made clean and fit to approach God.

מעור, The ſame. Hab. ii. 15. "that "thou mayſt look on מעוריהם *their* "*nakedneſs*;" whether named from the *evacuations* there, or merely as what is *ſtript, uncovered, drawn forth* from its cover.

מערה, A *cave*. Joſh. xiii. 4. "and מערה "*Mearah*, marg. the *cave*, that is beſide "the Sidonians." xv. 59. "and מערת "*Mearath*, and Bathanoth, and Eltekon, "ſix cities with their villages." Jud. xx. 33. "the liers-in-wait of Iſrael came "forth out of their places, out of מערה "*the meadows* of Gibeah." Jud. vi. 2. "becauſe of the Midionites, the children "of

" of Iſrael made them—המערות *caves* and " ſtrongholds." 1 Sam. xvii. 23. " Go- " liah the Philiſtine, by name, of Gath " ממערות of *Moruth* of the Philiſtines." We tranſpoſe the words, and render it *out of the armies*, as if it had been ממערכות; but it is plain, this was a place within the diſtrict of Gath that Goliah belonged to. If Gath might have a city or town of this name, as other countries had, the text may ſtand as it does—*of Gath of Moruth*. We find ſeveral places named מערה, whether from the *caves*, ſo uſeful in an inland country to fly to, on a ſudden invaſion, and ſo eaſily made in a mountainous country; or, it was the name of their *meadow* ground, as the verſions ſuppoſe. Qu. The word is *a cave* hollowed, or *emptied out*; or, perhaps, from the vapours and damps that ariſe from ſuch places. Jer. vii. 11. " is " this houſe, which is called by my name, " become המערת *a den* of robbers?" Whether it ever ſignify a *meadow*, Qu.

מעיר, a part. Stirring up, *exciting*, pouring forth. Iſai. xiii. 17. " behold, I מעיר " *will ſtir up* the Medes againſt them." Jer. l. 9. et alib. the ſame. Job xxiv. 12. " the dead מעיר *pour out* their groans; and " the ſoul of the wounded [ſlain] crieth " out;" ſc. for vengeance.

תער, A *ſheath* and a *razor*, or any ſuch ſharp knife uſually kept in a ſheath; ער being uſed as a verb, to *pull forth* or *draw* a weapon. Num. vi. 5. " all the days of " the vow of his ſeparation ſhall no *razor* " come upon his head;" being to let his hair, in ſeven locks, grow; preſerving the honour of his head untouched: but viii. 7. the Levites were to paſs the *razor* over all their fleſh, be ſprinkled with the water of purifying, and waſh their cloaths to be cleanſed, becoming intire new men. Iſai. vii. 20. " in the ſame day ſhall the Lord " ſhave with תער השכירה *a razor* [not *that is hired*, but] " *that is ſharp*;" that eaſily gets the better of what it meets with; *cuts* eaſily and readily, *maſterly*. Jer. xxvi. 23. " תער הספר a *penknife*." Ezek. v. 1. " take thee a ſharp חרב knife, take " thee a barber's תער *razor*;" q. d. a *ſheath-knife*. Common knives do not require ſuch a guard upon them. 1 Sam. xvii. 51. " took his ſword, and drew it " out of תערה *its ſheath*." Jer. xlvii. 6. " O thou ſword of the Lord—put up thy " ſelf into תערך *thy ſcabbard*." This as plainly belongs to this root as יער or מער, in ſenſe, and by grammar rules, as Cocceius refers it. Ὀρω in *Greek*, and *oro* in *Latin*, ſeem to be from hence; the *Greek* no doubt, Parkhurſt; and perhaps *torus* from תער.

ערב, To *mix*, *mingle*, *intermingle*; and is uſed in general, as other words are, to any thing where there is a mixture; or ſuch *an exchange* of one thing for another as proceeds from choice, as in becoming a ſurety, giving a pledge, or *the exchange* in merchandize. *Sweet*, agreeable; what eaſily and readily mixes; as *ſweets*, indeed, readily do; melt and incorporate. It is applied to the mixture of light and ſpirit, which is conſtant, continual, and wherever the two agents meet; as they do at the evening edge of the earth, and as they do through the whole heaven indeed; the light flowing in ſtreams from the fire at the ſun to the extremes, and the ſpirit deſcending from thoſe extremes continually to the fire; and this is the grand movement of the great machine, which God has created and formed *to work* all the works of nature. Jud. xix. 9. " רפה יום לערוב *the day yields or gives way* " *to be mixed*;" ſc. with the dark air. Pſal. cvi. 35. " but יתערבו *were mingled* [mingled themſelves] " among the hea- " then." Neh. v. 3. " *we have mort-* " *gaged* our lands;" or pledged them. Pſal. civ. 34. " my meditation of him " יערב *ſhall be ſweet*;" agreeable, delightful. Prov. iii. 24. " thy ſleep *ſhall be* " *ſweet*." *Sweet* is here, metaph. in *the Engliſh*, for *pleaſant*; but the *Hebrew* is no further ſo, than as all ideas are expreſt by ſomething outward. What the mind rea-

dily admits is *pleaſing* to it. Prov. vi. 1. " if ערבת *thou be ſurety* for thy friend." There ſeems no metaphor or figure in this uſage of the word, where one perſon or thing are ſo intermixed, or exchanged, as one to ſtand in the place of the other, which is the very idea of a mixture. xiv. 10. " a ſtranger *doth not intermeddle* with " his joy." לא יתערב *doth not delight himſelf*, have any ſhare *in his joy*. Iſai. xxxvi. 8. " now התערב *give pledges to* my maſter." xxxviii. 14. " I am oppreſſed, ערבני *under-* " *take for me*;" be my ſurety. As Pſal. cxix. 122. " *be ſurety* for thy ſervant for " good;" in goodneſs; ſc. in thy goodneſs. Jer. vi. 20. " nor your ſacrifices " ערבו *ſweet unto me*. xxx. 21. " who is " this that ערב *has engaged* his heart to " approach unto me, ſays the Lord?" or *whoſe heart delights*; ſpeaking of that great ruler firſt, who was to be of that people, whoſe heart drew near in the moſt ardent affection and delight to God. Ezek. xvi. 37. " all thy lovers, ערבת עליהם *with* " *whom thou haſt taken pleaſure*."

ערב, A *mixed people*. Exod. xii. 38. " and ערב רב a *mixt multitude* went up alſo " with them." Jer. l. 37. " and upon all " הערב *the mingled people* that are in her;" ſc. in Babylon, whom war had brought thither captives; and ſuch, no doubt, was *the mixt multitude* that came out of Egypt with Iſrael.

ערב is the name alſo of a country, and the people of it, *Arabia*; either from the various and different people that dwelt in it, or *the trade* they drove with their neighbours. They were all traders. 1 K. x. 15. " and of all the kings of *Arabia*, " and of the governors of the country." They were the Dutch of thoſe times: beſides their own commodities, they fetched and carried from and to all parts, Ezek. xxvii. 20. & ſeq. And their camels and dromedaries are mentioned in the prophets, as Iſai. lx. 6, 7. of Midian, Epha, Sheba, Kedar, and Nebaioth, with gold and incenſe. And part of it might be named from its being a *deſert*: Jer. xxv. 24. " all " the kings of *Arabia*, and all the kings " הערב of *the mingled people*, that dwell in " the deſert."

ערב, The *evening*, being the time, or place rather, where the light is intermixed with the darkneſs; where [as above] *the day ſubmits to be mixed*, being light before that. Gen. xxiv. 63. " לפנות ערב at *the* " *even-tide*." Exod. xii. 6. " the whole " aſſembly of the congregation of Iſrael " ſhall kill it, בין הערבים *between the mix-* " *tures*;" ſc. during the twilight, at ſunſet, before it was too dark to ſee. The twilight is but ſhort at the Equinoxes; but as this was at the full of the moon, the moon-light immediately ſucceeded that of the ſun. They were to kill the lamb at the end of the day, and eat it, ver. 8. " that night, roaſt with fire." And Deut. xvi. 6. " בערב *in the evening*, at the going " down of the ſun, at the ſeaſon thou " cameſt forth out of Egypt:" which limits the time *between the mixtures*, as not to be miſtaken: the moment the ſun is below the horizon, the dark air preſſes into the day, or ſpace that was day; and it grows darker and darker till night, and this we call *the twilight*: at this time the lamb was to be killed, and eaten in the night, at the beginning of it, as ſoon as it could be roaſt. And this was the time our Lord was laid in the tomb. Their ſabbath beginning as ſoon as the twilight ended, or the night began, the preceding night was reckoned to the *eccleſiaſtical*, though not to the *civil*, day, whoſe night came after the day. Our Lord was put on the croſs at their *three* o'clock, our *nine* in the morning, Mark xv. 25. The preparation, or examination of their houſes, for the unleavened bread, began at their ſix, our twelve o'clock; as John xix. 14. " it was " the preparation, the hour about, or at " ſix;" which is our noon, and then the darkneſs began. At our *three* in the afternoon our Lord gave up the ghoſt; but hung on the croſs till the evening was com-

come, Mark xv. 2. was then taken down, and before the ſabbath began, *i. e.* before it was night, or the twilight ended, was laid in the tomb. But though the night preceding was reckoned part of the ſabbath day, it was not reckoned part of the common or civil day; as Mat. xxviii. 1. " in the end of the ſabbath, as it began to " dawn towards the firſt day of the week." So the firſt day did not begin till ſun-riſe; and the night before was part of the ſabbath day, according to the calculation of time. A confuſion has been made betwixt St. John's account of the time of the crucifixion, and that of St. Mark's: but St. John does not ſay, ch. xix. 14. that it was *the ſixth hour* when Pilate ſaid to the Jews, *behold your king*; but that the preparation was, or began, at the ſixth hour. It was *early* in the morning when Pilate came forth to them, John xviii. 28. and ch. xxvii. 1. about our ſix o'clock. The trial, ſcourging, and mocking of Chriſt, took up the time till their third hour, our *nine* in the morning. And ſix hours afterwards, juſt as the darkneſs ended, he gave up the ghoſt, and before the night began was laid in the tomb.

ערב, A *crow*, of which there are ſeveral ſpecies. Deut. xiv. 14. " every ערב *raven* " after its kind:" ſo named from their colour; their feathers being black on the outſide, and *grey* on the inſide, or of a *mixt colour*; and many of them are all *grey*, of which I ſaw great numbers together, among the many ſpecies of this carnivorous bird, whom the ſtench of the fleſh of the poor unhappy ſufferers, that periſhed by fire at a puppet-ſhew at Burhill in Cambridgeſhire, had drawn together. The air was darkened, for miles together, with the amazing flights of theſe animals. They are all the greyer, the older they are; but I never ſaw any, before or ſince, ſo totally grey as here. It may be doubted whether it means *ravens* or *Arabians*, 1 K. xvii. 4. whom God commanded to feed Elijah. No doubt God could have fed him by theſe animals, if he had pleaſed; but it ſeems more probable that the *Arabians*, or, in general, *exchangers, traders*, ſupplied what proviſions they could, for their own gain, to the diſtreſſed Iſraelites, during the famine; and Providence doth not uſe to employ miracles, where ordinary means will do. Prov. xxx. 17. " the *ravens* of " the valley ſhall pick it out." They are birds of prey, and as ſuch are inſtruments of divine wrath; as our Lord ſays of the eagle, *whereſoever the carcaſe is, there will the eagles be gathered together*. Mat. xxiv. 28. " where ſin is, thither flies the ven- " geance of God." Sin as naturally draws the vengeance of God, as carrion does theſe birds.

ערב, A *colluvies*, or *mixture* of noiſome inſects, as it is underſtood Exod. viii. 21. which filled the houſes of the Egyptians, and the ground. Ver. 31. " the Lord re- " moved הערב *the ſwarms* from Pharoah, " from his ſervants, and from his people; " not *one* remained;" which ſeems to imply that ערב was ſome kind of animal, and not a colluvies or mixture of many. Not *one*, ſc. ערב remained. Can it mean thoſe bugs that creep into the fleſh, within the ſkin, as ſome do, and are very painful and dangerous, eſpecially in hot climates.

ערב, The *woof*, or croſs thread which paſſes between שתי the *warp*, or double row of threads above and below, in weaving. It is wound on the ſhuttle, and ſhot between, and ſo the *mixer*: though the warp is alſo mixed with the woof, yet the name is apparently propereſt to the *woof*; and ſo I take it is ערב for *the evening mixture*, and not the *morning*, becauſe it is the dark or groſſer air that preſſes into the thinner or rarer, and occaſions the mixture; though the light muſt and does go in amongſt the darkneſs, yet the denſer air is the agent. The *woof* and *warp* are intermixed; but it is the *woof*, the thread the ſhuttle carries, that intermixes.

ערב, A *ſurety*. Prov. xvii. 18. " ערב " ערבה *becomes a ſurety* in the preſence of

" his friend;" or for him. xxii. 36. " or " of them that are ערבי משאות *ſureties* for " debts." xxvii. 13. " that is ערב *ſurety* " for a ſtranger;" i. e. a *friend*, or *linked* in, with a ſtranger; an alien from the commonwealth of Iſrael; who, though intitled to our charity, as much as thoſe who have any infectious diſtemper, are, in prudence, to be kept at a diſtance. And it is with ſtrangers that an *intimacy* [which we render *ſuretyſhip*] is forbidden: ſee ch. vi. 1. where רע anſwers to זר, an *alien*.

ערבה, A *pledge*; or, by the meaning of the root, *pleaſure*; *intimacy*, or cloſe friendſhip. So I underſtand it, Prov. xvii. 18. above. It ſeems a noun alſo in this ſenſe, Iſai. xxiv. 11. " there is crying in the " ſtreets for wine; ערבה כל שמחה גלה *de-* " *light*, *all joy is gone*, the mirth of the " land." This is agreeable to the prophetic ſtile, where *and* and repetitions of the verb are often avoided.

ערבה, A *common*, where every thing is mixed; nothing ſeparate, and ſo no care taken to cultivate and improve it: and in this ſenſe it is oppoſed to their choice and beſt cultivated grounds, as Iſai. xxxiii. 9. " Sharon is like ערבה *a wilderneſs*;" a neglected *common*. And xli. 19. " I will " plant *in the wilderneſs* the cedar—I will " ſet בערבה *in the deſert* the fir-tree, and " the pine, and the box-tree together." The neglected *common* of the heathen world ſhould become the garden of God, as ch. li. 3. *Commons* are of great uſe to the poor, for the run of a cow, or ſheep or two; and we find, that almoſt all countries in SS. had ſuch pieces of common ground, which nobody incloſed: the mention of *them* is very frequent; and ſome places that had lain *common*, kept their name after that they were inhabited, as Deut. xi. 30. & alibi.

ערבון, A *pledge*; what is engaged as a ſecurity, a *pawn*.

ערבות, pl. The *ſupreme heavens*; non obſtante Cocceio. Pſal. lxviii. 5. " extol " him that rideth *on the heavens above*;" becauſe the two agents, light and ſpirit, are *the mixers* the heavens conſiſt of; and *high up* they appear blue and mixed. To *ride upon* is to rule over them, and be Lord of all the powers of heaven.

ערבים, pl. *Willows*, from the colour of their leaves, being grey on one ſide, or whitiſh, and green on the other. There are many ſpecies of the *willow*, as of other trees, that go by one common name. Lev. xxiii. 40. " ye ſhall take you on the firſt " day [ſc. of the feaſt of tabernacles] " boughs of goodly trees, branches of " palm-trees, and the boughs of the thick " tree [the oak], and ערבי *of the willows* of " the brook; and ye ſhall rejoice before " the Lord your God ſeven days." *Marius*, under ערב *a willow*, cites, from ſome Rabbi, that they carried them about in proceſſion in their hands. The text doth not ſay ſo: they were to make the booths of them that gave name to the feaſt; in memorial that, at the end of the world, when God gathers in the fruits of his ground, the tabernacles of their own bodies were to be cloathed with glory, honour, and immortality. Ver. 42. " ye ſhall " dwell in booths ſeven days." The context evidently refers the boughs to the booths: read ver. 40—43. together. And as הדר and עבת are both general terms, the firſt includes all *goodly* beautiful oil-trees, of which there are many ſpecies, the *olive*, the principal; the cedar, the pine, and others; and עבת is the *thick* denſe, ſhady tree, or protection, as well as durableneſs. Nothing can be more delightful, in hot dry countries, than the ſhade of willows by the brooks; nor do any trees ſpread and flouriſh more, or faſter, as Iſai. xliv. 4. " they ſhall ſpring up—" " *willows* by the water-courſes." On either or both of which accounts, *the willow* might very well make one of the trees to repreſent the benefits they were to receive, in the great ingathering of the world. The multitude aſcribe all theſe honours to Chriſt, Mat. xxi. 8.

מערב, The *weſt*. מערבה, the ſame; the *evening part* of the earth.

מערב, *Merchandize*, market, or mart; q. d. *an exchange*; the place or goods *exchanged*, Ezek. xxvii. 9. & ſeq.

תערבות, 2 K. xiv. 14. and 2 Chron. xxv. 24. " and את בני התערבות *hoſtages*;" for performance of the articles Amaziah was releaſed upon; for Jehoaſh had taken him captive.

ערג is taken from the noiſe deer make, when hot and dry; and, indeed, other beaſts alſo, particularly the ram; and thence borrowed, to expreſs ſtrong deſire in the ſoul. Pſal. xlii. 1. " as the hart " תערג *panteth* [*org* or *oorg* is the noiſe they make] " after the water-brooks, ſo " *panteth* my ſoul after thee, O God." Joel i. 20. " the beaſts of the field תערוג " *cry* alſo unto thee, for the rivers of wa- " ters are dried up."

ערג and ערוג, A *bed* of ſpices, Cant. v. 13. vi. 1. Ezek. xvii. 7, 10. hot, warm, and dry plats of ground, which gape thirſtily for the water, and are uſed to be watered. And this word fixes the ſound of theſe three letters to be o, r, g. Hence ορεγω, *to deſire* with eagerneſs. Spoke both of animals and things inanimate; of the ground, as above. *Organum*, the ſeat or inſtrument of the *appetite*, and *orexis*, an appetite, ſeem from hence too.

ערוד, Once, Job xxxix. 5. rendered *wild aſs*.

ערך, To *diſpoſe*, *place*, or *rank* things according to their worth and value; or putting them in their proper places, which is ſetting their price, value, and dignity, or eſtimating their value. Gen. xiv. 8. " *they joined* battle with them:" a very proper word for ſetting their troops in rank and order of battle. Lev. i. 7. " and *lay* the wood *in order*." Jud. xx. 22. " לערך *to ſet* the battle *in array*." Job xxviii. 17. " gold and cryſtal לא " יערכנה *cannot equal it*;" cannot be ſet againſt it for value; or *cannot rank with it*. Pſal. lxxviii. 19. " can God *furniſh* a table?

ערך, Jud. xvii. 10. " I will give thee *a* " *ſuit* of apparel;" *order* of *garments*. Lev. v. 15. " with ערכך *thy eſtimation*, by ſhe- " kels of ſilver." Job xxviii. 13. " ערכה " *its price*." xli. 13. " his comely *pro-* " *portion*;" diſpoſition of his parts. 2 K. xxiii. 35. " העריך *he taxed* the land— " every one according to ערכו *his taxa-* " *tion*;" value; what he was worth. Pſal. lv. 14. " a man mine *equal*;" placed and reckoned as of equal value or rank.

מערכה, Any thing in order, rank, or diſpoſition; often the ranks of an army. Lev. xxiv. 6. " thou ſhalt ſet them in two " *rows*, ſix [loaves of the ſhew-bread] " המערכת *in a row*, upon the pure table " before the Lord;" in two rows, as people ſit oppoſite to each other at table. Jud. vi. 26. " thou ſhalt build an altar " unto the Lord thy God, upon the top of " this rock, במערכה *after the order*," or manner of God's altar. Prov. xvi. 1. " מערכי *the diſpoſitions of the heart of man* " —from the Lord;" or are the Lord's, at his ordering.

ערל is applied to any thing that is *precipitate*; *over forward*; *over-haſty*— to the ſtammerer, whoſe lips *hurry*, and make many attempts to utter; but, thro' precipitancy, utter nothing diſtinctly—to the ear, when, through the like precipitancy, from prejudice, paſſion, or aught elſe, it catches the ſound, rather than the ſenſe, of what it hears; it hears too quick; or rather doth not hear right, through over-haſtineſs—to the heart, when raſh deſigns or deſires precipitate the man; and that organ itſelf, as well as the ear in hearing, is ſubject to ſuch a flutter, as the lips, we ſee, are in ſtammering—to the drunkard [if I miſtake not], when his feet carry him too precipitately on, and he totters along. As a noun, it is the name of the *prepuce*, or fore-part of the glans of the penis. Lev. xix. 23. " when ye ſhall come into " the land, and ſhall have planted all man- " ner of trees for food, וערלתם ערלתו את " פריו *then ye ſhall count the fruit thereof*

" as *uncircumciſed:* three years ſhall it be " ערלים as *uncircumciſed*; it ſhall not be " eaten." There is nothing for *as*; nor is *cut* or *uncut* the meaning of the word; but *too forward*, or *too haſty*. The fruit was for three years to be deemed *too forward*, as what would hurt the tree, and ſo was to be plucked off before ripe, and flung away. The moral leſſon, I preſume, condemns all precipitate over-eager deſires and actions. Hab. ii. 16. " drink thou " alſo, and הערל *let thy fore-ſkin* be un- " covered."—A comment, and not tranſlation—*drink thou alſo, and reel*;" or totter: meaning in judgment and management of their affairs; they ſhould drink of *the cup of the Lord's right hand*, till their heads turned with it, and were not able to walk. Theſe are the only places it occurs as a verb.

ערל and ערלה. Gen. xvii. 11. " ye ſhall " circumciſe the fleſh ערלתכם *of your* " *fore-ſkin*." 14. " ערל *the uncircumciſed* " man-child, whoſe fleſh ערלתו *of his fore-* " *ſkin* is not circumciſed, that ſoul *is* cut " off from his people." To cut off the fleſh of the fore-ſkin, is, literally, to cut off the over-forwardneſs of the fleſh, or the fleſh that is over-forward, too eager. The prepuce is the foremoſt part of the moſt precipitate part of our fleſh; and *circumciſion*, or cutting it off, beſpeaks its own meaning, to be laying *apart all filthineſs, and ſuperfluity of naughtineſs*. Exod. vi. 12. ". I am ערל *of uncircumciſed* lips." LXX. αλογος. And it is plain, Moſes complains of a fault in his lips; and that Pharoah would not hearken to him, his utterance being bad. And here is ſome outward viſible thing the word ſtands for; but nobody ever heard of *circumciſing* the lips, or can gueſs what is meant by it. I underſtand it of that precipitate motion of the lips in ſtammering. Lev. xxvi. 41. and Deut. x. 16. " circumciſe *the fore-ſkin* of " your heart, and be no more ſtiff-necked;" are metaphorical; but ſo plain and intelligible, that they make one bluſh for thoſe *paradox-powderers*, to uſe the phraſe of a great man, who aſſert the law of Moſes did not ſcrutinize the heart. We may ſay to them, in the words of St. Stephen, *ye ſtiff-necked and uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt.* Iſai. lii. 1. " ערל *uncircumciſed* and un- " clean." *That was not circumciſion which was outward in the fleſh, but that of the heart; in the ſpirit, not in the letter.* Jer. iv. 4. " circumciſe yourſelves to the Lord, " and take away ערלות *the fore-ſkins* of " your heart." vi. 10. " their ear is *un-* " *circumciſed*, and they cannot hearken." *Stiff-necked* is metaphorical, and yet there is a ſtiffneſs in the neck to take the metaphor from; and ſo there is a natural ערלה *precipitancy* in the heart and ear, in ſome caſes, to take that metaphor from too, when applied to ſtubbornneſs or diſobedience. ix. 25. " I will puniſh all ערל " בערלה *that are circumciſed with the un-* " *circumciſed*." No, that are circumciſed [ſc. in the fleſh] *in the uncircumciſion* of the ſpirit; that, though *cut*, are in *uncircumciſion*; have the real ערלה, though that of the fleſh be cut. The law, prophets and goſpel, all agree in the ſame leſſon and ſpeak it in the ſame words, that *the whole man* muſt be in ſubjection.

ערם, *Naked.* עירם, and ערום the ſame. Gen. ii. 15. " they were both " of them ערומים *naked*;" not without common cloaths, any more than Saul was. 1 Sam. xix. 24. or Iſaiah xx. 2. or Micah i. 8. " I will go ſtript and *naked*." Gen. ii. 15. is ſpoke of the man of God, not of *the outer man*. They had no ornaments or emblematical cloathing upon them, and yet were not aſhamed to appear before God, having nothing to acknowledge, or to cover from his ſight, as after ſinning they had. iii. 7. " they knew that ערום הם [the ſame as עירמים] " *they were naked*;" or defenceleſs: and they covered or protected themſelves with a girding of repentance. Job xxii. 6. " and haſt ſtripped " בגדי ערומים *the naked of their cloathing*;

or, ſtript people naked of their cloaths. Iſai. xx. 4. " *naked* and barefoot, even " with their buttocks uncovered."

עירם, *Nakedneſs*, as well as *naked*; and is common or natural *nakedneſs*, Deut. xxviii. 48. & al. " in hunger and in thirſt, " and in *nakedneſs*, and in want of all " things." And there is not any myſterious meaning in the ', as ſome have ſuppoſed it to have, Gen. iii. 10, 11.

ערמה, pl. in ים and ות, A *heap* of corn, or ſtack. Ruth iii. 7. " he went to lie " down at the end of the *heap*;" ſc. of corn, thraſhed or naked grain. It was barley, ver. 15. 2 Chron. xxi. 6. *ſtacks* or *ricks*, in diſtinction from what is houſed. Jer. l. 26. " *tread her* as ערמים *heaps*;" or ſtacks of corn and hay are trod. Hag. ii. 17. " an *heap* [or ſtack] of twenty mea- " ſures;" from whence ſo many might have been expected. Nah. iv. 2. " will " they revive the ſtones out of ערמות העפר " *the heaps* of the rubbiſh?" or *out of the bare duſt*. We uſe *bare*, which is *naked*, in this manner; meaning *naked of*, or not joined by, any thing elſe. xiii. 15. " tread- " ing vine-preſſes on the ſabbath, and " bringing in העדמות *ſheaves*;" unhouſed corn. Cant. vii. 2. " thy belly [trunk of the body, all betwixt the arms and hips] " is like ערמת an *heap* [or *ſheaf* rather] of " wheat, ſet about with lilies:" ſtanding in the field, with lilies ran up about it, the body, as ſtrait, erect, and beautiful.

N.B. נערמו, Exod. xv. 8. is נער and מו, *overthrew them*.

ערם, *Subtile, cunning, crafty*; i.e. *exerciſed*; *naked*, or *ſtript*, in order to exert one's utmoſt; ſo, *expert*, or *experienced*, as applied mentally, denotes *quickneſs, readineſs* of mind or underſtanding." See Mr. Parkhurſt, who has well explained it. Heb. v. 14. " their ſenſes γεγυμνασμενα *exerciſed* to diſcern both good and evil;" which is from γυμνος, *naked*, as he hath noted it. 1 Sam. xxiii. 22. " for it is told " me, that he ערם יערם *dealeth very ſubtilly*." Pſal. lxxxiii. 4. " יערימו סוד *they* " *take crafty counſel* againſt thy people." It is evident the verb or noun may be uſed in a good or bad ſenſe, as this *expertneſs* is employed to a good or bad purpoſe. A man may *ſtrip*, and exert himſelf at a good or bad work. And the *dexterity* of the mind, we borrow an idea of from thence, is in itſelf indifferent; the application only makes it good or bad, morally. Prov. xv. 5. " he that regardeth reproof יערם is " *prudent*." xix. 25. " ſmite a ſcorner, " and the ſimple יערם *will beware*;" marg. *cunning*.

ערם and ערום. Gen. iii. 1. " the ſer- " pent was more *ſubtil* than any beaſt of " the field which the Lord God had made." It anſwers the idea outwardly beyond any of them, being quite *naked*, and ſtript of every incumbrance to motion and miſchief. Job. xv. 5. " thou chooſeſt the tongue of " the *crafty*." Prov. xii. 23. " a *prudent* " man concealeth [or layeth up] know- " ledge." xiv. 8. " the wiſdom of *the* " *prudent* is to underſtand [conſider, reflect upon] " his way."

ערם and ערמה. Prov. i. 4. " to give " ערמה *ſubtilty* to the ſimple." viii. 12. " I wiſdom dwell with ערמה *prudence*, or " *ſubtilty*." Religion requires the ſubtilty of the ſerpent, though with the innocence of the dove.

ערמון, Some tree. Gen. xxx. 37. The *cheſtnut*. Ezek. xxxi. 8. " the fir-trees " were not like his boughs, and ערמנים " the *cheſtnut-trees* were not like his " branches, nor any tree in the garden of " God was like unto him in his beauty." Theſe texts do not determine the ſpecies. It was a tall and beautiful tree, by the compariſon.

ערם, Occurs only in the noun, Num. xv. 20, 21. Neh. x. 37. and Ezek. xliv. 30. " the firſt of עריסתיכם *your dough*;" at the firſt making of bread of the new corn; *a cake of the firſt of the dough*.

ערף, To *diſtil*; *drop down*: whence the noun ערף *neck*, becauſe a drop in dropping makes a length like a neck.

It

It is alſo, with great propriety, uſed to ſtretch or lengthen the neck, which we call *breaking* it, becauſe it is broke by *ſtretching* it; and *necking*, or making a neck, is the ſenſe of the word. Exod. xiii. 13. " if thou wilt not redeem it, " then ערפתו *ſhalt thou break its neck.*" Deut. xxi. 4. " and ערפו *ſhall ſtrike off* the " heifer's neck there in the valley." The Hebrew ſays, they ſhould *ſtretch* or *break its neck*, as Exod. xiii. 13. by which it became unfit food for God or man, as the murderer was an abomination in the ſight of both. Deut. xxxii. 2. " my doctrine " יערף ſhall drop as the rain." xxxiii. 28. " his heavens alſo *ſhall drop down* dew." Hoſ. x. 2. " he יערף *ſhall break down* their " altars;" or cauſe them to drop down, as neglected buildings do, by degrees. Iſai. lxvi. 3. " he that ſacrifices a lamb, as *he* " *that breaks* a dog's *neck*;" and ſo ſtifles the blood in it, and makes it doubly abominable.

ערף, The *neck*, by which the head drops or bends forward. Gen. xlix. 8. " thy " hand ſhall be בערף *in* or *on* the neck of " thine enemies." Exod. xxiii. 27. " I " will give unto thee the *neck* of all thine " enemies;" who, in flying, turned their neck to them. We ſay *turn the back*; but *give the neck* ſeems more proper, becauſe, in flying or yielding, ſtooping the head bends the neck, and ſhews it. 2 Chron. xxix. 6. " have turned away their faces " from the habitation of the Lord, and " יתנו ערף *turned their back.*" Jer. ii. 27. " פנו ערף *they have turned their back* unto " me, and not the face." vii. 26. " nor " inclined their ear, but hardened [or made ſtiff] " their *neck.*" Stiff-necked, or ſtiff of neck, occurs often for *ſtubborn*; that will not bend the neck, or ſtoop, which is yielding.

עריף, Once, in ער יפיה Iſai. v. 30. " be- " hold חשך צר *thick* or *cloſe* darkneſs; for " the light חשך בעריפיה *ſhall be darkened* or " *condenſed in its diſtillations*;" or as it trickles down upon us; ſo water is condenſed into ſnow and hail in its diſtillations, or as it falls. And the word is as proper to the dropping down of light upon us, as of rain. We ſay, *in the heavens thereof*, the light flows in ſtreams to the earth; and, being darkened or condenſed in thoſe ſtreams, means great diſtreſs; *ſuch*, ſays our Lord, *as was not from the beginning of the world*, Mat. xxiv. 21—30.

ערפל, *Denſe darkneſs*, or denſe grains of air that are darkneſs, from ערף and נפל. See the word in Mr. Hutchinſon. And נפל is uſed to things that *fall cloſe together*, and ſo are hard-bound. Fire cannot ſubſiſt without theſe grains, which fall into it, and which alſo form a ſpherical vault over it, or round it, in the open air, on every ſide, but on the earth, that intercepts it below. This is the wall that confines the firmament, like water ſtagnate at a proper diſtance from the center of a whirlpool. Exod. xx. 21. " Moſes drew near unto " ערפל *the thick darkneſs*, where God was;" in the midſt of the fire that was in it, ch. xix. 18. Deut. iv. 11. " the mountain " burnt with fire unto the midſt of heaven, " with darkneſs, clouds, and ערפל *thick* " *darkneſs.*" This is the outer darkneſs. Job xxii. 13. " can he judge through ערפל " the *thick darkneſs*—the circuit [or circumference] " of heaven?"

ערץ, To *diſmay*, *terrify*; ſtrike or be ſtricken with terror. Deut. i. 29. " I ſaid unto you, תערצון *dread* not, neither " be afraid of them." Job xiii. 25. " תערוץ *wilt thou break* [or rather, *wilt thou frighten*] " a leaf driven to and fro?" as an enemy attempts to ſtrike a terror into his adverſary. xxxi. 34. " כי אערוץ *whether* " *did I fear* the multitude, or did the contempt of the people terrify me, that " kept ſilence?" He neither feared the greatneſs of the multitude, nor the contempt or jeſt of people; but boldly defended the truth. Pſal. x. 18. " that the " man of the earth may no more ערץ *op-* " *preſs*;" terrify or alarm. lxxxix. " God is greatly נערץ *to be feared.*" Iſa. xlv.

xlvii. 12. " if ſo be thou mayſt תערוצי " *prevail*;" *ſtrike the enemy with terror*; or elſe, *mayſt be feared.*

ערץ, Job xxx. 6. " to dwell בערוץ *in* " *the clifts* of the valleys;" dreadful precipices.

עריץ, A *terrible one*, who makes a dreadful appearance, and comes to deſtroy. Prov. xi. 16. " עריצים *ſtrong men* obtain " riches:" thoſe who invade a country; and named from the terror they ſpread, or appearance they make, and means they uſe to inſpire terror into thoſe they aſſault.

מערצה, *Terror*, or *ſhaking*, as in a fright, Iſai. x. 33.

ערק, Job xxx. 3. " הערקים *flee-* " *ing* into the wilderneſs." Perhaps *ſliding along*, or *creeping about* in deſolate places.

ערק, A noun. Job xxx. ver. 17. " ערקי " *my ſinews* [Latin, *venæ meæ*] take no " reſt:" what the blood creeps along in, perhaps; a ſubſultus of the veins, is what he ſeems to complain of.

ערש, only as a noun; A *bed* to lie on. Job vii. 13. " when, I ſay, *my bed* ſhall " comfort me." Pſal. cxxxii. 3. " nor go " up into ערשי יצועי *my bed.*" Amos iii. 12. " and on Damaſcus its *bed:*" the prophecy, or foregoing burthen, ſhould *reſt* on Damaſcus alſo, which was involved in the fate of Iſrael.

עש and עשש, To *conſume*, or waſte, as what is moth-eaten. Pſal. vi. 8. " mine eye עששה is *conſumed*, becauſe of " grief." xxxi. 11. " my bones עששו *are* " *conſumed.*"

עש, A *moth:* in general, any of thoſe eating corroding inſects. Job iv. 19. " which are cruſhed before [or *by*] the " *moth*;" liable to be preyed upon or conſumed by the moth. ix. 9. " which maketh " עש *the moth.*" Q. xii. 28. " as a gar- " ment that is *moth*-eaten." xxvii. 18. " he buildeth כעש as *a moth* his houſe." it lays itſelf up in a web of its own ſpinning, which is a very ſlight cover. Iſai. li. 9. " *the moth* ſhall eat them up." li. 8. Hoſ. v. 12. " I will be unto Ephraim as " a *moth.*"

עשו, *Eſau*; formed from עש, as כלבו, ענו, and others, with a final *vau*. Gen. xxv. 25. " the firſt came out red, all over " like an hairy garment; and they called " his name עשו *he is a moth*;" ſeveral ſorts of which are rough and hairy. It is common to ſee a butterfly, or moth, which comes from the caterpillar, as an emblem of human nature, on the images of Pſyche and Cupid. And Pſyche is alſo drawn with the wings of this flying inſect; *the frail tranſitory ſtate of man*, who is like a garment that is *moth*-eaten, and *is cruſhed before the moth.* See Monfaucon, Vol. I. pl. ult. And ſo *Eſau* and *Edom* are the ſame *human nature*, or natural man; Jacob being the man of God.

עיש, I ſhould think of this root. It occurs once, Job xxxviii. 32. " canſt thou " bring forth מזרות *the diſperſed grains of* " *air*, or the winds in their ſeaſon; and " canſt thou bring עיש *the blighting* [waſting, corroding, peſtilential] air על " בניה *with its ſons*;" ſc. the numberleſs inſects which a blighting wind brings with it. Q. The black winds, which Job calls whirlwinds and chambers of the ſouth, diſperſe the eggs of theſe inſects, or the creatures themſelves, while young, as we ſee in blights; and they are one of the heavieſt ſcourges in the hand of God. The plague, ſome will have it, ariſes from ſmall inſects which the wind brings with it: and then being עש *to Ephraim and* רקד *to the houſe of Judah, and conſuming them as* עש *does a garment, and* סם *does wool*, may imply that conſumption alſo of the plague. Q. *Eſus*, hence.

עשב, only as a noun. Small plants, *herb* or *ſhrub*. It includes both ירק *the green* and דשא *a ſprout*. Gen. i. 11. " let the earth bring forth דשא *graſs*, עשב " *the herb* yielding ſeed."

עשה, with a radical though mut. ה, is a word often uſed, and in a very ge-

neral ſenſe, To *do*, to *make*. It takes up fourteen leaves, fol. in Marius's Concordance. The inſtances are too plain to need citing, and too many to admit it. Gen. xviii. 7. " Abraham ran unto the herd, " and fetched a calf tender and good, and " gave it unto a young man, and he haſted " לעשות *to dreſs* it;" *to do* what was to be done to it: and it is *any ſort of doing*. 1 Sam. xiv. 32. " the people יעש *dreſt* [did or prepared] " of the ſpoil;" which *the keri* would have יעט *flew upon* the ſpoil. The ſenſe comes to the ſame either way; but the text needs no correction, if it were not ſacred. To *do meat*, is to prepare or dreſs it: to *do* a ſacrifice, *ſacra facio*. As it is uſed in a *ſacred*, ſo it is in a *carnal* ſenſe; as *facio* alſo is, Ezek. xxiii. 3. & al. for the act of love. Joel iii. 16. hath been thought a difficulty, and עושו made another root of; " עושו ובאו *aſſemble your-* " *ſelves*, and come all ye heathen, and ga- " ther yourſelves together round about." *Facite ut domi ſitis*. " *Do*, be at home; or, " ſee ye are; *make it your buſineſs to come*; " this is a known uſe of *facio*, and ſo it is " of *do* in Engliſh." Mr. Parkhurſt. Joel iii. 16. " עושו *form*, ſet yourſelves in ar- " ray." The other ſeems more ſimple, though this more ingenious. Zeph. iii. 19. " behold, at that time I עשה *will undo* [or, *will deal with*] " all that afflict thee." We ſay, *do for*, or *deal with*, in this ſenſe; meaning, as it is rendered, *undo*.

עשן, To *ſmoak*. Exod. xix. 18. " mount Sinai was altogether עשן *on a* " *ſmoak*, becauſe the Lord deſcended upon " it in fire." Deut. xxix. 20. " the anger " of the Lord and his jealouſy יעשן *ſhall* " *ſmoak*;" from the inward heat.

עשן, *Smoak*. Gen. xv. 17. " a furnace " of *ſmoak*;" which attended the fire or glory in which Jehovah was preſent, as in the laſt text, and Pſal. xviii. 9. and cxliv. 5. & al. Iſai. iv. 5. " a cloud and *ſmoak* " by day;" from the fire in the cloud. vi. 4. " the houſe was filled with *ſmoak*;" from the preſence of Chriſt in glory.

עשק, *To oppreſs*, or *preſs down*. Gen. xxvi. 20. " he called the name of " the well עשק *Eſek* [or *Oſq*], becauſe " התעשקו עמו *they ſtrove with him*;" ſet themſelves to preſs againſt him. Job xl. 18. " behold, יעשק *he drinketh up*, marg. " oppreſſeth a river, and haſteth not:" he ſtems or *preſſeth againſt* a ſtream, without being put in a hurry, or driven by it. See Mr. Parkhurſt. Mal. iii. 5. " עשקי שכר " *that oppreſs* the hireling *in his* wages;" that *beat down the wages* of the hireling. עשקי belongs to *wages*, not hireling. Prov. xxviii. 17. " the man עשק בדם נפש *that* " *oppreſſeth* to *blood*, or *in blood*, a *perſon* [that is, killeth him violently] " ſhall flee " to the pit, let no man ſtay him;" or ſup- port him. The altar was not to protect the wilful murderer, and Joab died before it.

עשק, *Oppreſſion*; and, as the part. paſſ. is the *action done*.

עשוק is alſo *oppreſſion*. Jer. xxi. 12. " from the hand עשוק *of oppreſſion*."

עשקה and מעשקה, The ſame.

עשר, To *be rich*, and *opulent*; to *enrich*. And alſo *ten*; to *tenth*, *tythe*, take or give a tenth part. Whether *rich* be from *ten*, or *ten* from *rich*, the idea ſeems to be in the *comprehenſion*, or *com- pleatneſs* of the number *ten*; all numbers being but the repetition of *ten*, and the parts of *ten*: ſo *riches* comprehend all, we poſſeſs. Mr. Parkhurſt very ingenious fetches *ten* from *teneo*, Fr. *tenir*, Eng. *con- tain*; as Gr. δεκα, from δεκεσθ. Gen. xiv. 23. " leſt thou ſhouldſt ſay, I עשרתי *have* " *made* Abram *rich*." 1 Sam. ii. 7. " the " Lord—מעשיר *maketh rich*."

עשר, *Riches*. Prov. xiii. 8. " the ran- ſom of a man's life are his *riches*: but " he ſhall be poor that heareth not re- " proof:" he that is rich in faith, and fruits, good works, hath a treaſure in he- ven to offer for his life; but he that heareth not reproof, muſt be poor, and deſtitute of the riches of good works. And this " *richneſs*, ch. xiv. 24. is the crown " the wiſe."

עשיר, A *rich man*, pl. עשירים. Job xxvii. 19. " he ſhall lay down עשיר *rich*, " but ſhall not gather [or reap any advantage from his riches]; " he openeth his " eyes, and it is not;" it is waſted and gone in a moment. Pſal. xlv. 13. " *the* " *rich* of the peoples [or *rich nations*] ſhall " intreat thy favour;" or ſubmit to the church, the ſpouſe of the King of glory. Iſai. liii. 9. " and *the very rich* [ſc. Joſeph of Arimathea, ſhall lay him] " *among his* " *own dead*;" in his own burying-ground, though in a new tomb, where none had been buried. Mat. xxvii. 57. " a *rich* man " of Arimathea, named Joſeph."

עשיריה, Iſai. vi. 13. " in it ſhall be " עשיריה a *tenth*, and it ſhall return and " be eaten, as a teil-tree, and as an oak." I ſhould rather conſtrue it, as from עשר rich—in it is a *richneſs*, a ſap, enlivening juice, which ſhould grow again; as an oak, when it caſts its leaves, hath ſtill a vital power in it; and ſo the *holy ſeed*, or Son of God, in that people, was the *vis vivida* in them, that preſerved life.

עשר, To *tythe*. Gen. xxviii. 22. " of " all that thou ſhalt give me, עשר אעשרנו *I* " *will ſurely give the tenth* unto thee;" to maintain the houſe of God there. Deut. xiv. 22. " עשר תעשר *thou ſhalt ſurely tythe* " all the increaſe of thy ſeed that the field " bringeth forth, year by year;" which was giving *their riches* to God, which were accepted in עשר the *tenth part*. He that pays *tythes* ſhould look on it as a quit-rent paid to God: not as ordered to be given merely by man, but by God, as a ſacred right. The uſe of tythes, as a maintenance of the houſe of God, appears by Jacob's vow; and the antiquity, though not the origin of paying them, appears both by Abraham's giving them to Melchiſedeck, and Jacob's endowing *Bethel* with his tythes.

עשר, עשרה, *Ten*, or a *decad*. עשור, the ſame. And then *one-ten* for *eleven*, and *two-ten* for *twelve*, and ſo on: and עשרים *tens* for *twenty*. And as *ten* is uſed for the *tenth*, ſo *twenty* for the *twentieth*, as the numerals are uſed in Greek, though not in Engliſh.

עשרון, The *tenth* part. עשרי and עשירי, adj. *tenth*.

עשרית and עשירית, *nouns*, A *tenth*. Jer. xxxii. 1. " בשנת העשירית *in the tenth year* " of Zedekiah;" *in years ten* of Zedekiah, according to the cuſtom of the Hebrew tongue.

מעשר, a *noun*, *Tythe*, *tenth*.

עשת, To *ſhine*, as *fat*, *ivory*, &c. do. Jer. v. 28. " they are waxen fat, " עשתו *they ſhine*;" as the ſkin of fat people does, and ſhews clearly what the word means. And ת muſt be radical here, and ſo can have no relation to עשה. LXX. omit the word here; but Ezek. xxvii. 19. " עשות *bright iron*." LXX. ειργασμενον. I ſuppoſe *poliſhed*, ſuch as was fit to *be ſet* in their ſcepters, or any thing elſe, from ειργω, *includo*. What elſe they meant by it, I can't gueſs: עשות is part. paſſ. *made ſhining*. Jon. i. 6. " perhaps God יתעשת " *will think upon* us, that we periſh not;" will ſhew himſelf kind, ſerene to us: the countenance ſhines in good humour; *the light* of the countenance is favour.

עשת, pl. עשתות, A *ſhining*. Cant. v. 14. " his belly עשת שן *nitor eboris*, *bright ivory* " overlaid with ſapphires." Job xii. 5. " a lamp is deſpiſed, or over-looked, " לעשתות שנאן *for its quiet ſhinings*, ſet to " guide the ſtumbling feet:" ſo ſilent and domeſtic virtue, though ſo very beneficial, is but little regarded; while the meteor and deſtroying hero are every one's admiration. The verſions miſſed the ſenſe of this beautiful paſſage.

עשתן, A *thought*. Pſal. cxlvi. 4. " in " that day עשתנתיו *his thoughts* periſh;" what the mind, like the countenance, *ſhines* upon, and is pleaſed with. It is not a *thought*, or the act of the underſtanding in thinking; but a *thought*, *ſcheme*, or delight. " When princes die, all their fa- " vourite ſchemes, and mighty propoſals, " die with them."

עשתי, frequently precedes עשר or עשרה, *ten*, to make *eleven*; q. d. a *point* and *ten*, or *one and ten*, which is *eleven*.

עשתר, Deut. vii. 13. "the increaſe of "thy kine; and עשתרת *the flocks* of thy "ſheep." xxviii. 4, 18, 51. in all which places, which are all it occurs in, it plainly means the *young*, or produce of their flocks, as שגר with it does of kine; and this leads to the derivation of עשת and תר. No words can be properer to a lamb or kid than עשת for its *brightneſs*, which [or *whiteneſs*] is the very idea of that word; and תר, from its running and friſking about.

עשתרת is the name of an idol, worſhipped in ſeveral countries. See Mr. Hutchinſon on the word. It literally ſignifies *the bright circle*, or *bright ſtars around us*. And hence *aſtrum*, and our word *ſtar*, ſeem derived; for the final ת is *ſervile*. Hence *Aſteria*, the daughter of *Cœus*, a ſon of *Titan*, by whom *Jupiter* had Hercules; *i. e.* the mother of a Hercules, was named after their God; as Hercules the ſon, and Jupiter the father, alſo were; all the great and ſacred perſons being uſually *named according to the name of their Gods*. There was *Aſtartus*, a king of Tyre; *Aſtræus*, a king of Arcadia; and *Aſtræa*, his daughter, or Jupiter's. This God was the hoſt of heaven, or *bright circle of ſtars*, which includes ſun, moon, and planets, as well as what we call *ſtars*. Gen. xiv. 5. "and ſmote the Rephaims in "עשתרת קרנים *Aſhteroth Karnaim*;" a place named from the idol and temple, *Aſhtert with horns*, or on *horns*: a circle of ſtars being, it is likely, on the horns of the bull; for ſo ſome idols were adorned: others had a collar of ſtars; others a coat powdered with ſtars, or mantle; and ſome had ſtars in the hand of the human figure, or at the end of a ſcepter, or on the breaſt, and in various other manners. The principal figure in this ſtatue might be adorned with rays of light [קרנים] about his head, and with a *circle of ſtars*, and named from theſe remarkable inſignia, though common to other idols, yet remarkably large, or ſome way diſtinguiſhed here, and ſo called by theſe names; as the Aſſyrian Jupiter is diſtinguiſhed from others by the remarkable *Rimmon*, or pomegranate; and others by other inſignia. Jud. ii. 13. "forſook Jehovah, and ſerved Baal and "עשתרות *Aſhteroth*." *In the pl. number*, iii. 7. "ſerved בעלים *Baals* and את האשרות "*the groves*." x. 6. "ſerved *Baals* and "*Aſhteroth*." So 1 Sam. vii. 4. "Baals "and *Aſhteroth*." xxxi. 10. "they put "his armour in the houſe of *Aſhteroth*;" or temple of *Aſhteroth*. If there was but one image in this temple, it muſt be a plural image, becauſe the word is in the *plural number*, as cherubim and teraphim are; though *Baals* and *Aſhteroth*, in ſome other places, mean more images than one, not as compounds, but ſeveral images, or diſtinct ſtatues. The image is not deſcribed. 2 K. xxiii. 13. "the high places for—*Aſh*-"*teroth* the abomination of the Sidonians; "and for Chemoſh—did the king defile; "and he brake in pieces מצבות *the images* "or *ſtatues*, and cut down האשרים —— "and filled their places with the bones of "men." The object called *Aſhter*, or *Aſhterth*, was undoubtedly the ſame; but the ſtatue, or image, though the ſame in the main, like their many *Jupiters*, differed in their *inſignia*, or emblematical forms, and very poſſibly in the ceremonies of worſhip, and vicious cuſtoms, before, at, or after the ſacrifice; and thence one was called that of the Sidonians, another that of the Philiſtines, and ſo on. *Aſtarte*, the Syrian idol, was repreſented as a woman with a *bull's head* or *horns*, as we learn from *Sanchoniathon*. See Mr. Parkhurſt, p. 416. And, in *Monfaucon*, the human figure is joined with the animal in a variety of manners. Perhaps *Oſiris*, the many-eyed God of Egypt [becauſe one of his images had three eyes at the end of a ſcepter], might take his name from עשתר *Oſtir*, ſoftened into *Oſiris* in *Greek*. He was a ſon of Jupi-

piter, but not of *Ham*, being one of thoſe ſons of God, who, Job xxxvii. 8. *ſhouted for joy*, at the formation of the earth. There is no reaſon to ſuppoſe that young ſheep, or kids, were an emblem of *Aſhteroth*, becauſe the word is uſed for them. It deſcribes them, from two remarkable particulars, their *whiteneſs*, and friſking about.

עת, The *time* or *ſeaſon* of any thing. It occurs but once, as a verb. Iſai. l. 4. " that I ſhould know לעות דבר *to* " *ſpeak a word in ſeaſon* to him that is " *weary*;" to *adapt* or *ſuit a word to him that is faint*; ſc. in heart. *Time* or ſeaſon includes the nature or diſpoſition, which muſt be conſulted, *to time* the advice right. *Time* alſo includes *the events in time*. 1 Chron. xii. 32. " that had underſtanding " לעתים *of the times*, to know what Iſrael " ought to do." Job xxiv. 1. " why " ſhould not *times* [i. e. the judgments of God, what he does at times] " be hidden " by the Almighty?" Acts i. 7. " times " and ſeaſons the Father hath put in his " own power;" ſo hides them from men. Pſal. ix. 10. " לעתי *in times* of trouble." xxxi. 16. " *my times* are in thine hands;" my fate, or my fortune, as we ſhould ſay, depends on thee. The word is applied to the *ſeaſons* of the year; and *the ſeaſon* of any thing that lives or grows.

עתה, An adverb, *now*.

עתי, Lev. xvi. 21. " their ſins, putting " them upon the head of the goat, and " ſhall ſend him away by the hand of עתי " *a fit man* [marg. *a man of opportunity*] " into the wilderneſs:" one that happens to be there at the time; not one prepared or appointed on purpoſe. No ſettled officer, like the prieſt, who was to kill the ſacrifice; or him, who was to put the ſin of Iſrael on the head of the ſcape-goat, becauſe that was the real prieſt, Chriſt, who was to take the ſin upon himſelf; he was known and deſigned, and ſo were the chief prieſts that condemned Chriſt; but it was not ordered, nor ſettled, that thoſe who carried the croſs, ſhould carry it; nor that thoſe who led away Chriſt, ſhould lead him away to be crucified. This was all done by accidental people; thoſe who happened to be preſent. The multitude led him away, and compel one Simon of Cyrene, who accidentally paſſed by, to carry the croſs; which was carrying the ſcape-goat into the wilderneſs, or *place of ſeparation*. We ſhould call a man *a ſeaſonable man*, who ſhould offer juſt as we ſhould want him; and ſuch were all concerned in carrying away Chriſt to his death. LXX. and Vulgate both miſconſtrue עתי, and loſe the myſtery or type. Hence, *at*.

עות, To *diſtort*, is another root, the *vau* being radical in it, but *ſervile* in לעות, Iſai. l. 4. above, as much as ל is.

עתד, To *be forward* and *ready*; or to make ready, and get into a forwardneſs. Deut. xxxii. 35. " חש עתדת *it* " *haſtens forward* upon them." Job xv. 28. " which התעתדו *are ready* to become " heaps;" *ſhew themſelves ready* to fall. Prov. xxiv. 27. " prepare thy work with" " out, and עתדה *make it fit* [get it ready] " in the field; and afterwards build thine " houſe;" make due preparations, and get things in a readineſs, before you go to work, if you would ſucceed.

עתד and עתיד, *Made ready*. Iſai. x. 13. " עתידתיהם *their treaſure*;" things laid up in a readineſs.

עתד and עתוד, An *he-goat* or *ram*; though, in diſtinction, the *he-goat*, becauſe as the ram is more forward than the ſheep, puſhing and bold, ſo is the he-goat more forward and bold than a ram. Gen. xxxi. 10. 12. " all עתדים —— which leap " upon הצאן *the flocks*:" including the males both of the ſheep and goats, as צאן does. They are diſtinguiſhed, Num. vii. 88. " אילים *the rams* ſixty, עתדים the " he-goats ſixty." Iſai. xiv. 9. " *chief* " *ones* of the earth;" who head the people, as the he-goat does the flock, and ſtand *foremoſt*, or *forwardeſt*. Jer. l. viii. " and

" be

" be as the *he-goats* before the flocks;" puſhing forwards.

עתם in נעתם, Iſai. ix. 19. rendered *darkened*. Perhaps it is the pl. of נעה. " the land [meaning *the people*] נעתם [for נעתים, as שפתים from שפה] " *are ſhaken*."

עתק, To *endure*; *perſiſt*, *continue*; as time does, *keep going on*. Gen. xii. 8. " יעתק *he removed* from thence to a moun- " tain;" *went on* from thence. So to *remove*, or *cauſe to go on*, or keep going on. Job ix. 5. " which *removeth* the moun- " tains." xiv. 18. " the rock *is removed* " out of its place." It is very proper to *a traveller*; but it is no other *removing* or *withdrawing*. xxi. 7. " wherefore do the " wicked live, עתקו *become old* [rather, continue, endure, *laſt*], " yea, are mighty " in power?" xxxii. 15. " they anſwer no " more, העתיקו *they have left off* מלים " *ſpeaking*;" put away words, or made them go away. Pſal. vi. 8. " mine eye is " conſumed, becauſe of grief; עתקה *it* " *waxeth old* [is *gone*], becauſe of all mine " enemies:" as it is applied to travelling, or *keeping on* in a journey. Prov. xxv. 1. " theſe alſo are the proverbs of Solomon, " which the men of Hezekiah העתיקו *co-* " *pied out*;" *made to continue*, or *preſerved*.

עתק, *Hard*, *rough*; what will or does endure, or *keep going on*; and is applied to *words*, in the ſenſe we uſe *hard*; and the *Latins*, *durum* from *duro*, to *endure*. 1 Sam. ii. 3. " let עתק *arrogancy*, marg. " what is *hard*, depart from your mouth." Pſal. xxxi. 19. " which ſpeak עתק *grievous*, " marg. *hard things*, againſt the righteous." lxxv. 6. " ſpeak not with עתק *a ſtiff* neck;' *hard*, that will not yield; ſtubborn, that keeps its poſture. Prov. viii. 18. " *durable* " riches, and righteous."

עתיק, *Durable*, *hard*; *what hath gone on*, and ſo *from* where it was. 1 Chron. iv. 22. " and ישבי לחם *who dwelt at Le-* " *hem* [*i.e.* Beth-lehem] and הדברים עתיקים " ....." The name of a place, plainly, near Bethlehem; and, I ſuppoſe, a *hard-*

ware manufacture. Iſai. xxiii. 18. " and " for *durable* cloathing." xxviii. 9. " עתיקי " *thoſe that are gone* from the breaſt." The *going on* of time, and the *going on* in a jour- ney, is the ſame idea: and the word, when ſpoke of time, is to *endure*, *durable*; when of place, is *going on*, and ſo *from* it, with- out confounding the idea; and *hard* words or things, belong to that idea. Dan. vii. 9. " *the antient* of days;" who endures to many days; *the everlaſting*.

עתר is conſtrued *abundance*, and thence to *enlarge in prayer*. The idea may be gathered from the *noun*, Ezek. viii. 11. " עתר *a thick* [ſpreading, *dilating*] cloud of " incenſe [or *ſmoak*] went up." Smoak, as it aſcends, *opens* and expands itſelf. This applied to the mind, whether expreſſed in prayer, or in mercy and favourable ac- ceptance, is the opening of the heart and affections, or ſending forth the deſire towards a particular object. *Incenſe*, or the fume of ſome grateful ſmelling gum or herbs, always ſtands for, or is ſuppoſed to attend, the prayer of the ſupplicant. Prayers are the breathings of the ſoul; the incenſe of the mind: and ſo the word is uſed reciprocally for *the prayer*, and *the fa- vour* or *affection* in return. Gen. xxv. 21. " Iſaac יעתר *intreated* the Lord—and the " Lord יעתר לו *was intreated of him*." The word is uſed, in its outward ſenſe, in ſeveral places beſides Ezek. viii. *viz.* Ezek. xxxvi. 13. " ye have boaſted againſt me, and " העתרתם עלי *have multiplied againſt me* " your words;" made a parade, and ve- *poured with your words againſt me*. We uſe *vapouring* only in a bad ſenſe: but *vapour- ing*, in Hebrew, is the incenſe or *fume*, as it towers, *ſwells out*, and *dilates*; and ſo applied to the mind, in pouring out the warmth of its deſire in prayer, or mercy as well as in boaſting and oſtentation. Prov. xxvii. 6. " faithful are the wounds " of a friend; but the kiſſes of an enemy " נעתרות *are deceitful*; marg. *earneſt*, " *frequent*." But, according to the idea of the word, *mere ſmoak* and *vapour*. He-

נאמן *ſteady, conſtant,* ſo *true* and *faithful,* is oppoſed to עתר *vapour* or *ſmoak,* which ſoon goes off. Iſai. xix. 22. " they ſhall " return unto the Lord, and נעתר להם *he* " *ſhall be intreated of them.*"

עתר and עתרה, *Vapour, ſmoak.* Jer. xxxiii. 6. " I will cure them, and גליתי " להם עתרת *will reveal unto them the* " *abundance of* peace and truth;" or, *will roll over them a cloud* of peace and truth. The compariſon is from a vapour or ſmoak involving, and ſo covering over, which, indeed, means *abundance*; but the *word* does not mean ſo, any more than a *cloud* means abundance, becauſe *a cloud of witneſſes* is an abundance. Ezek. viii. 11. " עתר ענן " *vapor nebulæ.*" Hence *ether.*—lumen, quod—calido perfundat cuncta vapore.—Elementa *vaporis.* Luc. l. v. ver. 593—8.

פ, *Pe.*

IS a radical; in numb. 70. anſwers to our p, or P; when final, is writ ף; and is in numb. 700.

פאה, with a mut. ה, occurs once, as a verb, Deut. xxxii. 26. " I ſaid, אפאיהם " *I would ſcatter them into corners,* I would " make the remembrance of them to ceaſe;" rather, " I would ſmite them in all their " corners, or coaſts."

פאה, pl. פאת and פאתים, A *corner* or *quarter.* Exod. xxv. 26. " put the rings " in the four הפאת *corners,* that are on the " four feet thereof;" the ſquare table. xxvi. 18. " on the ſouth פאת *ſide,* ſouth-" ward." Lev. xiii. 41. " he that hath " his hair fallen off מפאת *from the part* of " his head towards his face:" ſo the face is one *corner,* and the back of the head is another *corner*; and the two temples, the two other *corners* or *ſides* of the head; in all, *four corners* of the head. xix. 27. " ye ſhall not round פאת *the corners* [or ſides] " of your heads: neither ſhalt thou " mar *the corners* of thy beard." xxi. 5. " they ſhall not make baldneſs upon their " head: neither ſhall they ſhave off the " *corners* of their beard." To *round,* or *go over,* the corners of the head, here, was to ſhave the head; and to *mar the corners of the beard,* was to ſhave it; and to ſhave the *corners, quarters,* or *parts* of it, was to ſhave the whole of it. The beard naturally divides into *quarters,* or *corners,* on the upper lip, lower lip, and on each ſide. The high prieſt is forbid ſhaving his beard, as a ſign of mourning, or humiliation. It was cutting off the reverence due to the *bearded man,* or man of character; like ſtripping off the robes, putting on ſack-cloth, and other ſuch acts and ſigns of grief. The Jews were not to cut off the hair of the head or beard for the dead. It was a ſign of mourning they were not to uſe, becauſe they were a *holy* people; ſc. holy to God, ſons of God, and they were not to mourn *as men without hope for them that ſlept in him.* No extravagant tokens of grief were to be given; it would have been belying their hopes. See Jer. xli. 5. and under גלח *to ſhave,* which alſo explains the marks or cuts in the fleſh for the dead. Num. xxiv. 17. " ſhall ſmite פאתי " *the corners* [or coaſts] of Moab:" to which Jer. xlviii. 45. " and devour פאת " *the corners* of Moab." *The corners of Moab,* like *the coaſts of Moab,* means no more than *the country of Moab*; and *the corners of the head,* or *beard,* means only the head or *beard,* without any myſtery in the corners of them. Jer. ix. 26. and xxv. 23. and xlix. 32. " all קצוצי פאה *that are* " *in the utmoſt corners*;" or in the extremities of thoſe quarters; i. e. to the utmoſt bounds of thoſe countries; all in every part of the country.

פא is four times uſed as a particle, *here*; q. d. this *part,* or *ſide*; in this quarter.

פאר, To *do honour to,* by words or dreſs. It is uſed for the green boughs and ſpreading tops of trees, which, in ſome trees, are exceeding beautiful, and are the honour and glory of all. Exod. viii. 9. " Moſes

" Moſes ſaid unto Pharoah, התפאר עלי
" *thou wilt vaunt thyſelf againſt me.*" He had done ſo before, and hardened his heart, as ſoon as the plague was removed, as if Moſes had gone to the utmoſt of his power. And ſo Jud. vii. 2. " leſt Iſrael " יתפאר עלי *vaunt themſelves againſt me.*" Deut. xxiv. 20. " when thou beateſt the " olive-tree, לא תפאר *thou ſhalt not bough* " *it* after thee " look over the tops of the boughs again. Ezra vii. 27. " לפאר *to* " *beautify* the houſe of the Lord." Pſal. cxlix. 4. " יפאר *he will beautify* the meek " with ſalvation."

פאר, *Glory*, or *beauty*, as to outward appearance. Exod. xxxix. 28. " and פארי " המגבעת *goodly bonnets.*" Ezek. xxiv. 17. " bind פארך *the tire of thine head* upon " thee." xliv. 18. " linnen *bonnets*;" turbants. Iſai. lxi. 10. " as a bridegroom " יכהן *decketh himſelf with* פאר *ornaments.*" Ver. 3. " to give them פאר *beauty* for " aſhes—that they might be called trees " of righteouſneſs, the planting of the " Lord, להתפאר *that he might be glorified*;" that he may boaſt or glory in.

פארה, *The boughs* of a tree. Iſai. x. 33. " the Lord of hoſts ſhall lop *the bough.*" Ezek. xvii. 6. " it became a vine, and " brought forth בדים *branches*, and ſhot " forth פארת *ſprigs.*" xxxi. 5. " פארתו " *his branches* became long." בד is *the arm*, or larger wood, that bears the *branches*, which cover and adorn the wood of a tree.

תפארה and תפארת, *Outward glory*, or *ornament*. Exod. xxviii. 2. " holy gar- " ments for Aaron, thy brother, for glory " and for *beauty.*" Deut. xxvi. 19. " in " praiſe, in name, and לתפארת *in honour.*" 2 Chron. iii. 6. " he garniſhed the houſe " with precious ſtones *for beauty*;" to repreſent the beauty in light: and ſo applied to illuſtrious actions, that *adorn* or do credit to a perſon. Pſal. lxxi. 8. " let my mouth " be filled with thy praiſe: and with *thy* " *honour* all the day." lxxviii. 61. " deli- " vered his ſtrength into captivity, and *his* " *glory* into the enemy's hand." Spoke of the figures of the divine glory, and perſons on the ark; and ornaments of the temple, which was the moſt curiouſly adorned. Iſai. lx. 7. " את בית תפארתי אפאר *I will* " *glorify the houſe of my glory*;" in the prodigious acceſſion of people to Chriſt, the houſe of glory. Jer. xlviii. 17. " *the beau-* " *tiful* rod;" rod of beauty.

פארור, The *beauty*, or *pleaſing grace* of the face in joy. Joel ii. 6. " all faces " קבצו פארור *gather in, withdraw, their* " *ſhining*," or *chearfulneſs*. Mr. Parkhurſt, who only hath explained the text. Occurs alſo Nah. ii. 11. Hence *ap-pear*, and *ap-parel*. *Parade*, Fr. *parer*.

פג, To *be ſlack*; to *flag*, fail. Gen. xlv. 26. " Jacob's heart יפג *fainted.*" Pſal. xxxviii. 9. " נפוגתי *I am feeble*, and " ſore ſmitten." Hab. i. 4. " the law " תפוג is *ſlacked.*"

פג, A *green fig*. Only Cant. ii. 13. " the " fig-tree חנטה *is embalming* [filling with a ſweet pulp] " פגיה *her green figs:*" very properly; for they are *ſpungy* lifeleſs things. The text ſpeaks of thoſe *green figs* the tree was ripening, not caſting off.

פגות and פוגת, *Ceſſation*, or *relaxation*. Lam. ii. 18. ,' give thyſelf no פוגת *reſt.*" iii. 49. " mine eye trickleth down, and " ceaſeth not, without any הפגות *inter-* " *miſſion.*" The word may be ſingular, פרות, and others in ות are.

פגל, occur only in the pl. פגלים, and paſſ. פגול, rendered *an abomination*. It is applied to any thing unclean, or forbidden to be eaten. Lev. vii. 18. xix. 7. Iſai. lxv. 4. and Ezek. iv. 14.

פגע, To *meet with*; *come before*, *come up with*, or *run againſt*. Gen. xxiii. 8. " פגעו *intreat* for me to Ephron;" *go to* Ephron for me, or *meet with him* for me. xxviii. 11. " יפגע *he lighted upon* a certain " place;" or came up to it. xxxii. 1. " the angels of God *met* him." Joſh. ii. 16. " leſt the purſuers *meet with you*, or " light upon you. Jud. viii. 21. " riſe thou " and פגע בנו *fall upon us*;" *run upon us*, *aga-*

against us; as when two things meet. xviii. 25. "leſt angry fellows *run upon you*." Iſai. xlvii. 3. "I will take vengeance; "לא אפגע אדם *I will not meet any body*;" to make up matters, or ſettle the ſatisfaction required. liii. 6. "the Lord יפגע בו "*hath laid on him* the iniquity of us all:" hath cauſed it all to fall upon him. lxiv. 5. "פגעת *thou meeteſt* him that rejoiceth, "and worketh righteouſneſs:" God will not *meet with*, or *be met by*, them that ſin; but thoſe that do well. Jer. xv. 11. "verily *I will cauſe* the enemy *to meet thee* "in the time of evil;" to come to thee as a friend; as in the laſt text. We ſay, *meet with*, in revenge; but not in love.

פגע, *Occurrent*. 1 K. v. 4. "no adverſary or evil *occurrent*;" which is the true ſenſe of the word, *good* or *bad*. What occurs or happens to one. Eccleſ. ix. 11. "time and *chance* happeneth to them "all."

מפגע, A *mark*. Job vii. 20. "why haſt "thou ſet me למפגע *as a mark* לך *for* "*thee?*" to ſhoot at and *hit*; q. d. a *thing to hit*.

פגר, To *be tired*; *worn out with fatigue*. 1 Sam. xxx. 10. "which פגרו "מעבר *were ſo faint*, that *they could not go* "over the brook." 21. "*ſo faint* that "they could not follow;" dead with fatigue.

פגר, The *carcaſe*. Lev. xxvi. 30. "and "caſt *your carcaſes* upon *the carcaſes* of "your idols." 2 Chron. xx. 25. "they "found abundance both of riches and "פגרים *carcaſes*, and precious jewels." Ezek. xliii. 7. "nor by *the carcaſes of their* "*Molech's* in the high places." One worn out with fatigue is a mere *carcaſe*. Hence bigger.

פגש, To *meet together*; but not run *againſt*, as פגע implies. This is *to* meet, as travellers in the ſame road, or people going to the ſame place, meet in it. Gen. xxxii. 17. "when Eſau my brother "*meeteth you*." Pſal. lxxxv. 11. "mercy "and truth *are met together*." Job v. 14. "*they meet with* darkneſs in the day-time:" as we uſe *meeting with* for *finding*, or getting.

פדה, with a mutable ה, *To reſcue* or *deliver*; if by money or exchange, we call it *redemption*. Exod. xiii. 13. "every "firſtling of an aſs תפדה *thou ſhalt redeem* "with a lamb." xxi. 8. "if ſhe pleaſe "not her maſter, who לא יעדה hath not "betrothed her, והפדה *then ſhall he let* "*her be redeemed*." Deut. vii. 8. "and "פדך *redeemed thee* [or reſcued] out of the "houſe of bondage." But the word does not imply buying in it, as *redemption* does. 1 Sam. xiv. 45. "ſo the people ויפדו *reſcued* "Jonathan." Pſal. lxxviii. 42. "nor the "day when *he delivered them* from the "enemy." Iſai. xxix. 22. "the Lord, "who *redeemed* Abraham;" from all his troubles, and the perſecution of Nimrod, if tradition be true; from the idolatry of the Chaldees, however.

פדי, and פדוי paſſ. *Redeemed*, or *redemption*.

פדיום, *Redemption*; and formed as שלשום.

פדין and פדיון, *Redemption*, *ranſom*.

פדת, A *fence*, or *defence*. Exod. viii. 23. "I will put פדת a *diviſion* between "my people and thy people." The verb being to *reſcue*, *deliver*, *exempt*, the noun may be a *ſafeguard*, fence, or means to avoid a danger, as well as the act of ſaving. *An exemption*—"I will make *an exception* "betwixt my people and thy people;" or exemption.

Abraham was *ſeparated*, and the Jews were *ſeparated* from all nations; and both were *redeemed* or *reſcued* likewiſe.

פדות, The ſame, Pſal. cxi. 9. "he ſent "*redemption* unto his people."

פדן, The name of that part of Aſia near, or of, Aſſyria, between the two rivers Tygris and Euphrates, called alſo ארם נהרים, in Greek, *Meſopotamia*. Haran was a city in it, where Abraham ſojourned twenty years, till his father died. Whether it it were ſo named from *the deliverance*, or

redemption now promiſed to, or rather the honour of which was now limited to this part of the family of Shem; or it were ſo called from its ſituation between the rivers, *fenced by them*, and alſo *reſcued* from them, though ſurrounded, yet *ſaved* or *ſafe* from them, and by them. Qu. *Aram* was the youngeſt ſon of Shem, and to him both Armenias belonged.

פרע, Once, Job xxxiii. 24. "פרעהו *deliver* him from going down into "the pit; I have found כפר a ranſom." There are many words that occur but once, and whoſe general ſenſe the context leads to.

פדר, Occurs thrice, only as a noun, Lev. i. 8, 12. and viii. 20. and it is uncertain what part of the beaſt it means. It is diſtinguiſhed from נתחים *its pieces* and the head, Lev. i. 8, 12. and ver. 9, and 13, from the legs and הקרב the *inwards*; and chap. viii. 20. there are three *fats* mentioned: ver. 25. "*the fat* and the rump [one ſort of ſheep have tails ſo large and fat, that they are laid on carriages, while they are fatting, and it is cut out and divided in lots to the fleſh] "and all *the* "*fat* that was upon the inwards—the two "kidneys and their fat." Ver. 26. "and "he took one unleavened cake, and a cake "of oiled bread, and one wafer, and put "them upon החלבים *the fats*, and the "right ſhoulder." And, perhaps, it is a general term for all or any of *the fats* from the different parts. Lev. viii. 20. "Moſes "burnt the head and the pieces, and פדר "*the fat*."

פה and פי, the ' forming a noun, as in other words, *The mouth*, and whatever reſembles or is like the mouth. And becauſe the mouth gives the force and efficacy to the ſound of it [though it neither forms the ſound, as the tongue does, nor *articulates* it, as the lips do], it is alſo the force, power, or meaſure of the ſtrength of the words that come out of it. פי, *actively*, is *the mouth*, the agent that ſpeaks; and, *paſſively*, is what is *mouthed* or ſpoke; *word* or *command*, as often rendered. Gen. iv. 11. "the earth, which hath opened "her *mouth*." viii. 11. "*in her mouth* an "olive-leaf." xlv. 31. "על פי *according* "*to the commandmeut* of Pharoah." xliii. 7. "we told him על פי *according to the* "*tenor* of theſe words." Meton. Exod. iv. 10. "ſlow in פה *mouth*." Ver. 11. "who made man's פה *mouth*?" Ver. 12. "I will be with פיך *thy mouth*." xiv. 2. "before פי החירת *the mouth of the open-* "*ing*." Called Num. xxxiii. 8. barely "החירת *the opening* betwixt the Migdol "*caſtle*, on the hill-ſide and the ſea." xxxv. 8. "כפי *according to* his inheritance." It is the meaſure or proportion of any thing it is uſed with; its *capacity* or *mouth* to receive. Deut. xxi. 17. "by giving him "פי שנים *a double portion*;" lit. the *proportion of two*. Prov. xxii. 6. "train up "a child על פי דרכו *according to the man-* "*ner* or order of his way." Mal. ii. 9. "כפי אשר *ſince*," or *foraſmuch as*. Deut. viii. 3. "fed thee with manna—that he "might make thee know that man doth "not live by bread only, but by any thing "that proceedeth out of *the mouth* of the "Lord;" *i. e.* whatſoever God ſhall order and appoint. This was to teach them that God had prepared another bread for them, beſides that of the earth, which periſhes. See John vi. what is *ordered*, or prepared by order, is from, *proceeds* from the mouth. Jud. iii. 16. "Ehud made "him a ſword, and it had two פיות *edges*;" and the edge of a ſword is always called its *mouth* in the Hebrew; its *force*, where its force lies. 1 Sam. xiii. 21. "הפצירה פים *a file with mouths*:" the ſame as פים pl. 2 K. x. 23. "the houſe of "Baal was filled פה לפה *from mouth to* "*mouth*;" i. e. from *here to here*, or from *ſide to ſide*. See פה below. Prov. xviii. 4. "the words of a man's *mouth* are deep wa- "ters;" which break down their banks as ſoon as they are ſet a-going. One word brings on another, till all bounds are paſt. Iſai. ix. 12. "they ſhall devour Iſrael with

" פה *on every mouth*, or entrance. Prov. viii. 3. " at the *hand* of the gates; לפי at " *the mouth* of the city."

פה, adverb. *Here*, as relative to place. Gen. xix. 12. " haſt thou any פה *here?*"

פנו, The ſame, and formed as ענו from עני. Ezek. xli. 19. " the face of the man " was towards the palm-tree מפנו *on this* " *ſide*; and the face of the young lion " towards the palm-tree מפנו *on this ſide*;" on the one ſide and the other, as פה לפה above is; *this ſide* to *this ſide*.

פיפי [the root doubled], Pſal. cxlix. 6. " a ſword פיפיות *of ſeveral edges*;" perhaps three, as our ſmall ſwords have.

פז, To be *ſtiff* and *ſtrong*. Gen. xlix. 24. " the arms of his hands יפזו *were* " *made ſtrong*." 2 Sam. vi. 16. " king " David מפזז *exerting his ſtrength*, Lat. *vi-* " *riliter agentem*, and dancing before the " Lord."

פז, *Gold*, ſolid or plate gold; ſuch as is ſtampt or coined. Job xxviii. 17. " כלי פז " *jewels of fine gold*." Pſal. xix. 11. " than " זהב *gold*, yea than much פז *fine gold*;" ſolid metal.

אופז, Jer. x. 9. " ſilver מרקע *ſpread into* " *plates* is brought from Tarſhiſh; and " gold מאופז *from Uphaz*, the work of the " workman, and of the hands of the " founder." It ſeems the name of ſome place that traded in ingots of gold, or in ſolid gold.

מופז, A part. as if from יפז. 1 K. x. 18. " the king made a great throne of " ivory, and covered it with gold מופז *the* " *beſt*:" ſolid, firm gold; not *leaf gold*, or waſh of gold.

פזר, To *diſperſe* or *ſcatter abroad*. Pſal. cxlvii. 16. " יפזר *he ſcatters* the hoar " froſt like aſhes." Jer. iii. 13. " and " הפזרי *haſt ſcattered* thy ways to ſtrangers " under every green tree:" *i. e.* thou didſt vary thy ways, or cuſtoms, for the ſake of ſtrangers, under every green tree; ever ſeeking new ways and cuſtoms.

פח. See under נפח *to blow*, whether in *ſpeaking*, *grief*, *contempt*, or &c. See there פח a *plate*, and *ſnare*; פיח *aſhes*; and פחם *coals*.

פחה, Some ſubordinate ruler. 1 K. x. 15. " all the kings of Arabia, and פחות " *governors*, marg. *captains* of the land." xx. 24. " take the kings away, and put " פחות *captains* in their room." 2 K. xviii. 24. " the face of one פחת *captain* of the " leaſt of my maſter's ſervants;" in reg. Neh. ii. 7. פחות *the governors* beyond the " river:" forming, as ſome other nouns do, the pl. in ות and וות both, ſo עדות. v. 4. " פחם *their governor*;" dropping the ה, as the ſervile and radical ה both are in various ſituations. Jer. li. 23. " פחות " *captains* וסגנים and *rulers*." Hag. i. 1. " פחת *governor* of Judah;" in reg. which changes the ה into ת. It may mean thoſe who blow the trumpet, or had the trumpet blown before them: as Jud. iii. 27. vi. 34. 1 Sam. xiii. 3. " Saul blew the " trumpet through all the land;" by the proper officers. See שפר, The name would be proper, either from the mark of honour paid them, or from their office.

פחר, To *ſurpriſe*, or *aſtoniſh*; *fill with dread and awe*; *be amazed*. Prov. xxviii. 14. " bleſſed is the man that *feareth* " always;" that is fearful and timerous; not bold and confident. Iſai. lx. 5. " thine " heart פחד *ſhall fear*, and be enlarged;" with the emotions of joy and ſurprize. Jer. xxxiii. 9. " פחדו *they ſhall fear* and " tremble, for all the goodneſs and all the " proſperity that I procure unto them." So the word ſignifies what *ſurprize* does with us, and which has the ſame effect as a ſudden alarm, and indeed is a ſudden alarm: ſo Hoſ. iii. 5. " and פחדו אל *ſhall* " *fear* [be ſurpriſed at] the Lord and his " goodneſs in the latter days." It is diſtinguiſhed from ירא, חרד, רעד, *fear*, *trembling*, and *ſhaking*.

פחד, What we fear, and ſtand in awe of; dread; amazement. Gen. xxxi. 42. " the God of my father, the God of Abra- " ham, and פחד *the fear* of Iſaac;" the object of his religious fear." So ver. 53.

" Jacob ſware by *the fear* of his father " Iſaac." Job xv. 21. " קול פחדים *a* " *dreadful ſound* is in his ears;" terrors and alarms. Cant. iii. 8. " *fear* [or alarm] in " the night." Iſai. xxiv. 17. et alib. " פחד *fear*, and פחת *the pit*, and פח the " ſnare." 18. " he that fleeth from the " noiſe הפחד *of the fear*, ſhall fall into the " pit; and he that cometh up out of the " midſt of the pit, ſhall be taken in the " ſnare." In theſe and other places it ſeems to mean ſome ſort of trap, that made a noiſe in going down, and ſurpriſed or caught ſuddenly at a ſnap.

פחד, Job xl. 12. is conſtrued *the ſtones* of the Behemoth; as the Latin *verenda*. It may be ſo, or may mean no more than *the nerves* פחדו *of his dreadful ſtrength*, or body; his *dreadfulneſs*.

פחדה, in reg. Jer. ii. 19. " פחדתי *my* " *fear* [or the fear of me] is not in " thee."

פח and פוחז, *Unſettled, unſtable, unſure*; on which no dependance can be made, as water to the foot. Gen. xlix. 4. " *unſtable as* water; thou ſhalt not excel." It is oppoſed to יתר *excellence*. Jud. ix. 4. " Abimelech hired ריקים *vain* and פחזים " *light* perſons." Zeph. iii. 4. " her pro- " phets are *light* and treacherous."

פחזות, *Lightneſs*. Jer. xxiii. 32. " and " cauſe my people to err by their lies, and " by *their lightneſs*;" groundleſs ſtories and idle tales.

פחת, occurs only as a noun, A *pit*. פחתת, Lev. xiii. 55. *Fret*, or hole eat in. 2 Sam. xvii. 9. " he is hid now " in one הפחתים *of the pits*."

פטדה, The *topaz*; one of the precious ſtones of the breaſt-plate: it came from *Cuſh*, or Arabia, Job xxviii. 19.

פטר, To *get out, put out, open*. 1 Sam. xix. 10. " but David יפטר *ſlipt* " *away* out of Saul's preſence." 2 Chron. xxiii. 8. " Jehoida the prieſt פטר *diſmiſſed* " not the courſes." Pſal. xxii. 8. " יפטירו " *they ſhoot out* the lip;" make a pouching with the lip; put out the lip. Prov. xvii. 14. " פוטר *the letting out* of water [or, *the getting out* of water] " is the beginning of " ſtrife:" it ſoon widens the hole or crack in the bank it gets out at.

פטר, *What openeth*, or maketh a place to get out at. It is often applied to the firſt-born, of man or beaſt. Exod. xiii. 2. " ſanctify unto me all the firſt-born, פטר " *whatſoever openeth* any womb."

פטור, 1 K. vi. 18. " the cedar of the " houſe within was carved with knops and " פטורי *openings* of flowers;" ſc. knops or gourds, with their flowers upon them; which are yellow like fire, which is like glory. Ver. 29. " palm-trees and *open* " flowers;" ſc. on the trees. So ver. 32. and 35. " the triumphant tree had its beautiful flowers blown out full upon it on the walls and doors of the temple, and its veil; the figures of Chriſt.

פטיר, 1 Chron. ix. 33. " chief of the " fathers of the Levites, לשכת פטירים " *over the chambers of the things to be de-* " *livered out*;" ſc. the veſſels and ſtore for the uſe of the temple. So the contex ſeems to point out the ſenſe. If they were *free, diſcharged*, how " *were they*, as in " the next words, *employed in that wor* " *day and night?*"

פטרה, Num. viii. 16. inſtead of פטרת " *ſuch as open* every womb."

פטיש, occurs thrice only, A *ham* *mer*. Iſai. xli. 7. " he that ſmoothet " with the *hammer*." Jer. xxiii. 29 " פטיש *a hammer* that breaketh a rock [o ſtone] " to pieces." l. 23. " *the hamme* " of the whole earth." Hence σφυρω an σφαλασσω, *to ſmite*.

פיד, occurs thrice, Job xxx. 24. xxx 29. Prov. xxiv. 22. *Deſtruction*.

פימה, once, Job xv. 27. " *collops of fa* " on the flank."

פילגש and פלגש, A *concubine*; one wh ſhares, or to whom is diſtributed, the ap proaches of the huſband; from פלג an גש: and the Hebrew is of the like impo with *concubine*, from *concumbo*. It is onc Ezek. xxiii. 20. the paramour himſel " ſ

" ſhe doated upon פלגשיהם their *para-*
" *mours.*"

פך, To *iſſue out*, as water out of a pit or fountain. Ezek. xlvii. 2. " be-
" hold, מפכים *there ran out* waters on the
" right ſide;" from under the gate of the temple; the waters of life among all nations.

פך, 1 Sam. x. 1. and 2 K. ix. 1, 3. rendered *vial* and *box*; but it was a *horn*. See 1 K. i. 39. " Zadok the prieſt took the
" *horn* of oil out of the tabernacle, and
" anointed king Solomon." It was a veſſel to *pour out* of.

פוך, 2 K. ix. 30. is ſomething uſed about the eyes for ornament: " Jezebel heard of
" it, and תשם בפוך עיניה *ſhe put her eyes*
" *in painting*." Jer. iv. 30. " though
" תקרעי thou *renteſt* thy eyes with *paint-*
" *ing*." Whatever it was they uſed, whether any mineral or ochre, natural or artificial, antimony, or black lead, or what elſe it might be, it ſeems plainly, by Jer. iv. 30. that it was to paint the inſide of the eyelids, to give the eye a bold ſtaring look; to *rent the eye with paint*: a ſtrong colour on the inſide of the eye would make it look like a *rent*, or *crevice*; whether the colour uſed was black or red, or however varied according to fancy and faſhion. A large full eye is reckoned a beauty with us, and paint might add to the appearance. See Mr. Parkhurſt. Painting or colouring the eyes and teeth is mentioned in many writers, eaſtern and weſtern, modern and ancient.

פוך is alſo ſomething precious ſtones were ſet on, to add to their luſtre, as ſhould ſeem by 1 Chron. xxix. 2. " onyx-
" ſtones and מלואים אבני פוך *ſtones to be*
" *ſet*, *gliſtering ſtones*; and רקמה *embroi-*
" *dery*; and all manner of precious ſtones,
" and marble ſtones in abundance." Iſai. liv. 11. " behold, I will lay thy ſtones
" בפוך *with fair colours*;" in or on this *lucus*, paint, whatever it was. מלא is uſed for the ſetting of a precious ſtone in any thing; and רבץ *to lay* them in a ſocket, is as proper. *Chronicles*, above, plainly ſpeaks of the ſtones for the breaſt-plate, forehead-plate, and whatever elſe in the temple was adorned with them; and to thoſe Iſaiah alludes, when the ſun of righteouſneſs ſhould ariſe in all his glory in the new Jeruſalem, Rev. xxi. 10.

פל, To *judge*; [but the word occurs not with a ſingle ל, except in תפלה] and פלל with a double ל, to *judge*. Gen. xlviii. 11. " לא פללתי *I had not thought* to
" ſee thy face." Ezek. xvi. 52. " thou
" which פללת *haſt judged* thy ſiſters." To *judge* is to think, and declare what one thinks about any thing. Pſal. cvi. 30. " then ſtood up Phineas, and ויפלל [*judged* or] " executed judgment." The verb in Hithp. is often uſed to *pray*. " התפלל to
" *pray*, which is to *appeal*, or preſent him-
" ſelf and his cauſe to the judge." Leigh. Gen. xx. 7. " יתפלל *he ſhall pray* for thee,
" and thou ſhalt live." 1 Sam. ii. 25. " if
" one man ſin againſt another, the judge
" פללו *ſhall judge him*; but if a man ſin
" againſt the Lord, who יתפלל לו ſhall in-
" treat for him?" *apply himſelf* for him.

פללים, *Judges*, Exod. xxi. 22. פלילים, the ſame.

פלילה and פלילית, *Judgment*; *determination*. Iſai. xvi. 3. and xxviii. 7.

פלילי, *Judicial*, or of and belonging to judgment.

תפלה, pl. in ות, *Prayer*, conſidered as an *appeal* to God; a reference to the judgment of the perſon applied to. Hence ap-*pello*, ap-*peal*, and re-*peal*. As alſo a *plea*.

פול, *Beans*, 2 Sam. xvii. 28. Ezek. iv. 9. from their uſe in giving ſentence; the white acquitted; the black condemned.

פלא, Relates to any thing which is *out of the common way*; and *beyond common*, as to cuſtom, knowledge, excellence, and power. Gen. xviii. 14. " is any thing
" too יפלא *hard* for Jehovah?" Lev. xxii. 21. " לפלא נדר *to perform an extraordinary*
" *vow*;" which was no ordinary ſtated ſacrifice. xxvii. 2. " when a man *ſhall*
" *make*

" *make a ſingular* vow;" extraordinarily. Num. vi. 2. " when either man or wo-
" man יפלא לנדר *ſhall act extraordinarily,*
" *to vow* a vow of a Nazarite;" it not being a common caſe. Deut. xvii. 8. " if
" there ariſe a matter too יפלא *hard* for
" thee in judgment." xxx. 11. " this
" commandment is not נפלאת *hidden* from
" thee;" above thy capacity to underſtand, or do. xxviii. 59. " the Lord הפלא את מכתך
" *will make thy plagues wonderful;*" i. e. extraordinary, beyond common. 2 Chron. xxvi. 15. " כי הפליא להעזר *for he was mar-*
" *vellouſly helped.*" 2 Sam. i. 26. " thy
" love to me *was wonderful!*" the love of thee נפלאתה לי *was extraordinarily great in me*; I had a more than ordinary love for thee.

פלא, *Wonderful, extraordinary.* Exod. xv. 11. " doing פלא *wonders.*" Pſal. cxix. 129. " thy teſtimonies are פלאות *wonder-*
" *ful;*" *extraordinary*; better than ordinary. Iſai. ix. 6. " his name ſhall be called
" פלא *wonderful,* counſeller, the mighty
" God." Lam. i. 9. " ſhe came down
" פלאים *wonderfully.*" *Adverbially.*

מפלא and נפלא, The ſame; a *wonder,* or extraordinary thing.

פלאי, An adj. Jud. xiii. 18. " why
" aſkeſt thou after my name, ſeeing it is
" פלאי *ſecret?*" This can't be right, becauſe the name of God is often given on ſuch occaſions; and the name of this angel could not be more *a ſecret* than that of the angel [who was the ſame perſon] who appeared to Jacob, Moſes, and others, and told his name.—But, " why aſkeſt thou
" after my name, what character I intend
" to take, what I intend to do, or how to
" deliver you by the child, ſeeing I have
" told you *he ſhall be a Nazarite, and begin*
" *to deliver Iſrael?*" and ſo ſhall act in *an extraordinary* manner; in a miraculous way. Pſal. cxxxix. 6. " ſuch knowledge is too
" פלאיה *wonderful* for me."

פלג, To *diſtribute*; to *divide into parts,* or portions; ſuch as thoſe of *parties,* ſtreams of a river, diviſions of families. Gen. x. 25. " the name of one was פלג
" *Peleg*; for in his days was the earth
" נפלגה *divided*;" into families, and their ſeveral portions of it *allotted* them. Job xxxviii. 25. " who פלג *hath divided*
" water-courſe for the overflowing of wa-
" ters? or a way for the lightning of
" thunder?" made a water-courſe, or enabled the rain to aſcend, and fall again in heavy ſhowers, with thunder and lightning. It occurs no where elſe as a verb, but in that repetition of Gen. x. 25. in 1 Chron. i. 19. as the reaſon of Peleg's name; and it is to *divide,* or *give a ſhare to.*

פלג, A *diviſion.* Pl. in ים and ות. Jud. v. 15. " for *the diviſions* of Reuben;" who being divided into parties, did not join againſt the common enemy. 2 Chron. xxxv. 5. " according to *the diviſions* לבית האבות
" of the families of the fathers; for your
" brethren the children of the people, and
" after חלקת *the diviſion* of the families of
" the Levites." Job xx. 17. " he ſhall
" not ſee the *rivers.*" xxix. 6. " the rock
" poured me out *rivers* of oil." Pſal. i. 3. " *rivers* [or ſtreams] of water." xlvi. 5. " there is a river, פלגיו the *ſtreams*
" whereof ſhall make glad the city of
" God." lv. 10. " deſtroy, O Lord, את
" *the ſtream,* or torrent, of their tongue
" or noiſe." Prov. xxi. 1. " *ſtreams* of
" water is a king's heart in the hand of
" God; he turneth it [or them] whither-
" ſoever he will." The king is the fountain of honour, as well as of power; and God rules their hearts, ſo as to bleſs or puniſh a nation by them. Iſai. xxx. 25. " there ſhall be upon every high moun-
" tain, and upon every high hill, פלגי *ri-*
" *vers* and יבלי *ſtreams* of water." The holy ſpirit ſhould be poured out upon every place of divine worſhip. And this is the river Pſalm xlvi. 5. ſpeaks of. חלק is to *divide,* as a *piece* or *bit* does from a ſtone by which it wears ſmooth: this is a *diviſion,* diſtribution, claſs, portion: water readily divides into *ſtreams,* and they *diſtribute* the water. The common reſervoir of wa-

ter within the earth [ſpoke of Pſal. lxv. 10. the river of God, which is full of water, and by which the earth is watered] ſends forth innumerable ſtreams, without any diſunion or intire ſeparation, as families are divided and ſubdivided: and the word hath no relation to *ſplitting*, ſuch as that of a rock, into pieces; and can neither, by the uſage of the verb or noun, be underſtood, as two learned gentlemen ſeem fully perſuaded, of *a ſplitting aſunder* of the earth, and miraculous diviſion of America from Europe and Africa, if any ſuch were made, ſince the Deluge. A miracle, ſo ſtupendous, and never equalled, but by that of the Deluge itſelf, one would think, would have been particularly mentioned in Scripture, and in words not applicable to the allotting out of the earth to the ſeveral families of it; a great event, and which had the immediate hand of God in it; and which muſt take up *days*, a conſiderable time, to be accompliſhed in.—*In his days was the earth divided:* he was born within a hundred years of the Flood, and lived two hundred and thirty-nine. The other *diviſion* muſt have been inſtantaneous; the ground, for ſo great a ſpace, ſinking in, and water coming up into its room at once. *Cui bono!* for whoſe ſin? or what ends of Providence? The diſruption of the ſhell at the reformation of the earth might form the mighty chaſm, and extended ſea, on this ſide America, as well as that beyond it, on its weſtern as well as eaſtern ſide; unleſs it was divided from Aſia in the ſame manner as from Europe, by a miraculous earthquake, and all other ſeas were formed in the ſame manner this is ſuppoſed to be. And indeed it is evident to ſight, that this and all other ſeas were formed in the ſame manner, and at *the ſame time*, from the ſimilarity between the adjoining lands; *the general tendency or inclination of the ſides of the mountains down towards the ſea*, eſpecially in iſlands and peninſulas.—*Cuba* and *Hiſpaniola*, among others—*with gentle declivities on each ſide—which deſcents generally continue for ſeveral miles underneath the ſea.* See much more to this purpoſe in an excellent treatiſe on the Deluge by the Rev. Mr. Catcott, London 1761. p. 159, et ſeq.

פלגש, The ſame as פילגש, a *concubine*, from פלג to *divide*, *ſhare*, and גש to *approach*; and is uſed for the lover as well as the miſtreſs.

פלד, occurs only Nah. ii. 4. Q. what it means. It is conſtrued *torches*. Why, does not appear.

פלה, with a *mutable* though *radical* ה, *To ſeparate*, *ſever*, make a diſtinction, or put a difference between. Exod. ix. 4. "the Lord *ſhall ſever* between the "cattle of Iſrael and the cattle of Egypt." xi. 7. "the Lord *does put a difference* be-"tween the Egyptians and Iſrael." xxxiii. 16. "and נפלינו *we are ſeparated*, I and thy "people, from all people;" *i. e.* are dealt with in a different manner from all other people. Pſal. cxxxix. 14. "I will praiſe "thee, for נוראות נפליתי *I am fearfully* and "*wonderfully made* [rather, *I am ſurpriſingly diſtinguiſhed*; ſc. from all other creatures]; marvellous are thy works." Man is, of all the creatures of the earth, *the moſt diſtinguiſhed* work of God; and he, about whom the pſalms were wrote, was made in a manner that *diſtinguiſhed* him from all other men. The LXX. and Vulgate confound this word and פלא together, both here and elſewhere: the ſenſe of it is plain, from Exod. xxxiii. 16. which conſtrues Pſal. cxxxix. 14. Pſal. iv. 4. "the "Lord הפלה *hath ſet apart* the godly for "himſelf." xvii. 7. "הפלה חסידיך *ſhew* "*thy marvellous loving kindneſs:*" confounding פלא and פלה, which are rightly diſtinguiſhed Pſal. iv. 4. So here—"*ſet* "*apart*, treat with a *diſtinguiſhed favour*, "in a particular manner, *thy ſaints.*"

פלני, with אלמני, *Somebody*, or *Mr. Such-a-one*. Ruth iv. 1. and 1 Sam. xxi. 2. a *particular* or certain *place*, which is the very ſenſe of the verb, to *particularize*, *ſeparate*.

פלמונו,

פלמונו, in the ſame ſenſe, Dan. viii. 13. A *particular* perſon, of פלה and פנה, to *appoint*.

פלח, To *ſplit*. Noun, a ſplinter, or *piece*. 2 K. iv. 39. "and gathered "thereof wild gourds his lap-full, and "came and יפלח *ſhred* them into the pot." Job xvi. 13. "*he cleaveth* my reins *aſun-*"*der*;" ſo with his arrows. xxxix. 3. "תפלחנה *they bring forth* their young "ones;" fling off from them, as a ſplinter flies off. Pſal. cxli. 7. "as when one פלח "*ſplits* and cleaves wood;" pieces lie about; ſo their bones did.

פלח, A *piece*. Jud. ix. 53. "a *piece* of "a milſtone:" ſtone lies in flakes or pieces in the quarry. 1 Sam. xxx. 12. "a "*piece* or flake of a cake of figs." It is a *flake* in ſenſe and ſound.

פלט, To *eſcape*, *get off* or *out*; to *deliver*. And Job xxi. 10. "their cow "*calveth*." In the ſenſe we uſe it of the human ſpecies, to *be delivered* of their young: as it is, Mich. vi. 14. "thou ſhalt "take hold, but ſhalt *not deliver* [lit. *ſhalt turn back, and not* bring out, or get it forth], "and what *thou deliverеſt*, I will "give up to the ſword."

פליט, One that eſcapes. פליטה, and מפלט, *eſcape*, or *deliverance*; and מפלט a *deliverer*.

פלך, only as a noun. 2 Sam. iii. 29. A *ſtick* or ſtaff for a weak perſon to lean upon; a *pole* or long ſtaff, I ſuppoſe; "*or* "*that leaneth on a ſtaff*." Prov. xxxi. 19. "her hands hold פלך *the diſtaff*;" which is ſuch a pole. Neh. iii. 9. et al. a *diſtrict* or diviſion of a country; "the ruler of the "half פלך *part* of Jeruſalem." Ver. 15. the diſtrict of Miſpah; and ſo called, for the ſame reaſon it is חבל, becauſe meaſured by *the pole*: and this is its true Hebrew ſenſe. Hence, *a place*; Gr. πλαξ, acc. πλακα; Lat. *plaga*.

פלס, as a noun, is *the beam* of the ſcales. It is diſtinguiſhed from מאזנים *the ears*, baſons or ſcales, which hold what is weighed. As a verb, to *weigh*; to *balance*. Pſal. lviii. 3. "your hands תפלסון "*weigh* violence;" endeavour to make it weight; to eſtabliſh it. lxxviii. 50. "יפלס "נתיב *he made a way*, marg. *he weighed a* "*path*, to his anger." Prov. iv. 26. "*pon-*"*der* the path of thy feet;" keep it ſtrait, or elſe, *conſider* it; weigh well what you do, or what way you walk in. v. 6. "leſt "*thou ſhouldſt ponder* the path of life;" of this life: as חיים is uſed, Pſal. xvii. 14. "avoid the ſtrange woman, leſt thou be "drawn into her ways, and love of the "life of ſin." *Ponder* being to conſider and approve of; and it is *the life* of the ſtrange woman the text ſpeaks of. Ver. 21. "the ways of man are before the eyes "of the Lord, and *he pondereth* all his "goings;" weighs and conſiders them. Iſai. xxvi. 7. "thou, moſt upright, *do ſt* "*weigh* the path of the juſt."

פלס, The *beam* of the ſcales. Prov. xvi. 11. "פלס ומאזני משפט *a juſt weight and* "*balance* [a juſt beam and baſons] are the "Lord's;" ſuch as God chuſeth, or are pleaſing to him. We make פלס *the weight*, but it is what determines the weight, or tells what a thing weighs, or when it weighs what it ſhould: and *the weights* are mentioned in the next words; "*all the* "*weights of the bag are his work*." Iſai. xl. 12. "and weighed the mountains בפלס "*in ſcales* [by a balance], and the hills "במאזנים in *a balance*;" in ſcales. The hills may be weighed, as any other heavy body; and God's weighing them, is ſettling or proportioning their ſize and quantity, ſo as to anſwer their many purpoſes in nature, as alembicks; as checks to the heat wind, &c. as barriers to the ſea now, and as foundations of the earth at firſt.

פלץ, To *ſhake*, or *quake*, as *with fear*. Once, as a verb, Job ix. 6. "which "ſhaketh the earth out of her place, and "the pillars thereof יתפלצון tremble." The columns of air are its pillars, and as it moves, theſe pillars quiver, as being fluid.

פלצות, A noun. Job xxi. 6. "*trembling* "take

" taketh hold on my flesh." Psal. lv. 6. " *horror* hath overwhelmed me." Isai. xxi. 4. " my heart panted; *fearfulness* af- " frighted me."

מפלצת, An idol; the queen-mother, in Asa's time, made לאשרה ——; 1 K. xv. 13. and 2 Chron. xv. 16. and supposed to be an obscene one, such as the *Priapus* and *Phallus* of the Greeks and Romans; and, indeed, *Phallus* comes so near it in sound, that one would think it derived from the Hebrew: and yet the Hebrew word does not mean in itself much more than פחד [*the fear* of Isaac] does. It might be only an image they were to fall down to, with *fear* and *trembling*; and as it was an image of the false God, and so a solemn establish- ment of idolatry, the crime was enough to remove her from her royal dignity: for one would not willingly think a woman could be so far lost to common modesty, and outward decency, as supposing this a *Phallus* would make her, if the text doth not oblige us to understand it as such.

תפלצה, Jer. xlix. 16. " thy *terribleness* [*dread majesty*, or greatness, which *others trembled at*] " hath deceived thee." Hence perhaps *Pallas*, and Maacha's image, a *pal- ladium*, *shaking* its spear; *the shining of the glittering spear of heaven*, which was rob- bing God of it.

פלש, To *roll in*, and so *cover with dust*. Jer. vi. 26. " התפלשי *wallow thyself* " in ashes." Ch. xxv. 34. Ezek. xxvii. 30. and Mich. i. 10. the same, which puts the meaning of the word out of dispute. Job xxxvii. 16. opens, under this word, one of the great secrets of nature, and principal movements of this machine; the cause of that, which has been called *gra- vity*, and is the rise and renewal of that power, which is the antagonist to light; from whose two counter-actions arises that *vis vivida Cœli*, which the heathens wor- shiped for God under various images, which Moses calls רקיע *the expansion*, and which performs all the operations of na- ture. " Dost thou understand מפלשי עב " *the rolling up of the dense air*, the won- " derous works of him that is perfect in " knowledge?" The grains of air grow as a snow-ball by rolling. Chymistry affords instances enough of the coagulation, or granulations, of powder. See the word in Mr. Hutchinson, Vol. II. This is what hath been long sought for, *some cause of continued motion*. The firmament melts the gross air, as well as solids; and if it could not grow cold, condense, and form into grains again, *the cause of motion* would cease. The forming or making the spirit, is what this passage relates to. And it is amazingly wonderful to think of the air being *melted*, and *condensed*, or *granulated*; becoming *light*, or heat, and *spirit* alter- nately; and this by their own expansion, and so containing in themselves the power of motion, and the continuance of that power; and that so long as *an atom*, which, being an unit, cannot wear to pieces, would last. The expansive power of the heavens will last, till an immediate act of that Omnipotence put an end to it, which first spake it into being.

פנה, with a mut. ה, To *turn to*, or *turn about*. Gen. xxiv. 63. " לפנות ערב " *at its turning to the evening*." Exod. ii. 12. " and יפן *he turned* this way, and that " way; and when he saw that there was " no man, he slew the Egyptian." vii. 23. " Pharoah יפן *turned*, and went to his " house." xiv. 27. " the sea returned to " its strength לפנות בקר *at its turning to* " the morning." Lev. xix. 4. " תפנו *turn* " *ye* not unto idols." xiv. 36. " the priest " shall command ופנו *that they prepare* the " house;" take care, or *look after*. xxvi. 9. " and פניתי *I will have respect* unto " you:" to *turn to* a person, is to *look towards* him. Psal. lxxx. 10. " פנית לפניה " *thou preparedst room before it*;" *providedst* for it; or *didst look to it*; by which we mean *taking the care of* a thing. lxxxviii. 16. " I suffer thy terrors, אפונה I *am distracted*;" am turned backwards and forwards, as not knowing where to find comfort. xc. 9.

" all our days פנו *are paſſed away*, marg. " *turned away*." Iſai. xl. 3. " פנו *prepare* " the way of the Lord;" *look to it*, which implies taking care, and doing what is wanted to make it good. Zeph. iii. 15. " the Lord hath taken away thy judg- " ments, פנה *he hath caſt out* thine ene- " my;" or made *him turn*, and ſo no longer a purſuer of them.

פן, An adverb of *doubt*, or *heſitation*; *perhaps*, *poſſibly*.

פנה, A *corner*, or *turning*, as corners are, and what ſtands at the corners. Exod. xxvii. 2. " the four *corners*," of the altar. Jud. xx. 2. " פנות *the chief* of all the " people, even of all the tribes of Iſrael." The *chiefs*, or who had the care of, or *were to look to*, the people, as the verb is uſed; to *turn* or *ſet one's ſelf* to any buſineſs. Metaph. " *corner ſtones* of the people— " chief or principal, as the *corner-ſtones* " are in buildings." Parkhurſt. Or may it mean thoſe who ſtood at the leading corners of the battalions of men in arms? 2 Chron. xxvi. 15. " on the towers, and " upon פנות *the bulwarks*, to ſhoot ar- " rows;" or, perhaps, at the *corners* or *turnings* of the wall, where they commanded every way. xxviii. 14. " in every " *corner*;" as we uſe the phraſe, *where- ever he could*. Job xxxviii. 6. " who laid " אבן פנתה the *corner-ſtone* thereof;" key- ſtone, or ſtone of the arch of the earth, on which it is turned. The earth is a ſphere full of water, and ſo one continued arch over the water. Pſal. cxviii. 22. " the ſtone which the builders refuſed [the Jews] " is become ראש פנה *the head* " *of the corner*;" the chief corner-ſtone. There are many corner-ſtones; but *the chief*, or principal one, is that at the foun- dation. Iſai. xxviii. 16. " behold, I lay in " Sion, for a foundation, a ſtone, a tried " ſtone, a precious *corner*-ſtone, a ſure " foundation." Jer. li. 26. " they ſhall " not take of thee a ſtone לפנה *for a cor-* " *ner*." Zeph. i. 16. " againſt the fenced " cities, and againſt the high פנות *towers*;" corners, which had engines of war upon them, 2 Chron. xxvi. 15. above. Zeph. iii. 6. " I have cut off the nations, their " *corners* are deſolate." Zech. x. 4. " *but* " he will make them as his goodly horſe " in the battle [that treads down the ene- " my], out of him ſhall be פנה the *cor-* " *ner*;" ſc. man, or *chief*, the over- looker.

פנים, in reg. פני, occurs very often, for *the face* or *fore-part* of any thing; and it is uſed in every ſenſe that *face* or *before* can be uſed in. It is, literally, *the parts that turn*, or *are turned*; and as *the face* turns both to the right and to the left, the word ſhould be *plural*, as it is always, when uſed for the *face*, or *fore-part*; not becauſe the face conſiſts of two ſimilar ſides, or half; but as whatever turns hath two differen ſides, turned to or towards any particula object, and the *face* ſo eaſily and readily turns both ways. We uſe the word *look* in the plural number, for the like reaſon. It can't be the duplicity of the face of ma or brute that the word is *plural* in He brew, becauſe it ſtands for the fore-part or *parts turned towards you*, of any thing I ſay *parts*, as the Hebrew does, becau ſome parts look more directly at you, tha the adjacent parts on each ſide. " It " often uſed [plur.] for the face of ma " and ſometimes for that of a brut " plainly on account of the ſeveral *pr* " *files* of which they conſiſt, and whic " look different ways. Sometimes ם " means *ſeveral* or *many* faces." Par hurſt. The *face* is the principal part of man, and ſo often ſtands for his *perſo* and is applied to Jehovah in the ſame ma ner, both for his *preſence* and for *himſe* And as there are more *perſons* than one Jehovah, it may, according to the conte be either Jehovah *himſelf*, or one or m of thoſe *perſons*. And that chicanery Dr. Sharp's, on this head, is eaſily co futed; the word neither ſignifying, *per* the *face* or the *perſon* of a man; nor is *per ſe*, the perſon of Jehovah, thou ſon

ſometimes ſo. And ſo it may be one or more of the perſons of the Holy Trinity, according to the context; not becauſe the word is *plural*, but becauſe the *face* is *perſon*, or *one's ſelf*; and Jehovah is *three perſons*, each of which Holy Ones is פנים; and all, when ſpoke of together, can be no more than פנים, becauſe the word can be no more than *plural*. A *dual* number hath been dreamt of in Hebrew; but there is no ſuch thing, nor can there be more than a *plural* number. And if *face*, according to the derivation of its name in *Hebrew*, ſhould be *plural*, and *face* may, as it doth, ſtand for the whole perſon, it *muſt* alſo, as it often does, ſtand for more perſons than one, when ſpoke of men, without any impeachment of the conſtruction, becauſe it is [though *plural*] in many places only one *face*, or one *perſon*; and ſo it may be alſo one or more perſons of Jehovah. *Face* is not uſed for *anger*, any otherwiſe than, by the context, a *faln face*, or different face than uſual, is ſuppoſed; and, in this view, it is *grief* alſo, and might ſtand for any other paſſion in the face.

Gen. i. 2. "upon the *face*, or ſurface, "of the deep." 20. "*face* of the firma-"ment of heaven;" or thoſe parts which were next to the earth. iii. 8. "from the "preſence of the Lord." iv. 5. "Cain "was very wroth, and פניו *his countenance* "fell." x. 9. "a mighty hunter לפני *be-"fore* the Lord." Some underſtand this of deſtroying thoſe *faces* in the cherubim, which were the hieroglyphick of the perſons of Jehovah. *Nimrod*, as his name imports, was a rebel, the head of the new confuſion of Babel; and *before the Lord* may only mean, that God took notice of him, and oppoſed him; that he became a proverb, his ſin, like that of other idolatrous kings, expoſing him to the anger and vengeance of God. God came down in *perſons* to put a ſtop to the madneſs of this firſt great rebel to God, on this ſide the Flood. And this is equivalent to ſaying, as on other occaſions, that the thing was diſpleaſing *in the ſight* of God. What vengeance was taken on Nimrod, or what judgment now pronounced againſt him, is not mentioned; but it was ſuch as ſet him forth as an example for others to take warning by. His deſtroying or corrupting *the outward means* of the true religion, is implied in his being a *mighty hunter*; but *in the ſight of God*, or *before the Lord*, implies only [according to the uſe of this and the like phraſes, in other places], that God took notice of him, and ſet his face againſt him for it: and שנער, the name of the country of Babel, as well as the word בבל itſelf, implies a curſe pronounced againſt this firſt oppoſer of the kingdom of God.

Gen. xi. 28. "Haran died על פני *before* "his father;" in reſpect of time. xvii. 1. "walk לפני *before me*, and be thou per-"fect;" ſo as to deſerve my notice; which may be underſtood in a good or bad ſenſe, according to the context. xix. 13. "the "cry of them is waxen great *before* the "Lord;" ſo as, like Nimrod, to require his notice. xxv. 18. "על פני כל אחיו נפל "he died before all his brethren," as we render it; but is, *it fell to him*, or *he had a lot or ſhare*, *before* or *above all his brethren*. He had a ſhare as firſt-born, who was to have a double ſhare. xxvii. 46. "מפני *be-"cauſe of* the daughters of Heth;" with *reſpect to*. xxx. 40. "and ſet *the faces* of "the flocks:" here פנים, that ſo often means *one face*, or *one perſon*, ſtands for *many faces*. xxxiv. 10. "and the land "ſhall be לפניכם *before you*;" which is ſpoke of *many*. xl. 7. "why are פניכם "*your faces* ſad?" Exod. xxv. 20. "and "פניהם *their faces* ſhall look one to "another; towards the mercy-ſeat ſhall "the faces of the cherubim be." There were but two cherubs, and each had four faces. xxv. 30. "לחם פנים *ſhew-bread*;" the bread of God, and ſo for the perſons of Jehovah to hold communication with man by; as with Abraham, in eating. xxxiii. 11. "the Lord ſpake unto Moſes, פנים "אל פנים *face to face*." 14. "*my preſence*

" ſhall go—if פניך *thy preſence* go not." *The angel* was that preſence; and by the word *aleim* uſed for the angel, and by St. Stephen, Acts vii. 53. and St. Paul, Gal. iii. 19. the faces or perſons that appeared, were more than one, as they were in the viſions to Abraham, Lot, Jacob, and others. And the above, *face to face*, ſhould be rendered, *faces to face*. Exod. xxiii. 30. " thou can'ſt not ſee את פני *my face*; for " there ſhall no man ſee me and live." Here, *my face* is *my very perſon:* and *me*, as well as *glory*, ver. 18. mean *the eſſence*, or *Jehovah himſelf*, *the Father*, which no man, but the man Chriſt Jeſus, hath ſeen. Ver. 23. " thou ſhalt ſee my back-parts; " but *my face* ſhall not be ſeen;" thou ſhalt have a comparative ſight of me, ſuch as he has of a man who ſees his back, but not his face; which we properly call his perſon, or himſelf. Moſes, or the law, could give but a figurative deſcription of God; but they who *then*, *ſince*, or *now* ſee Chriſt, ſee *the Father* alſo. Deut. i. 17. " ye ſhall not reſpect פנים *perſons* in judg- " ment." And if the word can ſtand for *the perſons* of men, it may for *the perſons* of God; and where *the aleim* appeared, or *the angels* of Jehovah, it *muſt* mean ſo, becauſe *the appearances* were in two or more perſons: ſo Deut. iv. 10. " when thou " ſtoodeſt לפני יהוה [means] *to the faces* of " Jehovah;" becauſe the law was given them by the diſpoſition of *angels*; i. e. of Jehovah, in human appearances, as to Abraham in three men; and *before Jehovah* is *before them*, or *their faces*. 1 Sam. i. 18. " and פניה לא היו לה עוד *her countenance* " *was no more*;" ſc. as it had been. She had not that face [before deſcribed] any more. Job ix. 27. " if I ſay, I will forget " my complaint, אעזבה פני *I will caſt off* " my looks;" put on another face. xiv. 20. " thou changeſt *his countenance*, and " ſendeſt him away." We uſe *change* for *death*, and *face* is *him*, the perſon himſelf; and *changing him* is *bringing him to decay*. Pſal. xlii. 6. " the ſalvation פניו *of his* " *countenance*." Ver. 12. and Pſal. xliii. 5. " the help פני of *my perſons*, and אלהי " *of my God:*" *the perſons* he truſted in, and his God. Iſai. lxiii. 9. " the angel " פניו *of his preſence* ſaved them." That *preſence* appeared in *three perſons*, and ſo it means the angel of his perſons; or, " they " themſelves *ſaved them*." And אלהי and פני, above, ſpeak of more perſons than one. Iſai. x. 27. I think, has been miſtaken: " the yoak ſhall be deſtroyed, *becauſe of* " the anointing;" whereas it means, that the yoak ſhould be ſpoiled מפני *by* oil, as leather is rotted, or made the more eaſy to break, by too much oil: a little preſerves it, but too much ſpoils it. מפני *becauſe of*, *through*, or *on the account of*, occurs often.

פנים, occurs with many prepoſitions before it, ל, מ, אל, &c. and it is uſed, as we make it, adverbially: but לפני Gen. xiii. 10. " לפני *before* the Lord deſtroyed Sodom," is as much a noun, in reg. as elſewhere. 1 K. vi. 17. " and the houſe was forty " cubits; that was the temple לפני *before*," or in front. The Holy of Holies was a cube of twenty cubits; but the houſe or temple before it was forty cubits. And here לפני is *in reg.* though the noun it is *in reg.* with is underſtood.

פני and פנין, pl. פניים and פנינים, Some ſort of valuable ſtone; a *pearl* or *ruby*, or &c. but Mr. Hutchinſon ſays the *load- ſtone*. This ſtone anſwers the deſcription. It *turns*, and has its *poles*, as its name ſays. It draws or attracts, Job xxviii. 18. " משך " *the attraction* of wiſdom is מפנינים *be-* " *yond that* of פנינים." Its colour is given Lam. iv. 7. " her Nazarites *were more* *ruddy* in body than פנינים *rubies*." W ſay, but *ruddy*, *fleſh-colour* [as the fleſh and blood appear through the white ſkin of a healthy child, inclining to, or tinged with a ſort of blue] is the colour of this ſtone or *of many of them, when each of them a* *dried, and their parts contracted*. Mr. Hu chinſon, Vol. G. p. 123. I never ſa above one or two, and they were of th colou

colour. Whether the *ruby* may be comprehended under this term, as the moſt refined parts of what mixed with iron ſeems the compoſition of the loadſtone, I don't know; but the ſtone אדם, we may ſuppoſe, was named from its colour; and the colour of פנינים is expreſſed in the compariſon by the verb of this noun, which colour we can't well be miſtaken in, tho' that hath, like all other colours, various ſhades. Lev. xiii. 19. "a bright ſpot, "white אדמדמת *and ſomewhat reddiſh*;" or *white and red*. אדמדמת and לבנה ſtand together, without a *vau* between, as deſcriptive of the colour of בהרת, *the bright ſpot*. And ſo, Cant. v. 10. "my beloved "is white and אדום *ruddy*;" as a beautiful face is, the fairneſs of the complexion ſhewing the perfection of the fleſh-colour under it. And this ſhews, that אדם is the *fleſh-colour*, not the white, nor the gliſter or ſhining, but that of *fleſh*; which appears, indeed, of different ſhades, deeper or paler, under the ſkin, according to the health and complexion, and age, of the party. And *Bochart* is miſtaken, *pace tanti viri*, when he conſtrues אדם to *gliſter* or *ſhine*. I ſee no place where it *ſo* ſignifies, or is *ſo* conſtrued. A *ruby*, or ſome *fleſh-coloured* ſtone, פנין, might be from its colour, but not a *pearl*, which hath no relation in colour to אדם, which is *blood-colour*; and if no other ſtone *turns* and *draws*, and anſwers the *colour*, as the magnet does, or, at leaſt, *many* of them it ſeems do, then this muſt be it. Its name פנין, from פנה, being formed *more Hebraico*, and uſed by Solomon in the Proverbs, in whoſe time the language muſt, if ever, be pure, and ſo early as in the book of Job; books not at all corrupted with a foreign dialect, at leaſt as little as the Pentateuch itſelf. We may depend on the derivation of the word, as being ſomething that *turned, took and gave the angles*. Every one will and ought to think for themſelves, and ſo I hope what I have ſaid will be excuſed. Is not ſomething wanting in this and the following ſentence, to clear the ſenſe? If there were any other ſtone that came nearer the exact colour of אדם, than the *magnet*, or ſuch magnets as are now ſometimes found, that would *turn* and *draw*, that would anſwer the ends of navigation, as this does, and be as this was, and is, ſo valuable and uſeful. But three ſuch remarkable qualities, as *turning*, *drawing*, and *colour*, all concurring, the two firſt, without diſpute, in the *magnet*, and in nothing elſe that we know of, and the colour ſo *nearly*; that I am ſtrongly poſſeſſed, it is the *magnet*, ſpoke of under פנין, or a ſtone of that ſpecies; though ſome might be perfecter than others, and differ in ſhades of the colour, and ſtrength of attraction. Meeting, ſince I wrote this, with a couple of very ſenſible men, maſters of trading veſſels, they aſſured me they had ſeen great numbers of loadſtones, and that their colour was a darkiſh fleſh-colour; not a bright red, as fleſh appears at firſt, when freſh.

אפן and אופן, A *wheel*. Exod. xiv. 25. "chariot אפן *wheels*." Prov. xx. 26. "and "bringeth אופן *the wheel* over them;" as in threſhing, Iſai. xxviii. 27. Ezek. chap. i. and x. *the wheels*, by the cherubs, repreſented the ſhare each ſingle cherub had in *the revolution* or adminiſtration of things, or the affairs of the world. Ezek. x. 13. "as for the wheels, it was cried unto them "in my hearing גלגל *revolution*." They were full of eyes, moved with equal facility any way, with reſpect to the knowledge and power of thoſe great perſons whoſe adminiſtration they related to.

פניאל, Gen. xxxii. 30. "Jacob called "the name of the place *Peniel*, *the face* "*of God*." Ver. 31. "as he paſſed over "פנואל *Penuel*, the ſun roſe upon him." No reaſon is given for this change of the firſt name, *face of God*, into *turn ye to God*; look at God, let him be your hope. Or פנואל may be, God's care and providence over

over him; *God* פנו *takes care of him*; as the verb is ſo often uſed for *turning one's* care or thoughts upon a thing.

פנם, I take to be the root of פנימה, &c. *within* or *inner*, the *mem* being radical, and not a *ſervile*, as the Dictionaries make it. How ſhould the *plural* word פנים be declined into another *plural*, and with the maſc. and fem. ſigns to it? פנימים, a *plural* of פנים, itſelf a *plural*, is what it is not eaſy to ſee how grammar can admit of; nor is there any connection, in ſenſe, betwixt *face* and *inſide*. I put it down therefore as a ſeparate root, which occurs only as a noun; and it is declined, like תם, with the radical doubled, תמם; and the *jod* in the third order, תמים. Lev. x. 18. "the blood was not brought פנימה *within* "the holy place." 1 K. vi. 18. "the "cedar of the houſe פנימה *within:*" an adj. fem. Ver. 19. "in the midſt of "מפנימה *the inner* houſe." So, ver. 21. *inner* houſe Ver. 27. "הפנימי *the inner* houſe;" ſc. Holy of Holies. Ver. 29. "מלפנים "*within* and without." Ver. 30. "the "floor of the houſe he overlaid with gold "לפנימה of the inner, ſc. part, or Holy of "Holies, and of the outer, or temple." "He "carved figures [ſc. lion-man and palm-trees in bloom] "within and without, on "all the walls of the houſe," or temple. Ver. 36. "הפנימית the *inner* court." 1 Chron. ii. 8. "הפנימים the *inner* parlours." 2 Chron. iv. 22. "הפנימיות the *inner* doors." Is there any connection in ſenſe or grammar with פנים *faces* and theſe derivations [as I ſuppoſe] from פנם *inner? Face* is the *outſide*, rather than *inſide*.

פנק, Once, Prov. xxix. 21. "מפנק *he* "*that delicately brings up*;" *finical*.

פס, Once, as a verb, Pſal. xii. 2. "the faithful פסו *fail* from among the "children of men."

פס, pl. פסים, is rendered *colours*, Gen. xxxvii. 3, 23, and 32. "he made him a "coat פסים of *many colours*." 2 Sam. xiii. 18. "a garment of *divers colours*." This was the dreſs of the virgin-daughters of the blood-royal. This was the embroidered long garment which was full of *eyelet-holes*, vide חר, and ſet with precious ſtones, and adorned with ſtars. And the word anſwers to this; for פס *to fail*, is as a noun, a *hole*. The prieſt, and ſuch Joſeph was by birth, who approached, or was to have acceſs to God, wore this dreſs; and the royal virgin was the daughter of the king of Iſrael.

פסת, A *ſmall particle*; a *diminutive*; a *next to nothing*. Pſal. lxxii. 16. "he ſhall be "פסת a *grain* of corn in the earth: upon "the top of the mountains ſhall its fruit [or produce] "ſhake, as on Lebanon; it "ſhall pour forth its bloſſom, as the herb "of the earth;" it ſhall proſper and flouriſh exceedingly.

אפס, with a form. א, belongs to this root. An *end*, *defect*, *failure*, *nothing*. Lat. *peſſum*. It is applied to the *end* of any thing, as of the camp; and of the earth, whoſe ends are that of the horizon; for there the earth fails, or ends, as to the people of that hemiſphere. Gen. xlvii. 15. "there is אפס *an end* of the money;" a failure of money. 1 Sam. ii. 10. "the "Lord ſhall judge אפסי *the ends* of the "earth;" *i. e.* all the earth; for all the ends or extremities of the earth is all of it. Job vii. 6. "my days are ſpent באפס *with-*"*out* hope." Prov. xiv. 28. "באפס *in* "*the want* of people." xxx. 4. "who "eſtabliſhed all the *ends* of the earth;" the ſame as all the *borders* of the earth, viz. the different conditions of the fluid of the air bordering on the earth, in ſummer and winter, and ſpring and autumn; or, to ſpeak more minutely, all the different climates.

פסג, Once, as a verb, Pſal. xlviii. 14. "mark well her bulwarks; פסגו *conſider* "her palaces; that ye may tell it to the "generation following." It ſignifies, by the context, to *note*, *mark*, *take notice of*, or ſome ſuch thing.

פסגה,

פסגה, *Piſgah.* The name of ſome high grounds belonging to Moab, Num. xxi. 20. xxiii. 14. & alib. " and he brought him " to the field of *Zophim* [the *obſervers*], to " the top הפסגה of *Piſgah*;" place of obſervation; whether as *a watch-tower* only, or as *an obſervatory* of the heavens alſo, I think it is plain it was named from this uſe of it.

פסח, To *halt*; to *be lame.* Lev. xxi. 18. " a blind man, or פסח *a lame.*" 2 Sam. iv. 4. " he fell, and יפסח *became* " *lame.*" ix. 13. " *lame* of both his feet." 1 K. xviii. 21. " how long פסחים *halt ye* " between two opinions?" Heb. on two boughs, as birds *hop* backwards and forwards. Ver. 26. " they dreſſed it [the bullock], " and called on the name of " Baal—and יפסחו *leaped* [we ſay; but it is *acted lame perſons*, hopped, halted, hobbled] " upon the altar:" *laming* juſtice, or diſarming the vengeance of their angry God, who would not hear nor anſwer them; and afterwards, as in great grief and humiliation, cut themſelves with knives. Whether, in this fit of deſpair, they really *lamed* themſelves, or only, by mimicking *lameneſs*, lamed juſtice, the ceremony ſeems more natural than moſt of them were. Iſai. xxxi. 5. " as birds flying [and hovering about their young], " ſo will the Lord " of hoſts defend Jeruſalem, protecting it, " and will deliver; פסוח *hopping about it*, [for ſo the word ſignifies, and ſo the compariſon implies] and preſerving it:" ſo birds do. And theſe paſſages may ſet right our conſtruction of the reaſon given for the name of,

פסח, *The paſſover*, or paſcal *lamb*; it not ſignifying to *paſs over*, or *go by*, but *to halt at.* Exod. xii. 13. " when I ſee the " blood, פסחתי עלכם *I will paſs over you* [no, it is, *I will halt at you*], " and the " plague ſhall not be upon you." Ver. 23. " the Lord עבר *ſhall paſs through* to ſmite " the Egyptians; and when he ſees the " blood upon the lintel, and on the two " ſide-poſts, the Lord פסח *will halt* על *at* " the door, and not ſuffer the deſtroyer to " come in." The word plainly implies an impediment, defect, and ſtoppage in going; ſo it is not to *paſs over*, but to *halt at*, or *ſtop at* the door of him who ſheltered himſelf under the blood of the lamb, and not proceed in juſtice or vengeance againſt him. As this is the meaning of the verb, ſo it gives the meaning and deſign of the lamb: its blood was to ſtop the hand of juſtice, and make the angel or executioner of the wrath *halt* at the door, he was going to enter, at the ſight of it. To *paſs over*, or *go by*, and ſo not enter the houſe on which the blood was, comes to the ſame, in ſubſtance, as *halting at* it, or *making a ſtop*, at the ſight of it; but it is not the idea the ſcripture words point out, which is that of *laming* juſtice, and making it halt. No other ſacrifice is called *the paſs-over*, or *paſcal*, but this; nor can, I apprehend, conſiſtently with the meaning of the word, and reaſon given for its application to the lamb. It has been thought otherwiſe, from Deut. xvi. 2. becauſe our tranſlation, after the Vulgate, but contrary to LXX. renders it, " thou ſhalt ſacrifice " the paſs-over unto the Lord God, *of* the " flock and the herd, in the place which " the Lord ſhall chooſe to place his name " there." Leave out *of*, and render it, " thou ſhalt ſacrifice פסח [the lamb which made juſtice halt] " ſheep and oxen, in " the place which the Lord ſhall chooſe " to place his name there;" is only ordering the paſcal lamb, the ſheep, and the oxen, to be offered there, where all were to have their completion. פסח צאן ובקר, by no means makes פסח to be a ſheep or an ox. There were ſacrifices peculiar to the paſcal week, but they are not called פסח the *paſcal*, which was a lamb or kid. As we have rendered it *the paſſover* of *the flock and the herd*, after the *Vulgate*, *de ovibus & de bobus*, the text may be ſuſpected to be defective, for want of the prepoſition; and I enter a caveat againſt that fell madman, who falls upon the text every time he

he finds a ſlip in any of the verſions. Nor will 2 Chron. xxxv. 7, 8, 9. juſtify the miſtake *Jerome* led our tranſlators into here—" Joſiah gave to the people of the " flock, lambs and kids, all לפסחים *for* " *the paſſover offerings*; for all that were " preſent, to the number of thirty thou- " ſand; and three thouſand bullocks." This directly ſays, the lambs and kids were פסחים *the paſcals*; and ſo LXX. εις το φασεκ, in the *ſingular*; for though the lambs were many for ſo many people, yet the deſign was one. *He gave lambs and kids for the paſſover, and he gave three thouſand oxen to the people.* This is all this text ſays. The next verſe underſtands *lambs* in the word פסחים, as being ſufficiently implied in it, from common uſe. " And his princes— " gave לפסחים *for paſcals* two thouſand " and ſix hundred [—what? we add, *ſmall cattle*; yes, lambs and kids, for *paſcal lambs*; many in number, *one* in deſign], " and three hundred oxen;" i. e. *and they gave three hundred oxen* beſides; without the leaſt inſinuation that the oxen were *for paſcals*, which would have required another order of the words—lambs and kids, and bullocks לפסחים.

The New Teſtament applies the circumſtances of the paſcal-offering, or ſacrifice, or lamb, to thoſe of the crucifixion of Chriſt, without any formal explication, as much as if the paſſages had ſpoke of the reality only. This, as well as the other types, was fulfilled in Chriſt, in a reverſe order of time; they being to die, before they could bear the fire, the wrath, which Chriſt endured in the garden, and to and on the croſs, before his blood was ſhed. Exod. xii. 5. the lamb was to be without blemiſh, a male; either of the ſheep [innocent], or of the goats, as being the ſubſtitute of the ſinner; to be kept up four days, from the tenth to the fourteenth. All the congregation were to kill it in the evening, at the going down of the ſun; *i. e.* in the twilight. All the people demanded the death of Chriſt. He died about three o'clock in the afternoon; was taken down, and put in the ſepulchre, at the going down of the ſun, before night, or the next eccleſiaſtical day began; in that very interval, betwixt day and night, in which the lamb was to be ſlain, and at that very preciſe time, when the chief prieſts and the people were killing their paſcals, or lambs paſcal. The erroneous canon they followed in calculating the new-moon day, or day after the change, gave our Lord an opportunity to eat *the paſcal* himſelf on the real original day, and of dying as ſuch on the day it was publickly offered by all the people. The day our Lord was taken on, and the three he lay in the grave, make up the four the lamb was to be kept up. Chriſt was pronounced without fault; bore the wrath the night he was taken [and it continued on him till he roſe again] as the lamb [under ſentence from the tenth] the night it was killed; Chriſt before his death, the lamb after. The blood was to be put on the two ſide-poſts, and the upper door-poſt of the houſe, and the reſt ſhed at the foot of the altar. Chriſt ſweat drops of blood from his face, and the nails ſhed it from his two hands and feet; and the ſpear ſhed the remainder at the foot of the croſs, his altar. It was to be eaten that night, roaſt with fire, with unleavened bread and *bitters*. Chriſt was that unleavened bread, and bore מררים *the bitter pains*, as he taſted of the hyſſop and vinegar. The people were to watch that night, after the lamb was ſlain and eat; were not to go out of their houſes till morning, at which time they began their march from Egypt. The night after Chriſt had eat the paſſover he was taken, kept up by the prieſts, who ſat in conſultation upon him; carried in the morning before Pilate, and they were all that day employed in procuring his condemnation, crucifying, mocking him, and ſetting a guard over his tomb; when the went to eat the paſſover themſelves. At nine in the morning Chriſt was put on the croſs; at three in the afternoon gave up

the ghoſt; was pierced in the ſide, pronounced dead, and for that reaſon eſcaped his legs breaking; and was taken down, that he might not be on the croſs on the ſabbath-day, which began at the ſun-ſet of the Friday, or rather with that night: and now all was finiſhed, the great atonement made, and deliverance wrought for all the Iſrael of God. Exod. xii. 43. "this "is the ordinance of *the paſſover*: there "ſhall no ſtranger eat thereof." Ver. 46. "in one houſe ſhall it be eaten; thou "ſhalt not carry forth aught of the fleſh "abroad out of the houſe;" it being only for the family of God, which every circumciſed perſon, whether Jew-born or no, belonged to, and none elſe.—"Neither "ſhall ye break a bone thereof:" not one that is bone of his bone can be hurt, of his body myſtical. And this was literally fulfilled in his body natural, as declarative of the like preſervation of every member of his myſtical body. Ver. 47. "all the "congregation ſhall keep it;" and the real church of God have the benefit of it, as the outward church demanded and procured it.

Num. ix. 10. "if any man—be un-"clean, by reaſon of a dead body; or be "in a journey afar off, yet he ſhall keep "*the paſſover* unto the Lord the four-"teenth day of the ſecond month." The *prodigal ſon*, as unclean, was afar off; but admitted to all the benefits, by acknowledging that his paſſover had no virtue, but in reference to that of the firſt month. And he was to have the ſame advantages, for keeping his eye on the circumſtances of it:—"with unleavened bread and bitters "ſhall they eat it: they ſhall leave none "of it unto the morning:" when not a ſoul, that believed, was in bondage; but every true Iſraelite, the whole church of God, was come out of Egypt. As Exod. xii. 41, 42. [before the morning, even that night] "all the hoſts of the Lord went "out from the land of Egypt." And the ſecond-month-obſervers of it were intitled to all the ſame benefits—"they ſhall leave "none of it unto the morning, nor break "any bone of it; according to all the or-"dinances of *the paſſover*, they ſhall keep "it." Not one of them was left in bondage; not one of them ſhould be hurt; he being as much bone of the bone of Chriſt, and fleſh of his fleſh, as the church of the firſt-born itſelf. The lamb, Chriſt's natural body, and his myſtical body, all concur, or have their ſhare in each particular. And every particular relating to the paſcal-lamb had a treble meaning, with relation to that feaſt, the death of Chriſt, and the atonement wrought for and benefits accruing to his church. Deut. xvi. 3. "thou ſhall eat no unleavened bread with "it: ſeven days ſhalt thou eat unleavened "bread therewith; even the bread of עני "*affliction* [in the world ye ſhall have trouble], "for thou cameſt out of the "land of Egypt in haſte;" having their loins girt, and ſhoes on their feet, as people ready for their journey, which they are promiſed ſhall ſhortly be accompliſhed.—*In haſte*; it ſhall ſoon be over, be they in haſte to have it ſo—"that thou mayſt re-"member the day when thou cameſt forth "out of the land of Egypt all the days of "thy life:" the deliverance was to be the ſubject of their thoughts, as long as they lived. Ver. 6. "at the place which the "Lord thy God ſhall chooſe to place his "name in, there ſhalt thou ſacrifice the "*paſſover*—;" i. e. at Jeruſalem. And in the new Jeruſalem ſhall the real benefits be received:—"at even, at the going down "of the ſun, at the ſeaſon that thou cameſt "forth out of Egypt;" on the fourteenth day. The lamb was killed at the going down of the ſun; but they came not out of Egypt till after midnight.—"And thou "ſhalt turn in the morning, and go unto "thy tents;" as they did then, entering into a ſtate of freedom; for on that very fourteenth day, and before the morning of the fifteenth, they were all out, and going to their tents at Succoth. 2 Chron. xxx.

17. " the Levites had the charge of kill-
" ing פסחים *the paſſovers* for every one
" that was not clean:" though, in the next verſe, they are all called פסח *the paſſover*; the thing ſignified being the eating the fleſh of the one lamb of God, who alone taketh away the ſins of the world. And פסחים, 2 Chron. xxxv. 7. ſhould have been rendered *paſſovers*, as here, meaning many *lambs* for many people, to keep the one *paſſover*, or *halt* with. The eating the paſſover in the ſecond month, by them who were not clean the firſt, reſpected the Gentile world, not then clean.

פָּסַל, To *carve*, *cut*, *hew* ſtone or wood. Exod. xxxiv. 1. " פסל *hew* thee
" two tables of ſtone—and יפסל *he hewed*
" two tables of ſtone;" cut their ſurface ſmooth. 1 K. v. 18. " יפסילו *did hew*—
" timber and ſtones." Hab. ii. 18. " what
" profiteth פסל *a graven image*, that פסלו
" *the carver of it* יצרו *forms it?*"

פֶּסֶל and פְּסִיל, An *image*. Lev. xxvi. 1.
" *graven image*, nor ſtatue, nor image of
" ſtone." Deut. iv. 16. " פסל *graven*
" *image*, the ſimilitude of כל סמל *any figure*,
" the likeneſs of male or female." Ver. 23. " *a graven image*, the likeneſs of any
" thing which the Lord thy God hath for-
" bidden thee." v. 8. " thou ſhalt not
" make thee *a graven image*," of any ſpecies of creatures. Two things are obſervable in all theſe commands; that they were not to make the image, of *themſelves*; of their own head or fancy: nor were they to make it of any creature; which does not ſay, nor imply, but that they might make one by direction, and of the Creator. vii. 5. " ye ſhall break down
" their ſtatues, and cut down their *Aſhres*;
" and *their graven images* ye ſhall burn
" with fire." Ver. 25. " *the graven images*
" of their Gods ſhall ye burn with fire;
" thou ſhalt not deſire the ſilver and the
" gold that is upon them." Theſe, or ſome images under this word, were, like the cherubs, carved of wood, and covered with ſheet gold, which were to be burnt altogether, and *the ſtatues* to be broke to pieces. They then were of ſtone, and not *figured*; but were memorial pillars. Deut. xii. 3. they are to burn *the Aſhres*; to cut or caſt down *the graven images*: ſo both might be burnt. xxvii. 15. " פסל
" ומסכה *graven* or *molten* image:" perhaps *the molten* was the cover of the graven image; for it had *caſt metal* upon it. Jud. iii. 19. " he himſelf turned again from
" הפסילים the *quarries*, marg. *graven*
" *images*, that were *at* Gilgal:" probably the twelve ſtones ſet up there at the paſſing of Jordan by Joſhua; and perhaps cut into human ſtatues, to repreſent the twelve tribes, or heads of the twelve tribes, who took up the ſtones, and paſſed through. This is hardly ancient enough to give riſe to the twelve Gods going into Egypt, or is the deſcent of the patriarchs thither; but if thoſe ſtones were not figured, they might be hewn or cut ſmooth, and piled up. See Joſh. iv. 20. Jud. xvii. 3. " to
" make פסל ומסכה *a graven* [or hewn]
" *image*, and a *molten* [or caſt] *one*." xviii. 14. " that there is in theſe houſes an
" ephod, and teraphim, and פסל *the hewn*
" or *graven* [thing, whatever it was], and
" מסכה *the molten*." Ver. 31. " the chil-
" dren of Dan ſet up the פסל *graven* or
" *hewn* image of Michah, which he had
" made;" under this word including all the reſt. 2 K. xvii. 41. " feared the Lord,
" and ſerved *their graven images*;" images hewn, and covered with caſt metal. xxi. 7. פסל לאשרה called, 2 Chron. xxxiii. 7. פסל הסמל. Ver. 19. " ſet up אשרים and
" הפסילים. And ver. 22. " all הפסילים
" which Manaſſeh his father had made."
xxxiv. 3. " the high places, and אשרים
" and הפסילים and המסכות; and they brake
" down the altars of the Baals, and the
" חמנים *ſun-images* that were on high
" above them, he cut down; and אשרים
" and פסילים and מסכות he brake in pieces
" and made duſt of." Iſai. xxx. 22. " ye
" ſhall defile alſo צפוי פסילי the covered
" graven images with thy ſilver: and the
" epho

" ephod מסכת זהבך of thy caſt gold." xl. 19, 20. " the ſmith *overcaſts a graven* " *image*, and the goldſmith ſpreadeth it " over with gold; and caſteth ſheets of " ſilver: one expert in the growth [ſc. of timber] " chooſeth a tree that will not " rot; he ſeeketh unto him a cunning " workman, to prepare פסל a graven " image." The image was of wood, we ſee, and covered with ſheets of gold and ſilver. xlii. 17. " which truſt בפסל *in the* " *carved image*, that ſay to מסכה *the molten* " or caſt *thing*, ye are our Gods:" the carved was covered with what was molten, as before. xliv. 3, 10. " who formed פסל " *a carved image*—who hath formed a God, " ופסל נסך or *molten a graven image*;" i. e. caſt a covering of gold and ſilver over it; for both the wooden God, and the caſt or molten God, were one and the ſame image: read the following deſcription, and both the carver and the metal-ſmith are concerned in making this God, who was in the form of a man. xlv. 20. " that ſet up " עץ פסלם *the wood, their carved image*, " and pray unto a God that cannot profit." xlviii. 5. " leſt thou ſay עצבי *my idol* [or *laboured* image] " hath done them; and " *my carved image*, and נסכי *my molten* " *image*, hath commanded them." The cover upon the carved work was molten.

פעה, once, as a verb, To *cry out*. Iſai. xlii. 14. " *I will cry* like a travelling " woman; I will deſtroy and devour at " once." And the noun,

אפעה, A *ſerpent*, ſhews it is ſuch a noiſe or hiſſing as the ſerpent makes, before he ſeizes his prey. q. v.

פעל, To *work, perform*. Exod. xv. 17. " the place, O Lord, פעלת *thou* " *haſt made* for thee to dwell in." Num. xxiii. 23. " according to this time, it ſhall " be ſaid of Jacob and of Iſrael, what hath " God *wrought?*" ſpeaking of it as ſomething very extraordinary. Job xxxiv. 32. " if *I have done* iniquity." Iſai. xxvi. 12. " פעלת *thou haſt wrought* all our works " for us." God's providence gives the ſucceſs to what man undertakes. God *does* what we ſucceed in. Here פעל and עשה are diſtinguiſhed, עשה *to do*, or *be about*, *any thing*; and פעל to go through the work, effect it. xliv. 15. " יפעל *he maketh* " a God;" worketh at the image.

פעל and פעלה, *Work*, and *works-worth*. Lev. xix. 13. " the *wages* of the hireling " ſhall not tarry with thee all night, till " the morning." Deut. xxxiii. 11. " bleſs, " Lord, his ſubſtance, and accept פעל *the* " *work* of his hands;" the work of the miniſtry in the hands of Levi. Pſal. civ. 23. " man goeth forth לפעלו *to his work*, " and to his עבדת *labour*, or culture, until " the evening."

מפעל, pl. in ים and ות, the ſame. Der. *polleo*. Q.

פעם, To *beat upon*; *ſtrike againſt*, as on an anvil. Gen. xli. 8. " his " ſpirit תפעם *was troubled*;" was hit; an impreſſion was made upon his mind. Jud. xiii. 25. " the ſpirit of the Lord began " לפעמו *to move* or puſh him." Pſal. lxxvii. 5. " watchfulneſs holds my eyes; " נפעמתי I *am troubled*, that I cannot " ſpeak:" when the mind is hit, beat againſt, and grief overwhelms We ſay, *cut* to the heart: here, *beat againſt*. Dan. ii. 1, 3. " his ſpirit תתפעם *was troubled*;" lit. battered itſelf.

פעם, pl. in ים and ות, A *beat*; what beats, or is beat againſt. Exod. xxv. 12. " in the four פעמתיו *corners thereof*." I ſuppoſe, as *the corners* of a table, or ſquare cheſt, ſuch as the ark, *jut*, or hit out; are ready to hit againſt any thing. Jud. v. 28. " why tarry פעמי *the wheels* of his cha- " riots?" the beaters, as *the felloes* may be properly called, from beating the ground. And the word is applied to the ſtumps, or feet, for the ſame reaſon. 2 K. xix. 24. " כף פעמי *the ſole of my feet*." Pſal. xvii. 5. " that פעמי *my foot-ſteps* ſlip not;" feet. lviii. 11. " he ſhall waſh *his feet* in the " blood of the wicked;" ſhall walk upon their blood, as a conqueror in the field of battle. Nah. i. 9. " affliction ſhall not

" תקום פעמים eſtabliſh her feet." Iſai. xli. 7. " him that *ſmote the anvil*;" q. d. *the beater*.

פעם, from *beating* time, or hitting down the finger in numbering, is applied in that ſenſe, *now*, a *time*; Fr. *un coup*. Gen. ii. 23. " ſhe is *now* bone of my bone." xviii. 32. " I will ſpeak yet but הפעם *this once*;" or this time. xxxiii. 3. " and bowed " himſelf to the ground ſeven פעמים " *times*."

פעמן, A *bell*, from being *beat* upon, and *beating* back again the air in a tremulous motion; *reverberating* the blow. Exod. xxviii. 33, 34. and xxxix. 25, 26. " upon " the hem of it ſhalt thou make pome- " granates of blue, and of purple, and of " ſcarlet, round about the hem thereof; " and *bells* of gold between them round " about; a golden פעמן *bell* and a pome- " granate, a golden *bell* and a pomegranate " upon the hem of the robe round about: " and it ſhall be upon Aaron to miniſter; " and his ſound ſhall be heard, when he " goeth into the holy place before the " Lord, and when he cometh out, that he " die not." The pomegranates were ſtars, and ſo light; and the bells the power of ſound in the air, both which he was to aſcribe to God. And further, the ſtars are the ſaints, and the *bells* their voice, whom Aaron, as prieſt, introduced to God; and entered not in to miniſter to God, but as being the figure of Chriſt, whoſe myſtic body the ſaints are. And this body Aaron carried, in other views, upon his ſhoulders, and upon his breaſt, in the precious ſtones there. So Ecclus, ch. xlv. 9. ſeems to have underſtood the bells—" as a memorial " *to* [or *for*] the children of his people;" on their account: as, juſt below, " *precious* " *ſtones—for a memorial, after the number* " *of the tribes of Iſrael.*" The pomegranates, or ſtars, and the bells [that *his voice*, the voice of the myſtic body of Chriſt, might be heard], were many round about, as the ſtars are, and not *twelve* only, as the ſtones were, according to the number of the tribes. There were more ſaints than tribes, though no more heads of the church.

פער, To *gape*, or *open wide* the mouth; to which only it is applied. Job xvi. 10. " they *gaped* upon me with their " mouth." xxix. 23. " פיהם פערו *they* " *opened wide their mouth*, as for the latter " rain." Pſal. cxix. 131. " *I opened* my " mouth, and panted." Iſai. v. 14. " hell [the grave]—" *hath opened* her mouth " without meaſure."

פעור, *Peor*, or *Pour*; the name of a God worſhiped by the Moabites. Num. xxiii. 28. et al. Deut. iii. 29. " בית פעור *Beth* " *Peor*;" i. e. the temple of Peor. As the object of worſhip was the ſame to all the heathens, namely, the heavens, or air, and the powers of it, the different names of their Gods, *i. e.* of their images or idols, aroſe from the different creatures they uſed in their imagery; and often from ſome remarkable inſigne, or hieroglyphical particular, belonging to the images, where, in ſubſtance, they were the ſame. Thus the temple of *Rimmon* had its name from a very large pomegranate of ſolid gold the image held in his hand; and I doubt not but this *Baal Peor* was ſo named from the large and wide open mouth of ſome of its heads, moſt probably of the bull, into which the burnt-offering, and even children, might be caſt; for they burnt children alive in their חמנים ſun-fire-ſtoves, Baals and Molechs. The door of the great temple of Mexico was a ſerpent's mouth, *gaping open*: this was *a Peor*. Whether this here was named from ſuch a gaping-mouth-door or no, there is little reaſon to doubt but it was named from ſome gaping mouth. This is called *Baal Peor*, whoſe image, *inter al.* was *a bull*; and if we conſtrue the word, as it ſignifies in common uſe, it is *a bull with a gaping mouth*: a remarkable wide one, no doubt [whence the flames would roar out], as it gave name to the whole. And ſome temples had their walls carved all round, on the outſide, with

bull

bulls heads, and open mouthed. St. *Jerome* will have this to have been a *Priapus*; but how he knew it, I know not: the affair of Zimri and Coſbi is no proof; the groſſeſt impurities were practiſed in all theſe *ſacred* places, and the conſecrated licentiouſneſs at them was the great ſnare to others as well as to Zimri.

פצה, with a mut. ה, To *let looſe*, or *open*, as the mouth to ſpeak; a perſon from danger. Gen. iv. 11. "what פצתה "*hath opened* her mouth?" Jud. xi. 15. "I פציתי *have opened* my mouth to the "Lord." Pſal. cxliv. 7. "פצני *rid me*, "and deliver me." See נפץ, which drops its *nun* in ſome derivations; but there appears no radical ה under נפץ; and to *let looſe* is another idea.

פצח, To *break with a noiſe*, as when a thing is daſhed to pieces, which we call *breaking out* in joy. Pſal. xcviii. 4. "פצחו *make a loud noiſe*, and rejoice." Mich. iii. 3. "*they break* their bones."

פצל, To *peel*; occurs only Gen. xxx. 37, 38. "Jacob took him rods— "and יפצל *peeled* white פצלות *ſtrakes* in "them—and he ſet the rods which he "had *peeled* before the flocks." As this could not *naturally* affect the ſheep in their breeding, as to the colour of the young, it muſt be uſed, as other ſigns and tokens were, only as an outward acknowledgment that he expected, from God's bleſſing, what was promiſed him in a viſion of God, he relates ch. xxxi. 10. The colours of the peeled rods had no more relation to, or influence on, the ſheep, than the ſight of an almond rod on the coming of the Chaldeans, Jer. i. 11. or the two baſkets of figs, ch. xxiv. 1. on the fortunes of the Jews, who ſhould, or who ſhould not, go into captivity. Jacob does not ſeem to have had any immediate command to lay ſuch party-peeled rods before the ſheep; and therefore, by doing of it, only ſignified, as if he had done it by words, what particular colour he begged God to ſend the lambs of. And it is ſufficiently implied, that, as Laban ſhuffled with him in changing the colour he was to have for his wages, Jacob changed the rods he laid; putting ſome peeled in ſtrakes, ſome in rings, and ſo on; *praying*, by this outward action, that God would bleſs him againſt the injuſtice of Laban, as to this or that colour; and God promiſed it, ch. xxxi. 12. "for *I have ſeen all that Laban hath done* "*unto thee*." This is all the witchcraft, or cunning, Jacob was guilty of.

פצם, occurs once, Pſal. lx. 4. "פצמתה *thou haſt broken it*;" ſc. the earth. "*Rive it*, as at earthquakes rifts and chinks appear." Leigh.

פצע, To *wound*. Deut. xxiii. 1. "פצוע *one wounded* דכא. Q. What? 1 K. xx. 37. "ſo that in ſmiting *he wounded* "*him*." Cant. v. 7. "they ſmote me, "they *wounded* me."

פצע, A *wound*. Exod. xxi. 25. "*wound* "for *wound*:" a very equitable law; not relating to private revenge, but public juſtice. It is a direction to the judge.

פצר, To *urge*, or *preſs upon*. Gen. xix. 3. "*he preſſed upon* them "greatly."

פצר, Noun. 1 Sam. xv. 23. "*ſtubborn*- "*neſs* is as iniquity and idolatry;" an importunate temper, that will not be refuſed; that keeps urging and preſſing. Hence a *pother*; to *keep a pother*.

פצירה, A *file*, 1 Sam. xiii. 21. and properly named, being to be preſſed upon by the hand in uſing it, and *preſſing upon* and *urging* itſelf; what it cuts by many continued ſtrokes. Ver. 20. ſays, they went to the Philiſtines to *ſharpen* the ſhare, coulter, and ax, and had a file for them among themſelves. לטש to *ſharpen*, is to *ſet the edge*, which was the work of the ſmith.

פק, To *give out*, or *yield*, which the feet do in ſtumbling, and the knees in hitting againſt each other. Pſal. cxl. 9. "תפק *further* not his wicked device;" let it not advance. cxliv. 13. "*affording* [or yielding] "all manner of ſtore." We uſe *yielding*,

yielding, as this word is. Prov. iii. 13. " the man יפיק *that getteth* underſtanding." viii. 35. " יפק ſhall obtain [bring forth] " favour of the Lord." Iſai. lviii. 10. " if thou *draw out* thy ſoul to the hun- " gry;" let it *give out*, or *yield* to them. Jer. x. 4. " they faſten it with nails, and " with hammers, ולוא יפיק *that it move* " *not*;" *yield not*, or *give out*, by falling to pieces. And ſo, in ſtumbling, the feet yield or give out. xxviii. 7. " פקו they " *ſtumble* in judgment."

פוקה, 1 Sam. xxv. 31. " *grief* [marg. ſtaggering or ſtumbling] " of heart."

פיק, Nah. ii. 11. " *ſmiting* of the " knees."

פקד, To *viſit*; *look for*, or *after*; *note*, *take notice of*, *inſpect*, *overſee*; which includes giving in charge, ordering, diſpoſing, and commanding; for all this, *viſiting* ſuppoſes the power of doing. We have retained the terms *viſit* and *viſitor* in the Univerſities in this ſenſe, of rectifying what is wrong, enforcing of ſtatutes, noting and marking defects. Gen. xxi. 1. " the " Lord *viſited* Sarah, and did unto Sarah " as he had ſpoken." xxxix. 5. " הפקיד " *made him overſeer*." In Hiph. xli. 34. " יפקד פקדים *let him appoint officers*, marg. " *overſeers*." Lev. xxvi. 16. " פקדתי *I* " *will appoint* over you terror, conſump- " tion, and the burning ague." Num. iii. 10. " *thou ſhalt appoint* Aaron and his " ſons;" give them their charge: and ſo very often for *appointing*, *intruſting*, or giving charge and power to *look after*. Lev. vi. 2, 4. " הפקדון אשר הפקד אתו *that which* " *was delivered to him to keep*." Exod. xx. 5. " *viſiting* the iniquity of the fathers " upon the children." It is within the power of the overſeer, or viſitor to *puniſh*; as alſo to *muſter*, or take account of: we render it *numbering*; but this is ſtill viſiting. Exod. xxx. 12. " when thou takeſt " the ſum of the children of Iſrael, " לפקדיהם *after their number*, then they " ſhall give every man a ranſom for his " ſoul unto the Lord, בפקד *when thou num-* " *bereſt them*." But it does not ſignify to *number*, though at the *muſter* or *review* they might be numbered. 2 Sam. xxiv. 2. " פקדו *number ye* [take an account of] the " people, that I may know מספר *the num-* " *ber* of the people." To *inſpect* or viſit the people, related as well to their conduct, religious and civil, as to their number; and, at ſuch muſters, luſtrations, purifications, and typical atonements were neceſſary; and the people, during David's long wars, and Saul's preceding corrupt reign, were too generally corrupted to paſs muſter with God without puniſhment, which was what Joab feared, and ſo it came to paſs. 1 Sam. xx. 6. " if thy fa- " ther at all *miſs me*, *look after* me:" we *look after* a thing we miſs and want. Ver. 18. " thou נפקדת *ſhalt be miſſed*, for thy " ſeat יפקד *will be empty*;" marg. *miſſed*. So Num. xxxi. 49. " נפקד *there lacketh* " not one of us:" and it often occurs in this ſenſe, what is wanting. Jud. xxi. 3. " להפקד *that there ſhould be lacking* one " tribe in Iſrael." Job vii. 18. " that " thou ſhouldſt *viſit* him every morning;" with diligence, watching, and directing all his motions. This is the work of Providence, which the noun of this verb ſtands for, ch. x. 12. " thy *viſitation* [or providence] " hath preſerved my ſpirit;" does preſerve or watch over my life." Pſal. viii. 5. " what is man that thou art mindful of " him? and the ſon of man that *thou vi-* " *ſiteſt* him?" takeſt ſo much care of him. lxxxix. 33. " then will I *viſit* their tranſ- " greſſions with the rod." Iſai. xxiv. 21. " the Lord יפקד על *ſhall puniſh* the hoſt of " the high ones on high;" the heavens above with darkneſs, &c.

פקד and פקוד, often, *The commandments* of God. Alſo *a perſon* who appoints, or is *appointed*, or ſet over; or who is *reviewed* and muſtered: and, the *review* and *muſter*; i. e. they are uſed as *nouns* and participles; the firſt *actively* and *paſſively* both, the ſecond *paſſively*. Pſal. cxix. 128. " כל פקודי " *all my appointments* [all things given in charge

charge to me] " כל ישרתי *all have I been* " *upright in.*"

פקדה, *Inſpection, viſitation, providence.* 2 Chron. xxiv. 11. " פקדת המלך *the king's* " *office;*" or inſpection. פקדון the ſame.

פקד and פקיד, A *ruler, overſeer.*

מפקד, A *muſter, review.*

The four ſenſes, given this word, come all under that of *viſiting.* To *viſit,* is to *go to ſee:* God viſits man, when he takes notice of him, in a good or bad ſenſe. To *appoint,* or *ſet over,* is giving power to *look after,* or *overſee.* What is laid up in ſtore, or given in truſt, is put under the inſpection of him it is truſted with. A *command,* or charge, is the overſeer's direction. The muſter of an army, or any body of men, or parcel of goods, though we render it by *numbering,* is but a review, or view, taken of them. To be *wanting,* or miſſing, as expreſſed by this word, ſays, it was *looked for,* or *ſeen after,* which ſuppoſes it abſent, and noted as ſuch.

פקח, To *open*; as when the eyelids are removed, or any thing upon the eye is removed, or upon the ear; or chains or bondage from them that are bound. 2 K. iv. 35. " the child *opened* his eyes." And Gen. iii. 5, 7. it is applied to removing the obſtacle that hindered their ſeeing. Exod. xxiii. 8. " a gift blindeth פקחים " *them that ſee*;" maketh them go aſtray with their eyes open. Pſal. cxlvi. 8. " the " Lord פקח *openeth* the eyes of the blind;" giveth underſtanding to the humble and meek. Prov. xx. 13. " love not ſleep, " leſt thou come to poverty: *open* thine " eyes, and thou ſhalt be ſatisfied with " bread:" ſlumber not, but watch and pray. Iſai. xxxv. 5. and xlii. 7, 20. predictive of Chriſt's opening the eyes of the blind, as an outward proof that he, and he only, gives light to the ſoul.

פקחקוח, a *noun,* with the two laſt radicals doubled, A *general releaſe.* Iſai. lxi. 1. " *opening of the priſon* to them that are " bound." It is a general removal of all obſtacles or incumbrances, with reſpect to body or mind. So our Lord explains it, Luke iv. 18. and xiii. 12, 16. It regards all the infirmities of nature, body or mind; whether ſuch defects as God hath made, or ſuch as our own perverſeneſs hath added. God endued the mind with a capacity of being *taught,* without any knowledge, or power of knowledge, in itſelf. So the eye hath a capacity of ſeeing, without any light in it. The body is by nature mortal, yet capable of immortality; but not by any power of its own. The will is capable of being kept right, but not by its own inherent perfection, but by the grace of God, which comes by the outward means of his word and ſacraments. Chriſt cures all theſe defects, which were mercifully made, that man might not, by pride and ſelf-conceit, abſolutely unqualify himſelf for the preſence of God.

פקע, occurs only as a noun, 1 K. vi. 18. vii. 24. and 2 K. iv. 39. A *gourd,* and, by the laſt place, a wild ſort, ſo full of heat as to be rank poiſon; the *coloquintida,* perhaps, as is generally thought—" a " wild vine, and gathered thereof פקעת " שרה *wild gourds* his lap-full, and came " and ſhred them into the pot of pottage— " there is death in the pot, and they could " not eat thereof." This explains their hieroglyphical uſe in the Holy of Holies, where they were engraved in the cedar-wainſcot of the walls, 1 K. vi. 18. with their flowers, which are a deep yellow, and both proper to repreſent *fire,* or the glory of the heaven of heavens. And 1 K. vii. 24. theſe gourds were caſt in the brim of the braſen ſea, the emblem of wrath, ten in a cubit round, in two rows, with as many of bulls. I ſuppoſe the colocynthis bears its fruit, like all other gourdy vines, with a flame-colour flower at the eye of its apple.

פר, To *break.* This word and הפר *to annul,* and פרה *to be fruitful,* ſeem to have a connection in ſenſe; and ſome words with an *initial* ה, as ſome alſo with a *final* ה, drop them in ſome derivatives intirely;

intirely; and ſome always retain them, as הפר always does; and, I think, פרה, except with an *affix*. Hence I would make three diſtinct roots of פר, פרה and הפר; and conſequently muſt put, as derivatives of פר, the inſtances put under פור in Mar. de Cal. as the ſecond and third ſenſes of that word. Job xvi. 12. "I was at eaſe, but "יפרפרני *he hath broken me aſunder*;" as when we ſay a perſon is broke with age, ſickneſs, infirmities, or labour. Pſal. lxxiv. 13. "thou פורת *didſt break* the ſea with "thy ſtrength." Iſai. xxiv. 19. "the "the earth פור התפוררה *is clean diſſolved*;" broke or ſhattered. Theſe ſeem to belong to this root, and are all the verbs perhaps that do.

פר, A *bullock*; the male of any age, from a calf to ſeven years old. פרה the female. Gen. xxxii. 15. "forty פרות *kine* "and ten פרים *bulls*." Exod. xxix. 1. "take one פר *bullock* בן בקר of *the ox-* "*kind*;" or bull-calf. This, Lev. ix. 1. is עגל *a calf*; not that עגל determines the age, of itſelf, more than פר does; but, ver. 3. "a calf and a lamb בני שנה *of the* "*firſt year*." And this ſhews the age of the bull-calf that was the ſin-offering; a calf under a year old. Num. viii. 8. "let "them take a young *bullock*—and another "young *bullock* for a ſin-offering." The firſt was the burnt-offering, as ch. xv. 24. the latter was to be conſumed in the fire; the other only burnt, ſo as its קטר *ſmoak* or *reek* might aſcend "לריח ניחח *for a ſavour* "*of reſt* unto the Lord." Ch. xix. a red פרה heifer was burnt to aſhes, and the aſhes mixed with water: ver. 9. "for a "water of ſeparation, חטאת for *ſinning*;" or purifying from ſin, for the congregation. Jud. vi. 25. "take את פר השור a "*young bullock* of thy father's, and פר השני "*another bullock* of ſeven years old." The firſt was to be a ſin-offering, as the whole congregation had ſinned, and burnt to aſhes: the ſecond was for עלה a *burnt-offering*. Ver. 26. "build an altar to the "Lord thy God upon the top of this rock, "במערכה *after the order* [or manner of the altar of God], "and take the other פר *bul-* "*lock*, and offer a burnt-ſacrifice with the "wood of the *Aſhre* thou ſhalt cut down." This was to lie on the altar all night, that the people might ſee it in the morning. And this ſecond bullock was, in this particular caſe, ordered to be one of ſeven years old; with reference, we may preſume, to the perfection in *ſeven*; that God would be atoned, and the people *effectually* delivered, which was the caſe, in a few days after this ſin-offering and burnt-offering made by Gideon. And the ſeven years old bullock was an aſſurance to him, in much the ſame manner as *ſeven* is intended on other occaſions; as ſprinkling the blood *ſeven* times, ſeven *times* going round Jericho with ſeven trumpets, &c. Ver. 28. "when the men of the city roſe early in "the morning, behold, the altar of Baal "was caſt down, and the *Aſhre* cut down "that was by it; and the ſecond bullock "was offered upon the altar that was "built." The firſt bullock was conſumed to aſhes, as the great atonement; the ſign of which, namely, the blood upon the horns of the altar, its fat on the fire [Exod. xxix.] no doubt appeared, as well as the ſecond bullock, on the altar. Our tranſlators have puzzled the Engliſh reader [Jud. vi. 25.] by rendering it—"*thy fa-* "*ther's young bullock, even the ſecond bul-* "*lock of ſeven years old*;" as if there had been but one bullock to be offered, and that a ſeven year old one was a young one. 2 Chron. xxix. 21—24. "they brought "ſeven *bullocks*—for a ſin-offering for the "kingdom." Seven in number here, was juſt of the ſame import with one of ſeven years old in the neceſſities of Gideon's time. So, Job xlii. 8. "ſeven bullocks "for a burnt-offering;" for an atonement for his friends. Pſal. xxii. 13. "many "*bulls* have encompaſſed me; ſtrong *bulls* "of Baſan." As he-goats and rams are uſed in a figurative ſenſe, ſo are *bulls*. Ezek. xxxix. 18. "ye ſhall eat the fleſh "

" of the mighty, and drink the blood of " the princes of the earth, of rams, of " lambs, and of he-goats; of *bullocks*, all " of them fatlings of Baſan." Hoſ. iv. 16. " as a back-ſliding פרה *heifer*;" which quality, in this kind of *cattle*, points out what was to be deſtroyed by ſacrifice; and which ſtubborn refractory temper muſt be killed in every one, that would partake of the benefits of the ſacrifice of Chriſt. xiv. 3. " ſo will we render פרים *bullocks* with " our lips;" *i. e.* our confeſſions, as Pſal. l. 4. " offer unto God thankſgiving, and " pay thy vows unto the moſt High." And Pſal. li. 19. " ſacrifices of righteouſneſs, " with burnt-offering, and whole burnt-" offering; then ſhall they offer פרים " *young bullocks* upon thine altar." The ſacrifice, without the lip, or confeſſion, will not do; they muſt go together. *We will render* פרים שפתינו in Hoſ. xiv. 3. above, is neither *the calves of our lips*, nor *the fruits of our lips*; for in reg. it would have been פרי; but it is *calves with our confeſſions*, acknowledgments, praiſes, ſubmiſſion of heart, expreſt by the lips. So St. Paul, Heb. xiii. 15. " by him, *i. e.* by " Jeſus Chriſt, let us *offer the ſacrifice of* " *praiſe* to God continually, that is, *the* " *fruit of lips*." He left the tranſlation as he found it, and gives the general ſenſe of the paſſage. Jer. ii. 24. " פרה a *wild aſs* " uſed to the wilderneſs." But why not a *wild heifer?* Whether the dromedary, ſpoke of juſt before; or of the black cattle, many of which run, as it were, wild in their large commons, as horſes do in our foreſts, and at proper ſeaſons are driven together, and each man takes his own. The wild aſs may anſwer the compariſon aimed at here; ſo will a young heifer too. I would fetch this name of פר from the *refractory* diſpoſition of a bullock; for *refractory* is from *frango*, to *break*. This word, as well as עגל and שור, relate not to the age, but diſpoſition of this creature. It is extremely refractory when it comes to be driven, which S. S. often alludes to, under סרר; and very *breachy*, as we call it, or ready to break out of the grounds it is put in, is this creature alſo.

פור, A *lot*. Eſth. iii. 7. " they caſt פור " *pur*, that is, the lot." And chap. xi. פורים and פרים, ver. 29 and 32. the days deſtined by *Pur* for the deſtruction of the Jews. Named *Pur* by Haman, as it was *a lot of* פור *deſtruction*, in the ſenſe the verb is uſed, Pſal. lxxiv. 13. " thou didſt *break* " the ſea by thy ſtrength." And Iſai. xxiv. 19. ſo Haman would *break* that nation; deſtroy, he was reſolved; and only caſt lot for the time to deſtroy at. *They caſt pur, that is the lot*, ſc. of deſtruction.

פורה, A *wine-preſs*; ſpeaks itſelf a *breaker* or *cruſher* of the grapes. Iſai. lxiii. 3. " I have trodden the *wine-preſs* alone, " and of the people there was none with " me: for I will tread them in mine an-" ger;" and ſo *break* them to pieces, as the preſs does the berries.

פרוים, 2 Chron. xxxv. 6. " the greater " houſe he ceiled with fir-tree, which he " overlaid with fine gold—and the gold " was gold פרוים of *Parvaim*." This hath been ſuppoſed ſome place the gold came from; but where ſituated, has not been agreed upon. Solomon covered the walls of the Holy of Holies and Temple with ſheet-gold, as we do ours with paper. And 1 K. vi. 21. ſays, יעבר ברתיקות *he did them over with ſwaths*, zones or girdles *of gold*. The ſheets of gold, like ſheets of paper, went over the walls, like ſwaddling bands, firſt one rank of ſheets, and then another. And our word here only expreſſes the manner of forming theſe ſheets of gold, as we make ſheets of lead, to cover a roof, by melting and preſſing, or rolling them out flat, while liquid. פרו, formed as ענו is, is a part. paſſ. *broke, preſſed*, or *ſqueezed out*. So פורה the wine-preſs does the grapes into flat-cakes, or *cheeſes*, as they call them in making cyder: and פרוים is a very proper word for ſuch cakes, plates, or ſheets. So the ſea was *broken* at the

Exodus, the water being, by the preſſure of the air above, forced away on each ſide, broke, diſcontinued. What thickneſs theſe ſheets of gold were of is not mentioned, nor material. Only we learn by it, as by רתיקות, that it encompaſſed the houſe in zones or girdles, as the heavens do the earth; and that it was not a waſh of gold, but סגור *cloſe*, *ſolid*, and טוב *good*; real or a'l gold.

פרור, A *kettle* or *pot* to dreſs victuals in; "either becauſe made of brittle *frangible* "ware, or becauſe meat is there, in ſome "ſenſe, *diſſolved*." Mr. Parkhurſt. It may be ſo: however, our boiling-pots are moſt uſually made of metal, caſt in ſuch ſheets as above, and beat out to a proper thinneſs, or preſt and rolled out. Jud. vi. 19. "he put the broth in a *pot*." 1 Sam. ii. 14. "he ſtruck it into the pan or kettle, "or caldron or *pot*: all that the fleſh-"hook brought up, the prieſt took for "himſelf." This was at the tabernacle, and we may imagine there were more than one *pot*, or one caldron, for the uſe of the ſacrifices; and then פרורים need not have been made ſuch a mighty difficulty of. 2 K. xxiii. 11. "at the entering in of the "houſe of the Lord, by the chamber of "*Nathan Melech* the chamberlain, which "was בפרורים *in the ſuburbs*;" *by* or *near the pots and caldrons* they dreſt the parts of the ſacrifices and the ſeveral meat-offerings in: ſome were boiled, ſome roaſt, ſome baked. And ſo the horſes of the ſun, ſpoke of, were cloſe againſt the temple-gates.

פרא, Occurs but once, as a verb, Hoſ. xiii. 15. "though יפריא *he be fruitful* "among *his* brethren;" as if it had been יפרה: but if we may take in the *noun*, together with the context, to help us to the meaning of the word, it is not being fruitful here, but *running wild*. And leave out again the *his* we have put in, and אחים rendered *brethren*, may be thoſe wild beaſts, whether birds or quadrupeds, that, Iſai. xiii. 21. are inhabitants of the deſert, *doleful creatures*; "becauſe Ephraim hath "run wild among [or like] ſuch creatures, "an eaſt-wind from the Lord ſhould de-"ſtroy him," ſays the prophet. The heathen world was the wilderneſs, in many prophecies; and the heathens the wild beaſts of it, which Ephraim conſorted with, till he became as wild as they.

פרא, *Wild*. It is rendered *wild aſs*, without any foundation: Gen. xvi. 12. "Iſhmael ſhall be פרא אדם *a wild man*;" as we call the Indians *wild*, not living in a regular and orderly way, as more civilized nations do. Job vi. 5. "does פרא *the* "*wild aſs* bray when he hath graſs? or "loweth the ox over his fodder?" This may mean the wild ox, as well as the wild aſs. xi. 12. "though man be born עיר פרא "*a wild aſs's colt*." עיר is not *colt*, but *aſs*; and *wild* is expreſt by פרא, as Gen. xvi. 12. above. So there is no authority here to make פרא a name of *the aſs*, wild or tame. Job xxiv. 5. "they go forth to "the wilderneſs פראים *wild* [like banditti, under no regular captain] "to their work, "watching diligently for the prey." Such a people Iſhmael was to be, and ſuch they are to this day; living by ſpoil in the deſerts, without any regular government, order, or diſcipline among them: and *wild aſſes* have nothing to do here neither. Job xxxix. 5. "who ſent out פרא *the wild* "*aſs* free?" But why not *the wild beaſts free?* i. e. "who gave the wild beaſts "their diſpoſition, and who provides for "them?" It ſpeaks, in general, of all wild creatures, that thrive beſt abroad, wild and looſe, in the ſenſe *fera* is uſed in *Latin*, which anſwers to it in ſound as well as ſenſe. And ſo, Pſal. civ. 11. "they give "drink to every חיתו *beaſt* of the field "פראים *the wild creatures* quench their "thirſt." There is no more reaſon to confine פרא to the wild aſs than חיתו to the tame one. Iſai. xxxii. 15. "the joy of "*wild beaſts*," is as proper as of *wild aſſes*. Jer. ii. 24. "פרה the *wild aſs*," we ſay but it is the cow-dromedary, or wild heifer

heifer. Nor does the context, Jer. xiv. 6. or Hoſ. viii. 9. at all confine the word to the aſs; and *wild* is the *noun*; and *to be* or *to run wild*, is the verb. And this ſhews, that there is no relation at all betwixt פרא and פרה, otherwiſe than that the two firſt radicals are the ſame. Derivatives, ſee in Mr. Parkhurſt.

פרד, To *ſeparate*, or *divide from*. Gen. ii. 10. "from thence it *was parted*, "and became into four heads." x. 5. "by theſe were the iſles of the Gentiles "נפרדו *divided*," or parted; *i. e.* from theſe, thoſe who inhabited the iſles were deſcended. So, ver. 32. "by theſe were "the nations *divided* in the earth;" from theſe the nations were *ſeparated*, or deſcended; as the four ſtreams, ch. ii. 10. from one river. xiii. 9. "Abraham ſaid "unto Lot—*ſeparate* thyſelf from me." xxv. 23. "two manner of people *ſhall be* "*ſeparated* from thy bowels." Deut. xxxii. 8. "בהפרידו *when he ſeparated* the ſons of "Adam;" ſcattered the Canaanites, who were ſons of Adam, in diſtinction from the people and ſons of God. Pſal. xcii. 10. "all the workers of iniquity *ſhall be ſcat-* "*tered*." Prov. xviii. 1. "נפרד one *diſ-* "*engaged* [ſeparated, ſc. in his mind, from the deſires of the world] "will ſeek לתאוה "after what is beautiful, and intermeddle "with all wiſdom." Ezek. i. 11. "their "faces and their wings פרדות *ſeparate* up- "wards [or diſtinct] to each of them, [as the perſons and power of thoſe they repreſented] "two wings joining each the other, "and two covering their bodies." Hoſ. iv. 14. "themſelves *are ſeparated* with "whores;" from God to ſpiritual harlots.

פרד, A *mule*; q. d. of a *diſtinct* and *ſeparate* genus or kind; neither male nor female. No other two creatures, but the horſe and aſs, breed young that will not breed again. Q. or does it mean, that a mule is a compound of *different* ſpecies?

פרדות, *Grains* of corn, or *ſcattered* ſeed, ſay ſome; but Mr. Parkhurſt, "named "from that ſtate of *diſſolution* they under- "go, previous to their reſurrection." Joel i. 17. "*the grains* are rotten under their "clods." Hence, beſides *part*, if that be not rather from פרס, Lat. *perdo*.

פרדס, Whence the word *paradiſe*. Neh. ii. 8. "the king's פרדס *foreſt*, that he may "give me timber." And it is a Hebrew word, becauſe as old as Solomon: Eccleſ. ii. 5. "I made me gardens and פרדסים "*orchards*: and I planted trees in them of "all fruits." Cant. iv. 13. "my plants "are פרדס *an orchard* of pomegranates, "with pleaſant fruits." By theſe paſſages, which are all it occurs in, it was a place incloſed, full of trees, whether for timber or fruit. This is one of the many Hebrew words that ſurvived the confuſion, or gradual loſs of that language in other nations; and very poſſibly is compounded of פרד *ſeparate*, *retired*, and הם *ſilent*, *quiet*, the ה in הם being dropt, *pro more*, when in compoſition; a *private*, *ſilent*, *retired incloſure*. The trees would contribute as much to the ſilence and retiredneſs of it, as the fences round. In ſuch retired places, or groves, were their places of divine worſhip, and communication with God. The heathens made uſe of theſe rural temples, or had temples of trees in them, and retired to the moſt ſolitary part of them, under the pretence of meeting and converſing with their Gods; ſo that the original name and uſe of them continued long; and the word is uſed in the New Teſtament for the place the happy are in, till the reſurrection of the body.

פרה, with a mut. ה, To *bear fruit*; to *be fruitful*. Lat. *fero*. Gen. i. 22. "פרו be *fruitful*, and multiply." xvii. 6. "and הפרתי I *will make* thee *fruitful*." Ver. 20. הפריתי. Ch. xxvi. 22. "and "פרינו *we ſhall be fruitful*." Sometimes it has a *jod* to ſupply the ה; and ſometimes is without it, as other roots that end in ה. Exod. xxiii. 30. "till תפרה *thou be in-* "*creaſed*." Iſai. xlv. 8. "let the earth

" open, and יפרו *let them bring forth* ſal-
" vation."

פרה and פריה, *Fruitful*; but no פורה for *fruitful*.

פרי, *Fruit:* the pl. is not in uſe. Iſai. iv. 2. " the branch of the Lord ſhall be " beautiful and glorious, and פרי *the fruit* " of the earth [the man Chriſt Jeſus] ex- " cellent and comely for them that are " eſcaped of Iſrael." x. 12. " I will " puniſh *the fruits* of the proud heart of " the king of Aſſyria." Qu. על פרי *becauſe of*, or *on account* of, his proud heart. It is any *fruit*, of man, beaſt, or earth; and metaph. of thoughts, and doings.

פרת, *Fruitfulneſs*; and hence the word *fruit*. Gen. xlix. 22. " Joſeph is בן פרת " *a fruitful bough*;" a ſon of fruitful- neſs.

פרז, occurs only as a noun, an unfortified city, town, or village. Hence a *pariſh*. Deut. iii. 5. " all theſe cities " were fenced with high walls, gates, and " bars, beſides הפרזי *unwalled* towns a great " many." Jud. v. 7. " פרזון *the villages* " ceaſed in Iſrael;" there being no ſafety in country-places. Eſth. ix. 19. " the " Jews הפרזים *of the villages*, who dwelt " in הפרזות *the unwalled* towns." Ezek. xxxviii. 11. " I will go up to the land " פרזות of *villages*—all of them dwelling " without walls." Whatever the word ſtrictly ſignifies, theſe texts ſhew the ge- neral ſenſe. Hab. iii. 14. " thou didſt " ſtrike through—ראש פרזו *the heads of his* " *towns* [or people], that come out as a " whirlwind to deſtroy me." Zech. ii. 4. " Jeruſalem ſhall be inhabited פרזות as " *towns without walls*, for the multitude " of men and cattle in the midſt thereof." There is no *as*; nor any thing that ſup- poſes it.—" Jeruſalem ſhall be inhabited " with little towns or villages around it." So London and other great cities are. It ſeems uſed in a leſs confined ſenſe, Jud. v. 11. and Hab. ii. 14. as *pariſh* is, with us, to a city or village.

פרח, To *bud*, ſprout or ſhoot out, as plants, flowers, and eruptions on the ſkin. Exod. ix. 9. " a boil פרח *breaking* " *forth with* [or ſhooting out] blains." Lev. xiii. 12. " if the leproſy פרח תפרח " *break out abroad* in the ſkin." Plants break out with their buds and flowers in the ſame manner. Num. xvii. 5. " the " man's rod, whom I ſhall chuſe, *ſhall* " *bloſſom*." Ver. 8. " the rod of Aaron, " for the houſe of Levi, פרח was *budded*, " and had brought forth *the bud*, and had " blown the flower, and yielded almonds." This text diſtinguiſhes *the bud*, the bloſſom or flower, and fruit. And this was a myſ- tery of the reſurrection of Chriſt, who was the coupled one, or real high prieſt; the firſt raiſed up, and *early*, as the almond-rod implied, before all the other trees of God. Pſal. xcii. 13. " the righteous יפרח *ſhall* " *flouriſh* like the palm-tree—like [for that is underſtood] " שתולים the trees planted " *by* the houſe of the Lord, in the courts " of our God, יפריחו *ſhall they flouriſh*." Prov. xiv. 11. " the tabernacle of the up- " right יפריח *ſhall flouriſh*." Hoſ. xiv. 5. " he *ſhall grow*, or flouriſh, as the lily." It is not confined to the buds or *gems* only of a plant; but includes that verdure, and flouriſhing greenneſs, or freſhneſs, that *comes out* over a whole thriving plant.

פרח, N. S. Exod. xxv. 31. " its bowls " and its knops: and פרחיה its *flowers* " ſhall be of the ſame;" all made of one piece of gold. 33. " three bowls made " like unto almonds, with a knop and *a* " *flower* in one branch." The bowls were almond-cups, the knop and flower of the ſame; the knop, or whole almond, having its flower upon it: and each of the ſix branches of the candleſtick had three a-piece upon them; and the ſhank, or candleſtick itſelf, had four bowls, with knop and flower under each. 1 K. vii. 26. " the brim thereof was wrought like " the brim *of the cup of the flower of the* " *lily*;" not *wrought with the flowers of* *lilies*, as we ſay; but ſhaped like the flower of the lily, as to its brim, or cup part.

Chron

Chron. iv. 21. " פרחה the *flowers*, and the " lamps, and the tongs, made he of gold." *The flowers* here include the almond, apple, or nut, which the flower was upon. Iſai. v. 24. " פרחם *their bloſſom*, or opening " bud, ſhall go off as duſt:" ſo no fruit come to perfection. Ezek. xiii. 20. לפרחות. Q. if it be a noun, pl. fem. and not in the *infinitive mood*, it would be *flowers*, not *flower-gardens*, as the margin of our Bibles ſays. Suppoſe we render it—" I " am againſt your pillows, wherewith ye " there hunt ſouls, לפרחות *to make them* " *thrive* [or proſper, *i. e.* under that pretence], " and I will tear them from your " arms [or out of your hands]; and I will " let the ſouls which ye hunt את נפשים *go* " *free* לפרחות *to thrive*;" in reality. Our tranſlation is not *exact* in the latter part of the verſe. There are many promiſes to the people of God under this verb. See above. And Iſai. xxvii. 6. " Iſrael ſhall " bloſſom and *bud*." lxvi. 14. " your " bones *ſhall flouriſh* like an herb." The ſaints hunted ſouls, under the pretence of greater edification, and holineſs among themſelves; but this was all hypocriſy, and God promiſes to break their yoke off the neck of his people. See under נסה; and Mr. Parkhurſt; whoſe better judgment, nor that of others, I would not be thought to impeach, by propoſing my own ſenſe of this difficult part of Scripture.

פרחח, *Boys*; young birds. Job xxx. 12. " upon my right hand riſe *the youth*; they " puſh my feet;" ſtrike up my heels.

פרחת, An *eruption*, or *breaking out* in knobs or bunches. Gen. xl. 10. " on the " vine were three branches; *and it was as* " *when* פרחת עלתה נצה *the budding was* " *gone off with its flower*; the bunches of " it were ripening the grapes." פרחת, what firſt buds out, and ſhoots forth, drops off when the grapes are turning. Iſai. xviii. 5. " כתם פרח *when the bud is gone*, " and the ſour grape is ripening in its " flower." Lev. xiii. 42. " it is a lepro- " ſy, פרחת הוא it *is an eruption*;" a perfect leproſy.

אפרח, with the form. א. Applied to young birds only in Scripture; but doubtleſs, in propriety, might be the young of moſt or any other creatures. Deut. xxii. 6. and Pſal. lxxxiv. 4. and Job xxxix. 30. " אפרחו *her young ones* ſuck up blood." We call it *ſtarters*, in ſome other young creatures, as rabbits and hares; and I ſhould rather take it here, as פרחח is above, *young*, not yet come to their perfection; but *growing*, as a *bud opening*, and proceeding to perfection; in *their ſtate* or *time of bloſſoming*; and ſo is any young under its proper ſize, or uſual ſpecific bigneſs, which it is advancing to; any thing before it has done growing.

פרט, Occurs twice only, Lev. xix. 10. and Amos vi. 5. " thou ſhalt not " glean thy vineyard: nor gather פרט *every* " *grape* of thy vineyard." It plainly means the little knobs, or ſmall bunches, that were overlooked, or not gathered with the better fruit; and of ſuch there are many on a vine, but ſeldom ſingle berries: and therefore, Amos vi. 5. הפרטים *that chant*, marg. *quaver*, are rather paraphraſes than conſtructions. It means, I apprehend, *the repeating over and over again ſome few words and notes*; the *recitative part*. And hence, perhaps, *prating*. " To run a *di-* " *viſion* with the voice or inſtrument— " carmina *divides*. Hor." Mr. Parkhurſt.

פרך, Occurs only as a noun; rendered *rigour*; and, by its uſe, for a *vail* or *partition*, means that ſort of rigour or injuſtice which we call *partiality*. Exod. i. 13. " the Egyptians made the children " of Iſrael to ſerve בפרך *with rigour*;" behaved partially towards them; did not regard juſtice and equity. Lev. xxv. 53. " as a yearly hired ſervant ſhall he be with " him: he ſhall not rule *with rigour* over " him in thy ſight;" but uſe him equitably as a ſervant.

פרכת, The *veil* or partition betwixt the Holy of Holies and the temple, Exod. xxvi. 31. *& ſeq.* made of the ſame materials with the veſtments of the high prieſt, and inwrought with the lion-man, and palm-tree in bloom. All *within* this veil repreſented the Heaven of Heavens, and what the ever-bleſſed Trinity and their Chriſt are now a-doing, with regard to man; and what was *without*, repreſented what Chriſt *was*, and *did*, on earth. The veil, in myſtical divinity, was the humanity of Chriſt. At his death, *this veil was rent in twain from top to bottom*, Mat. xxv. 51. and Heb. x. 20. through the *veil*, that is to ſay, his fleſh. It is called the veil המסך *that was caſt over*, and ſo covered heaven from ſight; and ſo *over all fleſh*, which was done away, torn or rent aſunder, in Chriſt by his death: to which Iſai. xxv. 7. " he will deſtroy, " in this mountain, the face of *the cover-* " *ing caſt over* all people, and the veil that " is ſpread over all nations; he will ſwal- " low up death in victory:" his death broke down the partition-wall betwixt God and man. It took away the ſentence of death, and ſo the covering or veil *caſt over* [as מסך ſignifies] all people; for they covered the faces of the condemned, as ſoon as they were condemned. The veil of the temple, or tabernacle, was ſuch a covering caſt over all people; and it was rent in the veil of the fleſh of Chriſt. Lev. iv. it was ſprinkled with the blood of the ſin-offering ſeven times. Ch. xvi. it was death to come within it, till the atonement; or to come without incenſe, *&c.* Ch. xxi. 20. none, that had a blemiſh, to come at all within the veil; *i. e.* he could not be the high prieſt, to perſonate him who was without any ſpot or imperfection. Num. iv. 5. it was to cover the ark in a march; the ark and it being, in different views, the ſame perſon. xviii. 7. " the ſtranger that cometh nigh ſhall " be put to death;" which concerns not only them, who would intrude within the veil without an atonement, but who take upon them to execute the office of carrying it in without commiſſion. 2 Chron. iii. 14. Solomon made a new *veil* for his new temple, wrought of the ſame materials, and with the ſame inwrought figures. Chriſt's body, when it had been rent, was new-made, though of the ſame materials, and with the ſame divine inhabitant it had before. This *veil* hung upon four pillars of *Shittim* wood, the ſame wood the ark and pillars of the tabernacle were made of, covered with gold, the hooks gold, and pedeſtals or ſockets of ſilver, as they were. The veil, or covering, for the door into the holy place, or temple itſelf, made of the ſame materials, and inwrought figures, hung upon five pillars like the others, but pedeſtals of braſs. The *veil* into the Holy of Holies is the door into heaven, which door is Chriſt: and the veil, or door, that admitted into the holy place, is the door into the church, which again is Chriſt, who, on earth, was in a ſtate of humiliation and ſuffering: and ſo ſtood on braſs; but in heaven on ſilver, which is light, or glory and honour.

פרם, Occurs thrice. Lev. x. 6. " uncover not your heads, neither תפרמו " *rend* your cloaths, leſt you die." Nadab and Abihu were killed by fire from the Lord, for bringing ſtrange fire before him; and their father and brothers, who had the anointing oil upon them, were to make no lamentation or ſign of grief, but the whole houſe of Iſrael were to lament it. Chriſt ſays, *weep not for me, weep for yourſelves.* He wept not for himſelf; but the people beat their breaſts, while the chief prieſts mocked. xiii. 45. " the leper on whom " the plague is, his cloaths ſhall be פרומים " *rent*, and his head bare, and he ſhall " put a covering upon his upper lip;" which were the circumſtances at mourning for the dead. xxi. 10. the high prieſt was not to *rent* his cloaths, or mourn for the dead; not even for his father, or his mother, becauſe he had *the ſeparation-anointing oil* upon him. He had no father

nor mother, no relations, views, nor interests, but his heavenly father's; as it is ſaid of *Levi*, Deut. xxxiii. 9. he knew neither father nor mother, nor brethren. And as our Lord ſays of himſelf, *whoſo doth the will of my father which is in heaven, the ſame is my mother, ſiſter, and brother:* and ſuch an one can never die; for he lives, at his diſſolution, with Chriſt in God.

פרס, To *divide aſunder*, or *ſeparate* into two parts, as the hoofs of beaſts, the ox, ſheep, deer, and hog do, *before*; and the horſe, on the inſide, *behind* or backwards. Lev. xi. 3. "every beaſt was "clean מפרסת פרסה *that parteth the* "*hoof:*" explained further by calling them *cloven*-footed. The horſe, though, ſtrictly ſpeaking, *he parteth* the hoof, does it but in part, though enough to call his hoof פרסה. Ver. 4. "the camel מפרים *he di-* "*videth* not הפרסה *the hoof*;" i. e. he divideth it not as *cloven*-footed beaſts do. Ver. 5, 6. the coney and the hare *divide* not *the hoof*. They have claws, but no *hoof:* a man hath a hoof as much as they. Ver. 26. "every beaſt which *divideth the* "*hoof*, and is not *cloven*-footed, nor "cheweth the cud, is unclean unto you." So ſome beaſts, as the horſe, divide the hoof, without its being *cloven*, or ſplit into two; as expreſt Deut. xiv. 6. "every "beaſt מפרסת פרסה *that parteth the hoof*, "and שסעת שסע *cleaveth the cleft* into two "פרסות *claws*;" or *hoofs*, rather. And פרס is to *divide*, or break into two, either in part, or in the whole; to break a thing *partly* aſunder, or *quite* aſunder. And שסע only *quite aſunder*. A man that breaks a bit of bread *to*, or *with* another, breaks the whole piece quite aſunder. The hoof of the ox is divided *quite aſunder*, for ſome part of it; the horſe's only for a little way in; but ſtill it is *parted* ſo far: but a hare's claws have no union, any more than our fingers; and are not *ſplit*, or *divided*, any more than their four legs are. Iſai. lviii. 7. "is it not פרס *to deal* [to ſplit, break off "piece, or *divide*] "thy bread to the hungry." Jer. xvi. 7. "neither ſhall יפרסו "להם *men tear themſelves for them:*" a long comment; "*neither ſhall they deal* "*out*, ſc. their bread, to them;" ſc. to comfort the mourners; as it follows, "*neither ſhall men give them the cup of con-* "*ſolation.*" The funeral feaſts were to cheer up the mourners, a cuſtom ſtill kept up in Scotland: and the expence of the feaſt, it ſeems, muſt be near a year's income of the deceaſed.

פרס and פרסה, The *hoof* of cattle; and *of the horſe*, becauſe it is *divided*, or parted. Iſai. v. 28. "פרסות *the hoofs* of his horſes." Jer. xlvii. 3. "at the noiſe of the ſtamp-"ing of *the hoofs* of his ſtrong horſes." Dan. v. 25. "מנא מנא *he hath numbered* "*the number*, תקל *it is light* [or there is a defect], "ופרסין *and they are going to di-* "*vide.*" Ver. 26, 28. Daniel enlargeth upon this, and applies the general words to the particular things and perſons intended: "thy kingdom is divided, and "given to the Medes and פרס *Perſians*;" the deſcendents of *Elem*, and named from their riding on horſes, and other *hoofed* beaſts, ſo much: a cuſtom introduced among them by Cyrus, if Xenophon miſtake not: q. d. *horſemen*, in our way of ſpeaking, or *hoof*-men.

פרס, A ſpecies of the kite. Lev. xi. 13. Deut. xiv. 12. *oſſifrage*, from the violence which it rents its prey with; an impure bird; all acts, and actors of violence, being deteſtable. Attend to the meaning of this root, and there will be no difficulty in ſeeing why it is applied to the *hoof* of a horſe, and denied of the foot of the hare or rabbit. Der. *pars*, *part*. *praſe*.

פרע is applied to any thing that hangs *looſe*, or is *deſultory*, as to the hair of the head. *Marius* puts its meaning under three heads, and explains it by a variety of words of quite different import; but if one ſenſe will hold throughout, that muſt be deemed its true ſenſe. Exod. v. 4. "wherefore תפריעו *do ye let* the people "from their work?" take their mind from their

their work; make them ſit looſe to it, as the hopes of their deliverance did. Lev. x. 6. " תִּפְרָעוּ *uncover* not your heads." xiii. 45. " his head ſhall be פָּרוּעַ *bare*." And ſo, ch. xxi. 10. and Num. v. 18. But Num. vi. 5. " there ſhall no razor come " upon his head—גִּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ *he* " *ſhall let the locks of the hair of his head* " *grow*." So that פֶּרַע are the locks of the hair that hang looſe and dangling: and, in the other places, it is not *making bare* the head; but let the head or hair *go looſe*; the hair being *diſhevelled*, as we word it; *the head diſhevelled*, as they worded it. So Ezek. xliv. 20. " neither ſhall they ſhave " their heads, וּפֶרַע לֹא יְשַׁלֵּחוּ *nor ſuffer their* " *locks to grow long*; they ſhall only poll " their heads." The Nazarite wore his hair long and looſe; the prieſt had his ſhort, and cut into the form of a crown at top. Let us apply this to other paſſages, where the word occurs. Aaron made a golden calf, and the people, almoſt in general, *revolted* from the Lord to the worſhip of it. Exod. xxxii. 25. " when " Moſes ſaw the people, that פָּרַע הוּא *they* " *were upon the revolt*, for Aaron פָּרְעָה *had* " *made them revolt*, or fly off, *by the images* " *they had ſet up*." It is the *ſtarting aſide*, in their affections, the context ſpeaks of; and the word expreſſes, according to its ſenſe, in other places. Deut. xxxii. 42. " מֵרֹאשׁ to *the full ſum* פְּרָעוֹת of *the apoſta-* " *ſies promoted* by the enemy." Jud. v. 2. " בִּפְרֹעַ פְּרָעוֹת *when apoſtaſies were promoted* " in Iſrael." The heathens forced them to fly from the worſhip of God. 2 Chron. xxviii. 19. " the Lord brought Judah low, " becauſe of Ahaz—for הִפְרִיעַ יְהוּדָה *he* " *made Judah naked*;" as our tranſlation; but LXX. *becauſe he had apoſtatized from the Lord*; but the *Hebrew*, becauſe *he made them apoſtatize from the Lord*. He encouraged people to *ſtart from* the true God. This is evidently the ſenſe of the place. Prov. i. 25. " תִּפְרָעוּ *ye have ſet at nought* " all my counſel;" or *caſt it off*. iv. 15. " פָּרְעֵהוּ *avoid it*." xxix. 18. " where " there is no viſion the people יִפָּרַע *periſh*;" or rather, which comes to the ſame at laſt, *run looſe*, or wild; *apoſtatize*.

פֶּרַע, The looſe hair or locks of the head, looſe and unconfined.

פְּרִיעָה, pl. in וֹת, Revolt, or apoſtaſy; the *flying off* of people from the faith, or from God.

פַּרְעוֹשׁ, Occurs twice, 1 Sam. xxiv. 15. and xxvi. 20. A *flea*. Bochart deduces it from פֶּרַע and רָעַשׁ; q. " fit פֶּרַע בְּרָעַשׁ *rece-* " *dens* vitans, effugiens *ſaltu*." Cocc. But רָעַשׁ is not to *leap*, but to *ſhake*. I ſhould rather make it פֶּרַע and עַשׁ, a *ſkip-bite*; a leaping, ſkipping inſect, that bites. Some inſects, as lice, are כִּנִּים *fixed*, ſettled; others עָף *fly*; others נָשׁ approach, or *hover over*; others *leap about*. פֶּרַע expreſſes that quality of this latter ſort moſt exactly, as עַשׁ does their *biting*, or *corroding*: and it is a flea here, or ſome ſuch contemptible inſect.

פָּרַץ, To *break* or *burſt forth*. Gen. xxviii. 14. " thy ſeed ſhall be as the " duſt of the earth, and פָּרַצְתָּ *thou ſhalt* " *ſpread abroad*, marg. *break forth*, to the " weſt, and to the eaſt, and to the north, " and to the ſouth." xxxviii. 29. " and " ſhe ſaid, how פָּרַצְתָּ *haſt thou broken* " *forth?* עָלֶיךָ פָּרֶץ *the breaking forth* be " with thee;" ſc. the promiſe of breaking forth in a number of children, as the duſt of the earth, juſt above, which was limited to Judah, let that be with thee; as accordingly it was, for from Pharez deſcended Chriſt; and from this bleſſing was he named פָּרֶץ *Pharez*. The verſions have made no ſenſe at all of the paſſage. 1 Sam. xxv. 10. " that *break away* every one from " his maſter." xxviii. 23. " but his ſer- " vants יִפְרְצוּ בוֹ *compelled him*;" broke in upon him by their importunity: lit. *broke through him*, as it is uſed to *break through* a hedge. 2 Sam. v. 20. " פָּרַץ יְהוָה אֶת אֹיְבַי " *the Lord hath broken forth upon mine ene-* " mies before me, as the *breach* of waters [or, *the Lord has made mine enemies to break forth before me, as the breaking forth of wa-* ter-

ters, which then flow away, and run off] " therefore he called the name of the " place בעל פרצים *Baal Perazim*;" lit. *he is the Lord, the breakers forth*; i. e. *he is Lord*, or Maſter of power to break forth, or to make breaches; either in deſtroying enemies, or bleſſing his own people. Job xvi. 14. " יפרצני *he breaketh* me, or upon " me, with *breach* upon *breach*." xxviii. 4. " the flood *breaketh out* from the place " of things unknown to the foot;" where no foot hath reached. Pſal. lx. 3. " O " God, thou haſt caſt us off, *thou haſt* " *ſcattered us*." lxxx. 13. " why *haſt* " *thou broken down* [or *through*] her " hedges?" cvi. 29. " the plague תפרץ " בם *brake in upon them*;" *brake out* among or upon them. Prov. iii. 10. " thy " preſſes *ſhall burſt out* with new wine;" make it burſt out from overfulneſs. Hoſ. iv. 10. " they ſhall commit whoredom, " but *ſhall not increaſe*." Mich. ii. 13. " I will ſurely gather the remnant of Iſ- " rael; I will make them altogether as " ſheep בצרה *in their pen*; as the flock " in the midſt of their fold ſhall ye be " tumultuous, by reaſon of the multitude " of men [for want of room for ſo great a multitude]: " the *breach* ſhall go up be- " fore them [a breach ſhall be made]; פרצו " they *ſhall break forth*, and paſs through " the gate, and go out by it; and their " king ſhall paſs before them, and the " Lord at the head of them:" a beautiful deſcription of a great multitude preſſing out of a city, to follow their general; and it is the increaſe of the church of Chriſt that is ſpoke of.

פרץ, A *breach*, *breaking forth*; and a *breaker into*, or upon. Pſal. xvii. 4. " as " to the works of men, according to the " words of thy lips, I have *avoided* the " ways פרץ of *the deſtroyer*." Iſai. xxviii. 21. " the Lord ſhall riſe up as in mount " פרצים *Perizim*;" ſc. at *Baal-Perazim* above, and ſhew himſelf *Lord of all power*. lviii. 12. " the repairer of the *breach*," in the church, city, or their fences. Jer. vii. 11. " a den of *robbers*," who break out upon people. Amos iv. 3. " ye kine of " Baſhan—ye ſhall go out פרצים *at the* " *breaches*, every one before her; and ye " ſhall be caſt out ההרמונה *from the palace*, " ſaith the Lord." ix. 11. " in that day " will I raiſe up the tabernacle of David " that is fallen, and cloſe up פרציהן *the* " *breaches* thereof; and I will raiſe up his " [David's] ruins, and I will build it up " as in the days of old;" ſpeaking of the tabernacle pitched by David for the ark, and which the ſon of David was to ex- change for a houſe that ſhould never be removed, as tents were; and accordingly St. James applies it to the church of Chriſt, Acts xv. 16. to be raiſed up out of the Gentiles, who, having been once, in their anceſtors, part of that church, now lay in ruins.

פריץ, *One that burſts out* upon another, as the thief or aſſaſſin. Iſai. xxxv. 9. " no lion ſhall be there, nor פריץ חיות *any* " *beaſt of prey* ſhall go up thereon;" the peace of the Goſpel. Ezek. vii. 22. " הפריצים *the robbers*;" ſpoke of the Ro- mans.

מפרץ, Jud. v. 17. " Aſher continued " on the ſea-ſhore, and abode מפרציו על *in* " *his breaches*;" rocks and precipices near the ſea. This differs from פצר, as *urging* or *preſſing* on does from *breaking through*, or *out*.

פרק, To *ſnap*; *ſnatch off*, or *catch away*. Gen. xxvii. 40. " תפרק *thou ſhalt* " *break* his yoke from off thy neck" When the partition-wall was broken down, the Jew loſt poſſeſſion of the bleſſing. And further, the time alſo will come when the fleſh, human nature, ſhall be raiſed incor- ruptible, and need no reſtraint, as now, upon it. Exod. xxxii. 2. " *break off* the " golden ear-rings which are in the ears." 1 K. xix. 11. " a great and ſtrong wind " מפרק *rent* the mountains." Pſal. vii. 3. " *renting in pieces*;" which is ſnatching off pieces. cxxxvi. 24. " יפרקנו *who hath re-* " *deemed us* [or ſnatched us away] from

" our enemies." Lam. v. 8. " there is " none *that does deliver* us out of their " hand." Ezek. xix. 12. " her ſtrong " rods *were broken* [or ſnapt off], and " withered." The idea is the ſame, whether a man be ſnatched out of the hand of an enemy, or a branch from off a tree.

פרק, Obad. i. 14. The *croſs-way*, where the road breaks off, and, as it were, ſnatches itſelf from you. Nah. iii. 1. " the " bloody city, it is all full of lies and פרק " *robbery*;" ſnatching and catching. Iſai. lxv. 4. " *broth*, marg. pieces;" what is boiled to pieces.

מפרקה, The bone or vertebræ of the neck, from the make of them, and uſe, as *turning* joints; as it is applied to a road where it turns, or breaks off. And all ſuch joints not only help the body to turn, but do themſelves, when they turn, partly *break aſunder*; and would be very liable, but for their ſtrong muſcles, to be continually *put out of joint*.

פרש, To *ſpread*; *ſpread abroad*; *extend*; *ſtretch out*. Exod. ix. 29. " I " *will ſpread abroad* my hands to God." xxv. 20. " the cherubims *ſhall ſtretch forth* " their wings on high, covering the mercy- " ſeat with their wings." To ſpread out the hands, or wings, is a meaning of the word not to be miſtaken. So Exod. xl. 19. " he *ſpread abroad* the tent." Whether it be a garment, hands, wings, people, or ſheep, that is ſpread abroad, the idea is the ſame; though we render the latter by *ſcatter*. And ſo again to *explain*, ſhew a perſon's meaning or intention, or ſhew the meaning of what is ſaid or writ, it is *ſpreading forth* what was wrapt up before. Lev. xxiv. 12. Num. xv. 34. " becauſe it " was not פרש *declared* what ſhould be " done to him." Neh. viii. 8. " מפרש " *explaining* and giving the ſenſe, and " cauſed them to underſtand the reading:" ſo that פרש is to comment upon, open, explain at large; which is *ſpreading abroad*. Nor has this paſſage any relation to that vulgar error, that the Jews did not ſpeak the Hebrew tongue after the captivity; for this is not giving the meaning in another language, but in other words, by way of *explication*, which laſt word is directly equivalent to פרש. See Mr. Spearman's *Letters on the* LXX. *Tranſlation*, who hath reſtored the Jews their own language, which the learned had robbed them of, above five hundred years before the vengeance of God deprived them of their temple, law, language, and common ſenſe, according to their own dreadful imprecation, *his blood be on us and our children*. The faith in Chriſt was the ſubſtance of their law; and, in rejecting Chriſt, they made nonſenſe of every thing in it, and turned the wiſdom of God into the extremeſt folly, and became fools themſelves by the wicked attempt; and ſo will every one who follows them, and is weak enough to take a *ſhadow* for a *ſubſtance*: even their underſtanding is impaired by the attempt, as appears ſufficiently in the manner the author of the D—— L—— hath endeavoured to prove, that the law of God is a ſtranger to the promiſes of God. But to return.—Pſal. lxviii. 15. " when the Al- " mighty *ſcattered* or diſperſed kings, בה " *in the manner as* the ſnow in Salmon:" a moſt beautiful compariſon; kings and their armies were diſperſed, as flakes of ſnow by the wind from a mountain. Prov. xxiii. 32. " at laſt it bite like a ſerpent, " and יפרש *ſpread* like an adder;" ſc. its poiſon. Lam. iv. 4. " young children " aſk for bread, and no man פרש *breaketh* " it unto them." So it is rendered, as if it were פרם *to break* in two, as it is Jer. xvi. 7. but it is as proper as it ſtands; " there is none to *reach out* to them." Ezek. xvii. 21. " they that remain פרשו " *ſhall be ſcattered*," or ſpread abroad to all the winds. xxxiv. 12. " ſheep *that are* " *ſcattered*." Mich. iii. 3. " that break their " bones, and *chop them to pieces* [ſay the verſions; but why not *ſpread them abroad?*] " as in a pot or ſtew-pan; and as fleſh " within the caldron;" where the fleſh

is laid piece by piece, that it may do the better.

פרש, *A horſeman*, or rider on ſome beaſt; but not always on a horſe: they rid on camels, mules, aſſes, and other creatures. Exod. xiv. 9. "כל סום רכב *all the horſes* "and *chariots* of Pharoah, and פרשיו *his* "*horſemen*." xvii. 18. "רכבו *his drivers*, "and פרשיו *his riders*." He had chariots with him, as ver. 25. ſo that רכב is either *the chariots*, or thoſe who rode in them. And here are three diſtinct ſorts of forces; his *horſe*, his *charioteers*, and פרשיו his [not *horſemen*, ſurely, when his *horſe* muſt mean *horſemen* before, but] *riders*; ſc. on any animals. Ch. xv. 19. "סום *the horſe* "of Pharoah went in with רכבו *his cha-* "*riots*, and with פרשיו *his horſemen*." Joſh. xxiv. 6. "the Egyptians purſued after "your fathers with רכב *chariots*, and with "פרשים *horſemen*." 1 Sam. viii. 11. "and "appoint them for himſelf, במרכבתו *for* "*his chariots*, and for פרשיו *his horſemen*." Thoſe called רכב belonged to the chariots, and סום *horſemen*; and פרש one who rid, or *reached forward* as one *a-beaſt-back* does on any of the creatures they rid upon. פרש expreſſes the poſture of both man and beaſt in riding, particularly when in making ſpeed. 1 Sam. xiii. 5. "thirty thouſand "רכב *charioteers*, and ſix thouſand פרשים "*horſemen*." 2 Sam. i. 6. "lo, the cha-"riots and בעלי פרשים *horſemen*." Either פרש is here the creature that was rode, or בעלי muſt mean the *officers*, as it does Jer. xxxvii. 13. et al. 1 K. xx. 20. "Ben-"hadad eſcaped על סום ופרשים to the horſe "and the other riders." And "the king "of Iſrael went out, and ſmote סום *the horſe* "and רכב *charioteers*." Here פרשים are included in the horſe. Iſai. xxi. 7. "he "ſaw רכב ſome riders, פרשים a couple of "*riders*; one rider on a camel, one rider on "an aſs." Ver. 9. "behold, there came רכב "איש *men riding*, a couple of פרשים *riders*;" ſc. one on a camel, the other on an aſs. xxii. 6. "Elam bare the quiver, ברכב "אדם פרשים with charioteers men, *and* "horſemen." 7. "full of charioteers "and *horſemen*." xxviii. 28. "not bruiſe "it with פרשיו *his horſemen*." Then it muſt mean thoſe who rode the creatures that trod out the corn; but it ſeems rather to mean ſomething or other that belonged to the threſhing inſtrument, which, in threſhing or beating down upon, as the tribula rolled over the corn, *diſperſed* and made the grains of it fly about. Ezek. xxiii. 6. "פרשים רכבי סוסים *horſemen rid-*"*ing upon horſes*." xxvii. 14. "with "horſes and פרשים *horſemen*, camels and "mules." xxxviii. 4. "all thine army, "horſes and פרשים *horſemen*." The *horſe* is uſed all along as we do the word for ſol-diers on horſeback; and פרש men mounted on any other riding-beaſt, and רכב who rode in any carriage, or on any creature; from the *excurſions* they made over a coun-try, like the light-horſe, ſays Mr. Park-hurſt: but it ſeems rather deſcriptive of the attitude of man and the beaſt in riding; and it is by no means confined to horſe-men; not but that all other riders might *ſpread the field* in looſe detached parties, for forage or plunder, as well as the horſe. The wearing of ſpurs, if פרש did ſignify *to prick*, which it does not, would not diſtinguiſh them from the horſe, who, no doubt, had ſpurs, or ſomething equivalent. And it is a miſtake, that *Perſia* had its name from פרש, the word for *Perſia* being פרס: and the Perſians are called ſo, long enough before Cyrus, by Ezekiel, ch. xxvii. 10. ſpeaking of the deſtruction of Tyre and Sidon, and Egypt, by Nebuchad-nezzar. See ch. xxvi. 7. Elam was but a province of it, Dan. viii. 2.

The *Phariſees* are thought to be named from hence; as *expounders* of the law, ſay ſome; as *ſeparatiſts*, ſay others; from their oſtentation, *enlarging and laying open their phylacteries*, in general, of their own piety and good works, ſay others; and perhaps was but the name of the head of that ſect, as פרש was a name in uſe among them.

פרש, *Dung*, or *excrement*; what is *ſeparated*. Spoke of what came out of the maw and guts of the ſacrifice, Exod. xxix. 14. Lev. iv. 11. viii. 17. and xvi. 27. Num. xix. 5. or of the maw itſelf, and guts with the food in them; the inwards, that hold the dung, being named from their ſpreading or *ſtretching*, which they do to a great degree. Num. xix. 5. "one "ſhall burn the heifer in his ſight, her "ſkin, and her fleſh; and her blood, על "פרשה *with her dung*, ſhall he burn;" with the inwards. Mal. ii. 3. "I will "corrupt your ſeed, and זריתי פרש על פניכם "*ſpread dung upon your faces*, even פרש "the *dung* of your ſolemn feaſts." What is *the dung of a ſolemn feaſt?* פרש is uſed, Mich. iii. 3. for the diſpoſition of fleſh in a veſſel to dreſs it: can it refer to that here? "I will corrupt your ſeed, and *ſcat-* "*ter* or *diſperſe* פרש *what is dreſt* על פניכם "*for you*; even what is dreſt at your ſo- "lemn feaſts;" ſpeaking to the prieſts, that they ſhould have nothing to eat, neither corn of their own ſowing, nor ſhare of their ſacrifices.

פרשת, Eſth. iv. 7. "Mordecai told "him of all that had happened unto him, "and of the פרשת *ſum* of money;" gave him *an account at large* of the money Haman had promiſed to pay to the king's treaſuries, for the Jews to deſtroy them; in the true Hebrew ſenſe of the word. As ch. x. 2. "*the declaration*, or account at "large, of the greatneſs of Mordecai."

מפרש, A noun. Job xxxvi. 29. "can "any underſtand מפרשי *the ſpreadings* of "the cloud?" See Pſal. cv. 39. "he "*ſpread out* a cloud to be a covering; and "fire to give light in the night." And Job may ſpeak of forming thunder-clouds in heaven, which are, in miniature, what the Pſalmiſt refers to, the cloud of glory in the wilderneſs.

מפרש, Ezek. xxvii. 7. The *colours* of a ſhip, or what *they ſpread out* לנס *for an enſign*.

פרשנה, occurs only Jud. iii. 22. *At the fundament*, ה being local; and פרשדן, a noun with a final *nun*, of פרש and שדה; "the haft went in after the blade: and "the fat cloſed upon the blade, ſo that "he could not draw the dagger out of his "belly, and *it went out* at *the fundament*." שדן, the emptying out פרש of the entrails, as above.

פרשז, Job xxvi. 9. "מאחז פני כסה *he* "*holdeth the face of the covering*; פרשו "*ſpreading* his cloud over it." See ch. xxxvi. 29. above. God forms the watery clouds in the heavens, and ſuſtains them there; and that forms the thunder-clouds, which take poſſeſſion of the face of heaven towards us, and ſo he ſpreadeth out the clouds full of fire and thunder, forming them occaſionally in every part of the ſky. One might compound it of פרש and זוה, to *ſcatter about*. Mr. Parkhurſt, of פרש and זז.

פרתם, Eſth. i. 3. vi. 9. and Dan. i. 3. *Nobles*, put before the princes of the provinces. A term uſed by the Perſians and Chaldeans; whoſe languages we have not enough of, to ſay certainly what it means.

פש, To *increaſe*; *grow luſty and big*. It is applied to the leproſy, Lev. ch. xiii. and xiv. the humour *thickening* and *increaſing*. Jer. l. 11. "כי תפושי *becauſe* "*thou art grown fat*, marg. *big* or *corpu-* "*lent*, as the heifer at graſs." Hab. i. 8. "their horſes alſo are ſwifter than leo- "pards: and their horſemen פשו *are luſty*." Mal. iv. 2. "ye ſhall go forth, and פשתם "*grow up* as the calves of the ſtall." And this ſort of *luſtineſs*, health and vigour, which is plainly the ſenſe of the word, is what is aſcribed to the horſemen, Hab. i. 8. juſt above.

פש, A noun. Job xxxv. 15. "he "taketh not notice, or cognizance, בפש "מאד *with great extremity*;" vigour or activity. *He is not extreme to mark what is done amiſs.*

נפש, A part. paſſ. Ezek. xiii. 20. "I "will releaſe or *let go* the ſouls ye hunt, "לפרות

" את נפשים לפרוח *luſty* to thrive;" i. e. luſty and thriving; i. e. with a bleſſing upon them. Q. See פרח.

פשתה, pl. in ים; *Flax:* perhaps of this root, from the ſtrength it acquires as it increaſes in bulk. Nothing is weaker than the ſingle tow, or ſtronger as it increaſes in bulk.

פשׁ, Once, Lam. iii. 11. *pulled* in *pieces.*

פשט, To *ſtrip*, or *throw off.* Gen. xxxvii. 23. " יפשיטו *they ſtript* Jo-" ſeph of his coat." Lev. i. 6. " הפשיט " *he ſhall flay* the burnt-offering." vi. 11. " *he ſhall put off* his garments, and put on " other garments." Jud. ix. 33. " thou " ſhalt riſe early, and פשטת על *ſet upon* " the city." Ver. 44. " Abimelech and " the company that was with him פשטו " *ruſhed forward*, and ſtood in the entering " in of the gate." 1 Sam. xxiii. 27. " the " Philiſtines פשטו על *have invaded* the " land." To *ſet upon, ruſh forward, ſpread themſelves upon* or againſt; to *ſpoil*, and other terms, are uſed as military terms, in rendering this word, the meaning being the ſame. We uſe the like phraſe, in hunting, or *throwing off*; which ſoldiers may be ſaid to do, when they throw themſelves upon an enemy, or againſt a place in attacking it. 1 Sam. xxvii. 8. " David and " his men went up, and יפשטו אל *invaded* " the Geſharites;" *threw off* there. Ver. 10. " Achiſh ſaid, אל פשטתם *have ye not* " *made a road* to-day?" or, *have ye not thrown off to-day?* A military hunting term, very proper for a partizan; and as proper in *ſtripping* or throwing off cloaths, or ſkin of any thing.

פשע, To *ſtride*; to *take a ſtep*; to *march*. And may be uſed in a good or bad ſenſe; as, עבר *to paſs*; זם to *imagine*; *any to do*; and ſeveral others. 1 Sam. xx. 3. " there is but פשע *a ſtep* betwixt me " and death." Iſai. xxvii. 4. " אפשעה בה " I *would go through*, marg. *march againſt* " them." And it is applied to the *twiſt*, or *buttocks*; the part of the body that makes or meaſures the ſtride or ſtep by which we *ſtep along*, which ſhews the meaning of the word; and that the conſtruction of *treſpaſs, tranſgreſs, rebel, revolt*, or the like, given to this word, is like our words *treſpaſs* and *tranſgreſs*, which ſignify no more, in themſelves, than ſimply *paſſing by*, or *going beyond*. And *to*, and *from* or *off*, is implied in פשע, as the prepoſitions are in other verbs; or to be gathered from the context. 1 K. viii. 50. " all פשעיהם *their tranſgreſſions*, which " פשעו they have tranſgreſſed בך *againſt* " *thee*." This is alſo revolting or rebelling. xii. 19. " ſo Iſrael *rebelled* againſt " the houſe of David;" *went, marched*, or turned againſt it. Prov. xviii. 19. " a brother נפשע *offended*;" i. e. *gone off* for offence given. Zeph. iii. 11. " all thy " doings, wherein *thou haſt tranſgreſſed* " againſt me." Here *doings* means *evil doings*, as פשע does *bad ſteps*, Lat. *paſſus*.

מפשעה, 1 Chron. xix. 4. The *buttocks*, by which we *ſtep out*.

פשק, twice, Prov. xiii. 3. and Ezek. xvi. 25. To *open wide*.

פשר, once, in *Hebrew*, Eccleſ. viii. 1. but often in Chaldee, in Daniel, To *interpret*. There are three words, פרש, פשר, and פתר, which have ſome affinity in ſenſe, as hath פתח alſo; and it would be hard to ſay that any of them, or, if any, which of them, was not genuine Hebrew.

פשתה, pl. in ים; *Flax*. Exod. ix. 31. " *the flax* was bolled." Deut. xxii. 11. " thou ſhalt not wear a garment of wool-" len and of פשתים *linen* together." This, Lev. xix. 19. is called " a garment of " כלאים שעטנז *prohibited ſorts*, or of different natures." Whether this precept referred to any particular wicked cuſtom of thoſe, who, being given to unnatural luſts, diſtinguiſhed themſelves by ſuch habits of an unnatural mixture, or no, and ſo uſed as a proverbial or general ſaying, to forbid all unnatural doings. Ezek. xliv. 17. *linen*, which is pure, clean, and white, is

put

put in distinction from *wool*, which causeth sweat, and so is fleshly or carnal; nothing carnal being to be about those, who are admitted into the inner courts of God's house.

פתא, *Sudden*. This is confounded with פתי, which see in פתה: the *hasty*, *sudden*, and the *simple*, are alike in nature; but the ideas widely different. This does not occur as a verb; and is used in a good and bad sense, as well as פתי, which is one *easily persuaded*; but פתא one *suddenly* moved. Psal. cxvi. 6. "the Lord "preserveth פתאים *the simple*." We say, as if it had been, פתיים; but those who hastily follow another's advice, are as much innocents as those who are easily led into it. And so, Prov. i. 4. and vii. 7. those who *hurry on*, after what they like, are *simple*, as well as those who are *easily led away*. xxvii. 12. "a prudent man fore-"seeth the evil, and hideth himself; "פתאים *the hasty ones* pass on, and are "punished." The sense requires *hasty* here, the meaning which is always given the adverbs.

פתאם and פתאום, Num. vi. 9. xii. 4. et al. *Suddenly, straitway*. Job v. 3. "*sud-*"*denly* I cursed his habitation;" *i. e.* concluded it would soon be cursed. And so I would make this and the next different roots, the ideas being quite different.

פתה, with a radical mut. ה, To *entice*, *deceive*; to *glide*, *slip*, or *slide along*. Exod. xxii. 16. "if a *man* יפתה *entice* a "maid." Deut. xi. 16. "take heed to "yourselves that your heart *be not de-*"*ceived*." Jud. xiv. 15. "פתי *entice* thy "husband, that he may declare unto us "the riddle." 2 Sam. iii. 25. "that he "came לפתתך to *deceive thee*;" to *draw thee in*, in our phrase, with a double *radical*. Job xxxi. 27. "and my heart יפת "*hath been enticed* secretly." Psal. lxxviii. 36. "יפתוהו *they did flatter him* with their "mouth." Prov. i. 10. "if sinners *entice* "thee." xx. 19. "*with* him that re-"vealeth a secret, him that goeth about "a tale-bearer, and לפתה with him that "*flattereth*, marg. *enticeth*, with his lips, "meddle not." Our translation hath transposed the words, and altered the sense: *meddle not with*, refers as much to the first part of the verse as the last. xxv. 15. "by long forbearance is a prince פתה "*persuaded*." Jer. xx. 7. "O Lord "פתיתני *thou hast deceived me*, and אפת "*was deceived*;" marg. *enticed*. And the word doth not signify *deceive*, any further than *enticing*, *drawing along*, and *persuading* does so. Hos. ii. 14. "behold, I אפתיה "*will allure her*." vii. 11. "Ephraim "also is פותה a *silly* dove;" *cooing*. They are always *cooing* to one another; and, by voice and gesture, coaxing and wheedling. So Ephraim was coaxing first one nation and then another.

פת, pl. in ים and ית; A *morsel*, or mouth-full; as much as you can swallow or *draw down* at once, or make *slide down* the throat. Gen. xviii. 5. "פת a *morsel* "of bread." Lev. ii. 6. "חות פתים "*thou shalt part it in pieces*, and pour oil "thereon." It was to be made into little cakes, or *mouth-fulls*. The verb is formed from the noun, as in many other instances. Ezek. xiii. 19. "פתותי *pieces* of bread." Consider the manner of swallowing, and what properer a word could there be for a *morsel*? Dan. i. 5. & al. used with פת which, Ezek. xxv. 7. is used for food or prey, or something of that kind.

פת, pl. in ות; A *hinge*. 1 K. vii. 50. "and the *hinges* of gold:" they lead, guide, or entice a door along, or *draw* it round.

פת, That part of the body on which it turns or moves; the *hips*. The hip-bone is a direct hinge to the body. No word could be properer than this, in these two applications of it. Isai. iii. 17. "the "Lord will smite with a scab the crown "the head of the daughters of Sion, and "יערה פתהן *make bare* or strip *their hips*." Not, as we render it, secret parts; but strip their hips of their cloaths they gird

juſt above the hips; and put on, ver. 24. a *girding of ſackcloth*. See פתיגיל.

פתה and פתי, Eaſily *drawn in*; *ſimple*. Prov. ix. 13. "foolish women are clamorous, פתיות *ſimple*, and know nothing." אשת is as much *plural* as אשות, though we render it *a woman*.

פתגם, *Sentence*, once, before the captivity, Eccleſ. viii. 11. "becauſe *ſentence* againſt "an evil work is not executed ſpeedily." It is frequent in Ezra and Daniel. And Eſth. i. 20. a *decree*; of פת *exhortation*, and גם *inſtantia*.

פתיגיל, Reckoned among the female ornaments. Iſai. iii. 24. we render it *ſtomacher*, "inſtead of a *ſtomacher*, a girding "of ſackcloth." That it went round, or was worn upon *the hips*, פת ſhews; and גיל is either a *girdle*, or ornament, conſiſting itſelf of rings. And by the antitheſis, "inſtead of a *ſtomacher*, a *girding* of ſack-"cloth," one might conclude that this *ſtomacher* was the girdle of the loins, ſo often alluded to, and particularly in the female dreſs, Ezek. xvi. 10. "I *girded thee* "*about* with fine linen, and I covered thee "with ſilk."

פתן, We render it *aſp* and *adder*. I ſhould aſcribe its name to its *ſliding along*, in which there is alſo *deceit*; for it ſlides ſecretly upon its prey. Deut. xxxii. 33. "venom of *aſps*;" naturally, *the glider*, or ſly goer, and picture of *the deceiver*, as the old ſerpent is called, and as the word ſignifies, *deception*, in the abſtract, with a form. *nun*.

מפתן, *The threſhold*, 1 Sam. v. 4, 5. the ſpace the door glides over in opening. The extent of פת *the hinge*; what *the hinge* carries it over: "Dagon's head and hands "lay broke off upon the threſhold, there-"fore they would not tread on *the* "*threſhold* of Dagon in Aſhdod;" but leaped over that ſpace, when they came in, as ſome think from Zeph. i. 9. "all that "leap על מפתן *over the threſhold*."

מופת, A *ſign*, or *token* to perſuade, as if from יפת, though מפתים is from פת, without the initial *jod*, ſuppoſed to be ſupplied by the *vau* in מופת; but it may be obſerved, that מו is the ſame as מ alone, in ſeveral inſtances. It does not imply a *prodigy*, or *unuſual event*, more than אות, which is alſo a *ſign*, ſc. *ſomething to come*; as being appointed for proof that it ſhould come. Zech. iii. 8. is a paſſage to be remarked. There are many *ſigns*, i. e. perſons in ſimilar characters, of Chriſt given in the Old Teſtament; but this is poſitively aſſerted to be ſo: "hear now, O Joſhua, "the high prieſt, thou, and thy fellows, "that ſit before thee; for אנשי מופת המה "*they are men for a ſign* that I am bringing "my ſervant צמח *the branch* [ſc. the branch of glory]; "for behold the ſtone "that I have laid before Joſhua: upon one "ſtone ſhall be ſeven eyes; behold, I will "engrave the graving thereof." Miracles and wonders are expreſt by this word, as they were given or done to convince; and theſe wonders in Egypt are called by this name, Pſal. cxxxv. 9. "who ſent אתות "*tokens* and מפתים *wonders* into the midſt "of thee, O Egypt;" uſing the words promiſcuouſly, and exegetical of the ſame mighty deeds. Iſai. viii. 18. "I and the "children whom the Lord hath given me "are for *ſigns*, and for *wonders*, in Iſrael." Pſal. lxxi. 7. "I am as *a wonder* unto "many." Luke ii. 34. "*a ſign* which "ſhall be ſpoken againſt."

Der. πιθω, *Pith*; *pithy*; *pathetic*; *python*. Lat. *fatuus*.

פתח, To *open*, in a very general ſenſe; to *looſe*. Gen. viii. 6. "Noah "*opened* the window." xxiv. 32. "*un-*"*girded* or looſed the camels." xliii. 20. "*opened* our ſacks." 1 K. xx. 11. "let "not him that girdeth boaſt like מפתח "him that *looſeth*;" ſc. his armour. Job xxix. 19. "my root פתוח was *ſpread out*;" let looſe; not bound up, as ſtunted plants are. Ver. 39. "who פתח *looſed* the bands "of wild beaſts?" made them to run wild and looſe. xli. 5. "who *opened* דלתי פניו "*the doors* of his face?" gave him his large

large, *opening*, wide, gaping jaws. Pſal. xxxvii. 14. " have *drawn out* the ſword;" looſed it from its ſheath. lxxviii. 23. " *opened* the door of heaven;" conſidering it as a ſtorehouſe of bleſſings. cii. 21. " to *looſe* the children of death;" who look upon themſelves as dead in Adam. civ. 28. " thou *openeſt* thine hands; they " are filled with good." The heaven or air is God's hand, which he openeth to give bleſſings to the earth. cix. 130. " *opened* the mouth," to ſpeak. Iſai. xiv. 17. " that *looſeth* not his priſoners ביתה " from the houſe;" ſc. priſon-houſe, and the ה is local. lii. 2. " let the bands of " thy neck התפתחו *looſe themſelves*;" get looſe. Ezek. xxv. 9. " I *will open* the " ſide of Moab [or lay open his border, as an enemy does who deſtroys the frontier defence]; " מהערים *by the deſtroyers*;" thoſe who overturn and raze buildings. See Nah. iii. 13. Am. viii. 5. " and *may* " *ſet forth* wheat;" or open it for ſale.

To *engrave* is *to open*; and the word is uſed for any kind of engraving, or cutting, which enters, as in plowing. Exod. xxviii. 9. " *grave* on them the names of the " children of Iſrael." Ver. 11. " with " the work of an engraver in ſtone, פתוחי " חתם תפתח *with the engravings of a ſig-* " *net ſhalt thou engrave* the two ſtones " with the names of the [twelve] ſons of " Iſrael." 1 K. vi. and ch. vii. it is applied to the cherubic figures that were cut in the walls and doors of the temple, and on the baſes of braſs. 2 Chron. ii. 14. " לפתח כל פתוח *to grave* any *manner of* " *graving*." Pſal. lxxiv. 6. " they break " down פתוחיה *the carved work thereof*;" of the temple, and other places of worſhip.

פתח, A *door*; any thing that opens. פתוח a *paſſive noun*. Pſal. lv. 22. " פתחות " *drawn ſwords*." cxix. 130. " פתח דבריך " *the entrance* [no, *the opening*, or, *ſpeaking forth*] " of *thy* words, giveth light." The mouth openeth to ſpeak: and this is, *the word which God hath ſpoken* giveth light and knowledge. Mich. vii. 5. " *the door* " of thy mouth."

פתחון, Ezek. xvi. 63. " *an opening* of " the mouth."

מפתח, The *power* or *means to open*; a key. Iſai. xx. 22. " *the key* of the houſe " of David;" the kingdom and power promiſed to David, and to his ſon. Der. a *path*, or *open* way.

פתל, To *twiſt*, or *twine together*, as a cord is. If one may judge of the meaning of the word from the noun, פתיל a *cord* or *lace*, and the *cunning* or *craft* it ſtands for, it is not that of *perverſe*, *crooked* or *depraved*; but *cloſe*, *twiſted*, *intricate* or *well connected*; and may be taken in a good or bad ſenſe. And the idea is not taken from *wreſtling*, but ſpinning or *twiſting* threads together. " *Wreſtlers writh* " *themſelves* againſt *an adverſary*," as Leigh ſays; but there is no other authority for its ſignifying *wreſtling* than the modern tranſlation. Gen. xxx. 8. " Rachel ſaid " נפתולי אלהים נפתלתי *with great wreſt-* " *lings*, marg. *wreſtlings of God, have* " *wreſtled* with my ſiſter." If the word be to ſpin or *twine*, and the *craftineſs* we thence take an idea of, be cloſe, well connected meaſures, as we ſay, *a cloſe-ſpun* *thread*, then Rachel ſpeaks of her *craft* in ſecuring to herſelf a ſhare in the bleſſing entailed on Jacob. The two ſiſters knew the bleſſing was to be on the children of Jacob, and each ſtrove to ſecure the promiſed ſeed to herſelf: the honour fell to Leah; but though Rachel miſcarried in this point, ſhe prevailed in the other, and obtained children by *craft* that would inherit an equal ſhare in the general bleſſing and become two of the twelve tribes among whom the Land of Promiſe was to be divided: and therefore ſhe ſays, " with " the craftineſs of God have I been crafty " with my ſiſter, and have prevailed: and " ſhe called his name נפתלי *Wife*, " *Crafty*." By *the craftineſs of God*, ſhe means *craftineſs with reſpect to God*, in the love of whom ſhe had uſed this cunning

to obtain them, who ſhould be God's inheritance, when the time of the Promiſe came. Rachel wanted to have a ſhare in building up the houſe of Iſrael, the church of God: and in this ſhe prevailed; for *Dan* and *Napthali*, by her handmaid, and ſo her's, as their mother was, became two pillars of that houſe, or two foundation-ſtones, which were but twelve in all. See Mr. Parkhurſt. Job v. 13. "he taketh "the wiſe in their own craftineſs: and "the counſel נפתלים of *the froward* [rather of *the cloſe* and *cunning*; for it is not their perverſeneſs Job ſpeaks of here, but their *cunning* and contrivance, which God is able to defeat, be it ever ſo well connected, or cloſe ſpun] "is carried head-"long." LXX. render it πολυπλοκων, *much involved*. This, where all ſhould be open and plain, is criminal. And ſo Deut. xxxii. 5. "a perverſe and פתלתל [the two laſt radicals doubled] "*crooked* genera-"tion;" *cloſe* and *intricate*; the oppoſite of *open* and *ſincere*, of godly ſimplicity. Such an eye is not the *ſingle* eye. Prov. viii. 8. "the words of my mouth are in "righteouſneſs; there is nothing נפתל *fro-"ward*, marg. *wreathed*, in them." Pſal. xviii. 27. "with עקש *the froward* תתפתל "*thou wilt ſhew thyſelf froward*." More literally, "*with the crooked*, or perverſe, "*thou wilt ſhew thyſelf cloſe*, or cun-"ning."

פתיל, A *lace*, or *cord*; *twiſt*. This, Gen. xxxviii. 18, 25. is rendered *bracelets*. They had ſome memorials or ſigns on their foreheads, their throat or breaſt, and the hands, by the alluſions, Prov. iii. 3. vi. 21. and vii. 3. "bind them upon thy throat— "upon thine heart—upon thy fingers." And there is an expreſs command, Exod. ix. 13. 16. Deut. vi. 8. and xi. 18. "bind "them for a ſign upon your hands, that "they may be as frontlets between your "eyes." They had plates that hung from their turbans on their foreheads, tied by a *lace of blue*; and ſomething in the nature of breaſt-plates hung by ſuch a lace from their necks: and whatever it was that was tied on their hands, or on their fingers, we may reaſonably ſuppoſe, was tied by the ſame ſort of lace the other memorials were. Tamar, Gen. xxxviii. 18. aſks Judah for his ſignet and פתיל *bracelet*. Ver. 25. "the ſignet and פתילים *bracelets*." Aaron, Exod. xxviii. 28. had his breaſt-plate tied to the Ephod by פתיל *a lace of blue*. And ver. 37. a plate on his forehead, tied to his mitre by *a blue lace* alſo. Num. xv. 38. "and that they put upon "the fringe of the borders [bottom of their cloaths] "פתיל *a ribband* of blue." The fringe went round the bottom, and the lace over it, as a binding all round. Our Lord mentions this, Mat. xxiii. 5. "they make broad their *phylacteries*, and "enlarge the *borders* of their garments;" which includes both the fringe and lace upon it. Num. xix. 15. "every פתוח "*open* [i. e. engraved] veſſel, which hath "no צמיד פתיל *covering bound* [lace or rib-band] "upon it, is unclean;" on the death of any body in a tent, as all the goods beſides. The *open veſſel* [as LXX. miſled other tranſlators to render it], or *engraved utenſil*, ſuch as the memorials above, were clean, through virtue of the lace upon them. That it was a *cord*, or *twiſt*, ſee Jud. xvi. 9. "as פתיל a *thread* of tow." Ezek. xl. 3. "פתיל a *line* of flax in his "hand." What was the meaning of ſuch a line, cord, or twiſt, binding the fringe on the bottom of their long gown, or outer garment, and hanging the memorials by them? If the fringe was light, and the garment was to bear an alluſion to the hemiſphere of air around us, the *binding* or *lace* was the *habitus*, ἑξις, *tenure*, ſtrength or power of the air, in *holding* things together, which we have called the *attraction of coheſion*. It was ſaying this power of the air, which makes light, and holds all things together, was made for their uſe, and was their ſervant, and ſo not to be worſhipped as God, the great ſin and fountain of corruption to the then world.

Aaron's long robe is, by the ſon of Sirach, made κοσμος, the *air*. This ſign or memorial upon any veſſel, *cut* or made with a tool, ſanctified it, as well as the veſſel of the body: and with the ſame view or purport, that every thing that could bear any ſignificant alluſion, might, by the ſigns upon it, remind them that they were the choſen veſſels of God, and as ſuch not defiled by the natural death; but clean in his ſight ſtill.

פתע, adverbially, *Quickly*, *ſuddenly*, in *an inſtant*. Num. vi. 9. "if any man die "בפתע פתאם *very ſuddenly*." Prov. vi. 15. "פתע *ſuddenly* ſhall he be broken, "without remedy." It may mean *chance*, *accident*, or &c. and it may be in a *moment*. *Fatum*, in Latin, leads to the firſt ſenſe; and is as good an authority as any Arabic word can be, and as much the ſame word.

פתר, only Gen. ch. xl. and xli. to explain or interpret dreams. Der. Lat. *patro*. Alſo, a *pattern*.

פתשגן, Eſth. iii. 14. and iv. 8. "*a copy* "of the writing for a commandment;" *the ſtatute at large*. And perhaps פת, a *draught*, and שגה, at *large*, with a form. *nun*.

פתור, *Pethor*, the place of Balaam's nativity, Num. xxii. 7. named, it is moſt likely, from an oracle there. So *Patara* in Lycia, where Apollo had a temple and oracle; and *Patræ* in Achaia. Apollo's prieſts were called *pateræ* by the Gauls. See Parkhurſt. Hence, an old word, to *patter*, applied to prayers.

צ, *Faddi*.

IS a radical, and ſounds like a ſoft *g*, or *j* in *journal*. In number 90. It is twice changed for ט. When final, it is writ ץ; in number 900.

צא, and its derivatives, ſee in יצא, *to come forth*, or *out*.

צאל, twice only, Job xl. 16, 17. Some ſort of tree, rendered *ſhady trees*, by the river-ſide: but why *ſhady*, when all trees are ſo?

צב, To *ſwell*. Num. v. 21. "and thy belly צבה *ſwelling*." Ver. 22. "thy belly לצבות to *ſwell*." Ver. 27. "her belly צבתה *ſhall ſwell*." Iſai. xxix. 7. "all the nations צבאים *that fight* againſt "Ariel, even all צביה *that ſwell againſt her*, "or at her;" either with pride or anger; both of which ſwell the body. And ſo, Zech. ix. 8. "I will encamp about my "houſe, מצבה *becauſe of him that ſwells* "*againſt it*." It is applied to ſeveral things as *nouns*, where this idea is eaſily ſeen.

צב, The *tortoiſe*, from its ſhell. Some ſay a *toad*. Lev. xi. 29.

צב, A *tilted* or covered waggon. Num. vii. 3. "ſix *covered* waggons."

צבי and צביה, The *roe*, or *deer*; a creature, as indeed all of that genus are, very remarkable for *ſwelling* about the neck. Deut. xii. 15. "of צבי *the roe-buck*, and "as of איל *the hart*." 2 Sam. ii. 18. "light of foot, as one of הצבים *the roes* "that are in the field." Iſai. lxvi. 20. "upon horſes, and upon רכב *riding beaſts*, "and upon צבים *roes*, and upon mules." There is a creature, which is a kind of large ſheep, or betwixt that and the roe, which they uſe in Peru for burthens, and great burthens it will carry. And this, or ſome ſuch creature, *Iſaiah* ſeems to ſpeak of, among other creatures they rode upon, and not of *litters*, or covered waggons; though the word might ſo ſignify, becauſe he is enumerating the ſeveral creatures they rode; and the number ſhould be ſo great, that ſhould flock to the new Jeruſalem on earth, the chriſtian church, that all ſorts of *riders* ſhould be made uſe of. *Ibex* is צבי, read [as we read] from left to right, a *wild goat*.

צבי is alſo *glory*, *pride*, *delight*, *beauty*, i. e. what people pride themſelves in, or *ſwell upon*. 2 Sam. i. 19. "the *beauty* "o

" of Iſrael;" or pride of his country. Iſai. iv. 2. " לצבי *beautiful.*" xiii. 19. " Babylon *the glory* of kingdoms." xxiii. 9. " the Lord of hoſts has propoſed to " ſtain גאון כל צבי the *pride of all glory.*" Ezek. vii. 20. " צבי עדיו *the beauty* of his ornaments; he ſet it in majeſty." Spoke of the temple, and the ſacred veſſels in it, which were their pride and glory. Dan. viii. 9. " *the pleaſant* land;" the holy land. Ezek. xx. 6, 15. " *the glory* of all " lands;" Canaan.

צבא, To *meet together in troops*, as ſoldiers do; and people at aſſemblies; and as deer and goats do. Exod. xxxviii. 8. " he made the laver of braſs, and its " foot braſs, of מראת *the ſeeing-braſſes* of " הצבאת *the aſſembly*, who צבאו *aſſembled* " at the door of the tabernacle." Num. iv. 23. " all that enter in [to the tabernacle] " לצבא צבא *to perform the ſervice*, [as we ſay, or *to aſſemble at the meeting*, or waiting place] " to do the work in the " tabernacle of the congregation." xxxi. 7. " and יצבאו *they warred againſt* Mi- " dian." 1 Sam. ii. 22. " the women " who הצבאות *aſſembled* at the door of the " tabernacle." 2 K. xxv. 9. " המצבא " *that muſtered* the people of the land;" took account of the troops or army.

צבא, pl. in ים and ות. The people that *meet*, *wait*, and *attend*, either for war, or any other duty; as at prayers, or the ſervice of the tabernacle. It is not confined to men; but is any thing, animate or inanimate, that aſſembles, or is met together. And it is alſo *the duty*, or *time itſelf*, of ſuch attendance. It is *the hoſt*, or powers of the air, with the ſun, moon, and ſtars included, or excluded, according to the context. Gen. ii. 1. " the heavens " and the earth, and צבאם *the hoſt* of " them;" *i. e.* all the ſeveral diſtinct things, powers or effects, in them. Exod. vi. 26. " the children of Iſrael, according " to צבאתם *their armies*;" appointed ſtated diviſions, or *companies* of the people. Deut. iv. 19. " leſt thou lift up thine eyes " unto heaven; and when thou ſeeſt the " ſun, and the moon, and the ſtars, *even* " all *the hoſt* of heaven, ſhouldſt be driven " to worſhip them." And in many other places, the fire, and ſeveral lights of heaven, with the ſpirit, are mentioned as the objects of the heathen worſhip; and, in oppoſition, God calls himſelf Jehovah, and God of *the hoſts*; they being his creatures and ſervants. 2 Sam. v. 10. " Jehovah, " אלהי צבאות *the God of hoſts* was with " him." אלהי is in reg. with צבאות; but יהוה never changes its ה, and ſo יהוה צבאות may be *Jehovah of hoſts*; and this word not be, as ſome have thought, a reclaimed title, and to be read *Jehovah the hoſts*; but as *God of hoſts* means Jehovah, to whom *all hoſts* whatever, whether in heaven or earth, do belong, and are ſubjects of: but *the hoſts* of the Lord, or of *God*, ſpeaking of the armies of Iſrael, are called *his*, as they are called *his* people; *i. e.* peculiarly his; and they are the *army of God.* 1 K. xxii. 19. " I ſaw the Lord ſitting on his " throne, and all *the hoſt* of heaven ſtand- " ing by him;" as at Horeb, fire in a cloud, with thunder, lightning, and hail. Job vii. 1. " is there not צבא *an appointed* " *time*, marg. *warfare*, [or appointed ſervice] " to man on earth?" xiv. 14. " all " the days of *my appointed time*," or ſervice. Pſal. lix. 6. " but thou, Jehovah, " אלהים צבאת *God of hoſts* [this, to be ſure, regularly is, *Jehovah the God, the hoſts*], " the God of Iſrael." And ſo, in ſeveral other places, it is אלהים, and not אלהי, as in reg. Pſal. ciii. 21. " bleſs ye " the Lord, all ye צבאיו *his hoſts*;" or perhaps *attendants*, that wait his pleaſure. This is ſpoke of thoſe *material* and *mechanical* angels, or agents, that govern the earth and its products, called *his works* in the next verſe. cxlviii. 2. " praiſe ye him " all his angels—all *his hoſts*—ſun and " moon—ſtars of light." Iſai. xxiv. 21. " *the hoſt* of the high ones;" ſc. ſun, moon, and all the powers of the air; as ver. 23. Iſai. xl. 26. " that bringeth out

" *their hoſt* by number;" that proportioned the quantity of light, and ſtrength of the expanſion; and ſo ſettled the different quantities of heat and cold, and all conſequences on the bodies of animals and plants, above and below ground, in the waters and out of them. All depends upon *the armies of the high ones*, and the difference in the number of the ſquadrons that are ſent out on different occaſions; and the whole number, that are ſent out, wait the pleaſure of God. But, Jer. xxxiii. 22. " *the hoſt* of heaven cannot be numbered," by man. The ſtars are part of this hoſt; and yet are diſtinguiſhed, Dan. viii. 10. " ſome of *the hoſt*, and of the ſtars." The heavens act in all places in this ſyſtem, and may be ſpoke of as an army that either acts in one body, or by different parties. The ſeveral armies, or parties, of this one great army, or hoſt of heaven, are not to be numbered by us; and are ſaid to be *thouſand thouſands, and ten thouſand times ten thouſand.* And the ſtars, or the ſtreams of light from the ſtars, are but parts of this great army.

צבא is alſo ſome beaſt of the *deer*-kind. 1 Chron. xii. 8. " ſwift as צבאים *the roes* " upon the mountains." Cant. ii. 7. " I " charge you, O daughters of Jeruſalem, " בצבאות by *the roes*, and by the hinds of " the field, that ye ſtir not up, nor awake, " my love till he pleaſe." An odd kind of adjuration! but it means, I apprehend, that ſhe adjures them not to awake him, *among* the roes and hinds of the field, whom he is ſuppoſed to be aſleep amongſt in the groves or fields. This is ſuppoſed the ſame animal with צבי, and may be ſo; for deer are as remarkable for *herding together*, and going in droves: and either word is equally proper, and one word may as well be ſuppoſed irregular as the other.

צבט, once, Ruth. ii. 14. To *reach out*.

צבע, occurs not as a verb. It is conſtrued, to *tinge*, *ſoak*, or *moiſten*. And ſo it ſignifies in the Chaldee, Dan. iv. 22. " they *ſhall wet* thee with the dew of " heaven." But it does not appear to have had that ſignification in *Hebrew*; and we find טבע ſeveral times for צבע in this place; and may conclude, that the latter was from the Hebrew טבע, to dip or tinge. Jer. xii. 9. " mine heritage is to me as " צבוע *a ſpeckled*, marg. *taloned* bird;" *i. e.* as a bird of prey that has talons, as ver. 8. " *a lion unto me*;" a wild beaſt of prey. And אצבע being a *finger*, we may ſee the marg. reading, *tallented*, or *taloned*, is the right. Jud. v. 30. " a prey צבעים of " *divers colours* רקמה of *needle-work*." One may ſuppoſe, that *divers colours* is paraphraſtical; and the meaning of the word is *wrought with the finger*, as *needle-work* implies; *embroidered garments*, the figures being inwrought with a needle, and ſo with the finger. 1 Sam. xiii. 18. " the " valley הצבעים of *Zeboim*;" i. e. of *Embroiderers*; they having a manufacture here.

אצבע, A *finger*, or *toe*, as, without the א, it is the talon of a bird, which is its finger or toe. Exod. viii. 19. " it is " *the finger* of God:" thereby acknowledging, that what had been done before by themſelves, as they thought alſo of what Moſes had done, was art. xxxi. 28. " tables of ſtone, written with the *finger* " of God;" as with a pen of fire, if חרות be *burnt in*. 2 Sam. xxi. 20. " on every " hand ſix *fingers*, and on every foot ſix " *toes*." Iſai. ii. 8. " the work of their " own hands, that which their own *fingers* " have made." Need we go farther than to the fingers themſelves for the idea, or preciſe meaning of the word: to *finger* is plain enough in itſelf, though the word does not occur, as a verb; and it ariſes naturally from the *uſe*, not *ſhape* of the fingers.

צבר, To *gather together*, or *heap up*.

צבת, The ſuppoſed root of הצבתים *Ruth* ii. 16. See in נצב.

צדה, The *ſide*, which gives the ide

idea of the verb, to *hunt*, or follow at the ſide. "*Laterare, a latere-petere aliquem.*" Leigh. To *ſide* a man, or beaſt, is not Engliſh; but to *hunt*, is to watch at the ſide, or near any thing, to take it. Exod. xxi. 3. "if a man לא צדה *lie not in wait.*" To hunt after, is the treachery here ſpoke of. And the Latin *inſidiæ*, and our *inſidious*, as well as *ſide*, come from this word. Gen. xxvii. 3. "צודה לי ציד *hunt me ſome* "*veniſon.*" Ver. 33. "where is he that "הצד ציד *hath hunted veniſon?*" Joſh. ix. 12. "הצטידנו *we took for our proviſion*;" ט being put for ת in Hithp. 1 Sam. xxiv. 12. "yet thou צדה *hunteſt* my ſoul, to take "it." Job x. 16. "as a lion תצודני *thou* "*hunteſt me.*" Jer. xvi. 16. "many צידים "*hunters*, and צדום *they ſhall hunt them.*" Lam. iii. 52. "צוד צדוני *chaſed me ſore*, "like a bird." iv. 18. "צדו *they hunt* "our ſteps." Ezek. xiii. 18. "לצודד *to* "*hunt* ſouls." Ver. 20. "מצדדות *ye* "*hunt*;" without the *vau* in the ſecond order, which often occurs. Zeph. iii. 6. "their cities נצדו are *deſtroyed*, ſo that "there is no man, that there is none in-"habitant." The cities *were hunted*, as a foreſt of beaſts is ſaid to be hunted, and ſo *deſtroyed*, as we render it.

צד, *Side*, pl. in ים. Gen. xvi. 16. "the "door of the ark thou ſhall ſet בצדה *in* "*the ſide thereof.*" Deut. xxxi. 26. "מצד "at *the ſide* of the ark of the covenant of "the Lord thy God, that it may be there "for a witneſs againſt thee;" and there Hilkiah the high prieſt found it, in Hezekiah's reign. Jud. ii. 3. "they ſhall be "to you לצדים *hunters*;" as Jer. xvi. 16. enſnarers or traps: or lit. *upon your ſides.* As Ezek. xxxiv. 21. "becauſe ye have "thruſt בצד *with ſide* and ſhoulder."

צדה, *Proviſion, ſtore*; what is reſerved, or *laid aſide*, which comes under the idea of *ſide*. Gen. xlii. 25. "*proviſion* for the "way." Exod. xii. 39. "*victual*;" but it means proviſions for the journey. Joſh. i. 11. "prepare you *victuals*; for within "three days ye ſhall paſs over this Jordan."

ציד and צידה, *Proviſions. Hunter*; *hunting*; and what is got in hunting. Gen. x. 9. "Nimrod—he was גבר ציד a *mighty* "*hunter* before the Lord;" a great partizan, who raiſed himſelf a great party, ſo as to draw the notice of God upon him; as it follows, "*the beginning of his king-*"*dom was Babel*, where God came down "*in perſons* to oppoſe him." xxv. 27. Eſau was a cunning ציד *hunter.*" Job xxxviii. 41. "who provideth for the raven "צידו *his food?*" his ſtore. They have no barns to lay it up in, as our Lord ſays, and yet God provideth for them. An inſtance of the wiſdom of God, who provideth for the fowls of the air, without previſional care of theirs. Pſal. lxxviii. 25. "the "corn of heaven, the bread of אבירים *the* "*mighty* [ſc. agents of heaven] did men "eat; he ſent them צידה *meat*, ſtore, pro-"viſion, to the full." It was, in myſtery, the bread from heaven, John vi. which, Pſal. cxxxii. 15. God will bleſs, and give in plenty to them that hunger after it.

צדיה, *Laying of wait*, Num. xxxv. 20, 22.

מצד, מצדה, מצוד, and מצודה, Any inſtrument to catch any creature with; *trap* or *net*. Alſo a place to watch and lay in wait in; a *ſtrong-hold*; a *hunting*, or *prey* hunted. Eccleſ. vii. 27. "a woman, "whoſe heart is מצודים *ſnares* and *nets.*" Hence alſo, *a jade.*

צדק, We render this word *juſt* and *juſtify*, *righteous* and *righteouſneſs*; and, in its theological uſe, it comprehends both the inward faith, and obſervance of the outward means of teſtifying that faith, which we call *legal righteouſneſs*; which was to juſtify outwardly, as faith in him who was to fulfill the law, and hath done ſo, juſtifies inwardly, and in reality. *John came in the way of righteouſneſs*, ſays our Lord. He was a ſtrict obſerver of the legal purity, and kept clear of every thing that could pollute the outward man; was a Nazarite from his infancy. See Mr. Hutchinſon on the word. We muſt look

for

for its outward ſenſe. It ſignifies what will ſtand the teſt; is full weight or meaſure. What has no deficiency, defect, weakneſs, infirmity. What fails in no reſpect you can try it in. Lev. xix. 36. "*juſt* balances [equal ſcales], *juſt* weights; "a *juſt* ephah, and a *juſt* hin, ſhall ye "have." Deut. xxv. 15. "a perfect and "*juſt* weight; a perfect and *juſt* meaſure "ſhalt thou have;" full weight or meaſure, not leſs than the ſtandard. *Juſtice* is drawn with a pair of equal ſcales, to aſcertain the exact weight, value, or worth of what ſhe weighs. Job uſeth this metaphor, ch. xxxi. 6. "let me be weighed "in an *even* balance, marg. balances of "juſtice, that God may know my integri-"ty;" whether he weighed what he ought to do: and what was the weight he would be tried by? Why! obedience to the law of God; *if my ſtep hath turned out of the way*. This idea is plain; but *juſtice* is not confined to ſcales, weights, or meaſures. The laws of a land give a right or title, which a perſon may claim, who hath fulfilled the conditions, or has not broken the law. And a judgment is *juſt*, when it correſponds to the law, or makes it its rule or ſtandard. Gen. xxx. 33. Jacob makes a contract with Laban, that his *righteouſneſs* might teſtify for him. xxxviii. 26. Judah ſays of Tamar, "ſhe hath been "more *righteous* than I, becauſe I gave her "not to Shelah my ſon." She had conformed to the law more than he had. Gen. xliv. 16.—"what ſhall we ſay unto "my Lord? What ſhall we ſpeak? Or "how נצטרק *ſhall we clear ourſelves?*" ſc. of ſtealing his cup. And this is the other inſtance of ט for ת in *Hithpael*. Deut. i. 16. "judge *righteouſly* between every man "and his brother;" without partiality; according to law. iv. 8. "ſtatutes and "judgments ſo *righteous*, as all this law;" ſo impartial betwixt God and them, which expreſſed what was due to God and them, *juſtly* and *exactly*; that is, righteous judgment, which gives to each his due, without favour or affection. The law attributed holineſs to God, ſin to man, power to the Almighty, weakneſs and infirmity to man; and acknowledges that all ſtrength of body and mind is from him. This ſets the Creator and creature in a *juſt* light, with regard to each other. God made man thus *weak* and *imperfect*, that he might be as little as poſſible tempted to think himſelf independent; or to ſeek for power and knowledge in himſelf, or by means of his own invention; or in any other way than God, in his infinite wiſdom, ſhould appoint. Man has nothing, in himſelf, but a capacity to receive. Had God left man *deſtitute of means* to get a ſupply for the wants he created him with, the blaſphemous charge of Dr. C—— M—ton, againſt the Divine Juſtice, on the footing of Chriſtianity, had been true or juſt; but the Divine Juſtice or Equity could not permit it. God does not expect to reap, where he has not ſown. The law, which is Chriſtianity in *figures*, ſuppoſes man *deſtitute of all power*, inherent in his body or mind, whether by *creation* or *gift*. And the Quaker's *inward light*, and the Deiſt's *natural light*, rob God of his glory; and, like the firſt temptation, would make them, as God, knowing good and evil. But Chriſtianity gives righteous judgment betwixt God and man; ſettles God's abſolute perfections, and man's dependency.

Gen. vi. 9. "Noah was a *juſt* man, and "perfect in his generations;" or proceedings: he carefully obſerved the righteous ſtatutes of the law. And *juſtice*, in a civil ſenſe, which is righteouſneſs, or juſtification, in theology, ſuppoſes ſome law, rule, or conditions, by which the claimant is tried. The law of Moſes is the ſtandard, or ſcales, by which the perfection of man is to be weighed at the bar of Divine Juſtice. That is our rule of *right*, and that teaches us, that Chriſt is our righteouſneſs; that we have no right, title, nor claim, but *in* and *through* him. Gen. xv. 6. "Abraham believed in the Lord; and "he

" he imputed it to him לצדקה for *righte-*
" *ouſneſs.*" What Abraham believed, was what God promiſed in Chriſt. Deut. vi. 25. " it ſhall be our *righteouſneſs*, if we " obſerve to do all theſe commandments." xxv. 1. " if there be a controverſy, they " ſhall *juſtify the righteous.*" 2 Sam. xv. 4. " I would do him *juſtice*;" give him " his right and due. Job iv. 17. " ſhall " mortal man *be more juſt* than God?" or more free from faults: as 2 K. x. 9. " Jehu " ſaid to all the people, ye be *righteous*;" with reſpect to the king's death, whom he had ſlain, not they. Job ix. 2. " how " ſhould man *be juſt* with God?" This is a hard leſſon with ſome; but Job goes further, ver. 15. " though I were *righteous*-- " I would make ſupplication to my " judge;" I would ſay I was an unprofitable ſervant, all boaſting being excluded by the law of faith. xxxii. 2. " becauſe " *he juſtified* himſelf rather than God." Job had ſaid, ch. xxxi. 6. " let him weigh " me in the balances צדק *of juſtice*, and " he ſhall know my perfection;" charging God with not dealing *juſtly* by him; and ſo, as *Elihu* ſays, he cleared or juſtified himſelf, and left a fault on God. God repeats the ſame charge againſt him, ch. xl. 3. " wilt thou condemn me, that thou " mayſt be *righteous?*" or clear from fault. Prov. viii. 18. " durable riches, and צדקה " *righteouſneſs:*" rather, what is perfect, and without fault; what our Lord, Luke vi. 11. calls the *true* mammon, or true riches, in oppoſition to the mammon of *unrighteouſneſs*, which cannot anſwer our hopes; is not perfect; free from defects, or faults. Riches can have no other unrighteouſneſs in them than a natural imperfection. Prov. x. 16. " the labour of " the *righteous* tendeth to life," eternal. xvii. 15. " מצדיק he that juſtifies רשע the " wicked;" pronounceth him in the right who is in the wrong. Eccleſ. vii. 17. " be " not צדיק *righteous* over-much; neither " make thyſelf over-wiſe: why ſhouldſt " thou be deſolate?" Be not ſo vain and conceited as to think thyſelf always in the right; why wouldſt thou drive every body from thee? There are ſuch tempers as can ſee no faults in themſelves. The contrary to this ſelf-conceit, or ſelf-blindneſs, is that of voluntary humility, a low diſpirited dejection of mind, that borders upon deſpair and deſpondency: and therefore it follows, " אל תרשע *be not in the wrong* over-much [do not always think yourſelf in the wrong]; " neither be thou fooliſh [it arguing want of ſenſe]: " why ſhouldſt thou " die before thy time?" We render it, *be not over-much wicked*; but רשע is the oppoſite of צדק, to *be in the wrong*; and צדק *to be in the right*. Iſai. xliii. 9. " let " them bring forth their witneſſes, that " they may be *juſtified*;" be proved right in what they ſay. Ver. 26. " put me in " remembrance: let us plead together: " declare thou, that thou mayſt be *juſti-* " *fied:*" *put me in remembrance*; exhibit your complaint againſt me: *declare thou, that thou mayſt be juſtified*; prove thou haſt no ſins to be forgiven; that thou haſt any claim of merit from me; any title to a reward. The upſhot is, *that their firſt father ſinned*, and their interceſſors, go-betweens, have continued to do ſo ever ſince; and therefore they muſt have recourſe to mercy, and not juſtice: as, ver. 25. " I, even I, am he that blotteth out " thy tranſgreſſions, for mine own ſake." And in the next chapter follows the promiſe of the aſſiſtance of the Holy Spirit, through Chriſt. And this is that righteouſneſs, or juſtification, called *the righteouſneſs of God* through mercy; not of reward, or debt. Adam, the firſt man, ſinned; and ſo no man can claim through him, as his ſon: and muſt now claim under the ſecond Adam, the Lord from heaven, who, *for his own ſake*, or through himſelf, *blotteth out the tranſgreſſions* of repenting ſinners. They who claim under him are called צדיקים *righteous, juſt:* not that they are without fault; but that they have a title, a *right*, under the law. He that has a

right

right by any law, agreement, compact, or promiſe, is צדיק *righteous*, *juſt*, or *in the right*, with regard to God or man. In a religious ſenſe, he is *righteous*, who makes it his endeavour to obſerve the terms of ſalvation, on which it is promiſed. The deiſt, who maketh a God for himſelf, and laws of his own, betwixt his God and himſelf, cannot be righteous, or *right* in his claim, becauſe both the God and the laws, he would appeal to, are imaginary; have no exiſtence. He would be weighed; but there is none to hold the balance, nor weights, to weigh with. The chriſtian hath God to hold the balance, and the righteouſneſs of Chriſt is the juſt weight, and able to turn the balance in his favour. He is tried, not by his own perfect obedience, but by that of his ſurety: Rom. v. 9. "by the obedience of one ſhall many "be made *righteous*;" be *intitled*, as the word צדק implies, to the mercy of God. So the word is uſed, 2 Sam. xix. 28. "what *right*, therefore, have I to cry yet "any more?" When the deiſt aſks, where is the equity, or how is it poſſible, for one perſon to be ſin for another? or how they, who are not righteous in themſelves, can be righteous in another? He miſtakes, we ſee, the meaning of the word *righteous*, he being ſo, who hath a *juſt* claim; and his claim is *juſt*, who hath law for it. Jehovah, the Lord in Trinity, created man out of nothing; and ſo man muſt receive *law* from them, and not preſume to make it for himſelf; and they who claim under the law of God, have *a title*, are *juſtifiable*. If it be aſked further, where is the equity or juſtice of this, it is eaſy to anſwer, that *faith* and *love* are all that man hath to give: give them, and you give all that God can require; and therefore may juſtly accept the perſon of him who offereth them.

צדקה, *Juſtice*; *dealing juſtly*; *righteouſneſs*; a right and juſt *title*; i. e. a full and indiſputable title. Gen. xxx. 33. "ſo "ſhall my *righteouſneſs* [juſt dealing] an-"ſwer for me." Lev. xix. 15. "in "*righteouſneſs*, or juſtice, ſhalt thou judge "thy neighbour." Deut. vi. 25. "it ſhall "be our *righteouſneſs*, if we obſerve to do "all theſe commandments;" in the *meaning*, as well as the letter of them. Thoſe types, or letters, were but declarations of their faith, and ſo could have no merit in themſelves. ix. 5. "not for thy *righteouſ-*"*neſs*, or the uprightneſs of thine heart, "doſt thou go to poſſeſs their land." xxxiii. 19. "they ſhall offer ſacrifices of "*righteouſneſs*;" it being their righteouſneſs to offer them, if offered with faith. Ver. 21. "he executed the *juſtice* of the "Lord, and his judgments with Iſrael." Mizpeh, in the tribe of Gad, was a ſeat of civil and religious righteouſneſs. See Jud. xi. 11. "*Jephthah* uttered all his words "before the Lord in Mizpeh." Jud. v. 11. "in the places of drawing water, "there יתנו *ſhall* [or *did*] *they rehearſe* "צדקות *the righteous things* of the Lord: "the *righteous things* to his villages in "Iſrael." They adminiſtered juſtice to the people, and performed their religious ſervices, in caves and dens, for fear of the enemy. 1 Sam. xii. 7. "all *the righteous* "*acts* of the Lord;" ſuch as would ſtand the teſt, which no fault could be found with. xxvi. 23. "the Lord render to "every man his *righteouſneſs*, and his "faithfulneſs," ſays David, ſpeaking of his behaviour to Saul. And one man may be *righteous*, liable to no blame, with regard to another; but he is not ſo with regard to God. David deſerved well of Saul, and ſays, God would reward him for it, becauſe he that loves his brother, thereby ſhews his love of God. 1 K. viii. 32. "*juſtify-*"*ing* the *righteous* to give him according "to his *righteouſneſs*;" in ſuch caſes, betwixt man and man, as they were allowed to appeal to the oracle about. Neh. ii. 20. "you have no portion, nor *right*, nor me-"morial, in Jeruſalem." Job vi. 29. "return now; let there not be עולה *un-*"*righteouſneſs* [ſc. in judgment]; for צדקי "*my righteouſneſs* yet בי *remaineth* in it;

in that matter. He asserted his own innocence, and that God was not punishing him for any secret crimes, not being guilty of any; but forgot that God might try him to the uttermost. xxxv. 8. "thy "*righteousness* [there is nothing for *may hurt*] "is to the son of man." Thy justification is the work of the son of man; not in thine own power. Psal. iv. 2. "God of *my righteousness*;" who justifies me, and is righteous in his dealing with me; who maintains my cause against all mine enemies, spiritual and temporal. ix. 9. "he shall judge the world in *righteous-* "*ness*;" impartially, according to right. xvii. 15. "I will behold thy face in "*righteousness*." Christ claims, for his own righteousness, all other men, through that. xxiv. 5. "he that hath clean hands "and a pure heart—he shall receive— "*righteousness* [justification] from the God "of his salvation;" from Jesus Christ, his Saviour. xxxv. 24. "awake—to my "cause——judge me according to thy "*righteousness*." David was innocent, with regard to Saul; the second David, with regard to God. xxxvii. 6. "he shall "bring forth thy *righteousness* as the light;" shew it as clear as the light. xlviii. 11. "thy right hand is full of *righteousness*;" of just and righteous doings. l. 6. "the "heavens shall declare his *righteousness*;" bring it forth, as they do light, and make it as visible in the sight of all people. lxxii. 1. "and *thy righteousness* to the "king's son." This psalm evidently relates to Christ, who is *the righteousness of God to every one that believes*. Ver. 3. "the mountains shall bring peace to the "people, and the hills בצדקה *be righteous-* "*ness*." The mountains and hills are the churches, which used to be on the hills; and it is by righteousness that peace comes. lxxxv. 12. "truth shall spring out of the "earth [as the plant of the Lord], and "*righteousness* shall look down from hea- "ven;" as light, as illustrious and beneficent. xciv. 15. "judgment shall return "unto *righteousness*;" justice shall take place; the ungodly shall no more triumph over the good. cxxxii. 9. "let thy priests "be cloathed with *righteousness*." Prov. xi. 4. "*righteousness* delivereth from death;" justification from death eternal. As he that professedly observes the rules of righteousness is called a *righteous* one, so God's declaration, or approbation of him, as having, and sincerely, done so, is *justification*. xiii. 6. "*righteousness* keepeth "him that is perfect in the way." xvi. 8. "better is a little with *righteousness* [rather, *with a just title*] "than great revenues "without right." Isai. v. 23. "which "justify the wicked for reward, and take "away the *righteousness* of the *righteous* "from them;" deny justice to them that have right on their side. xi. 4. "with "*righteousness* shall he judge the poor;" giving them an equivalent for what they have suffered. Ver. 5. "*righteousness* shall "be the girdle of his loins;" it shall support him. xxviii. 17. "judgment will I "lay to the line, and *righteousness* to the "plummet;" establish, set up, support them. xxxiii. 15. "he that walketh צדקות "*righteously*;" according to the rules of righteousness. The noun plural is often adverbially. xli. 10. "I will uphold thee "with the right hand of my *righteous-* "*ness*;" never-failing strength. xlii. 6. "I, the Lord, have called thee in *righte-* "*ousness*, and will hold thine hand." Ver. 21. "למען צדקו *for his own righteousness*;" to justify or vindicate himself, his glory, and honour. xlv. 8. "drop down, ye "heavens, from above, and let the skies "pour down *righteousness*:" God's righteous dealing with his people, and his salvation and deliverance of them, should be as illustrious as the light that drops from heaven. Ver. 13. "I have raised him up "in *righteousness*;" in strength and stability; speaking of *Cyrus*, and, under his name, of the great king of righteousness. Ver. 19. "I, the Lord, speak in *righteous-* "*ness*." Ver. 23. "the word is gone out

" of my mouth in *righteouſneſs* [with re-
" ſpect to intention], " and it ſhall not return
" empty or void." Ver. 24. " ſurely, he
" that ſays, in the Lord have I *righteouſ-*
" *neſs* and ſtrength, ſhall come unto him;"
as into a tower of ſalvation. Ver. 25.
" in the Lord ſhall all the ſeed of Iſrael
" be *juſtified*, and ſhall glory." This in-
cludes a ſupport againſt both their tem-
poral and ſpiritual enemies; and the idea
of juſtification is the ſame in either caſe.
It is maintaining their cauſe againſt all op-
poſers. And צדקות, in theſe texts, is *all*
things that are right and juſt, or that tend
to keep men *right* and *juſt*, and to ſuſtain
them againſt an enemy. It is ſtrength of
body or ſoul. *Righteouſneſs*, as attributed
to God all along, reſpects the uprightneſs
of his doings, and fulfilling his promiſes.
Iſai. xlviii. 18. " and *thy righteouſneſs*
[i. e. God's righteouſneſs to them] " as
" the waves of the ſea," for quantity.
liv. 14. " in *righteouſneſs* ſhalt thou be
" eſtabliſhed;" *in ſtability and ſureneſs*;
note, in Q. Elizabeth's Bible. As, ver. 17.
" no weapon that is formed againſt thee
" ſhall proſper—this is the heritage of the
" ſervants of the Lord, and their *righteouſ-*
" *neſs* of me, ſays the Lord." lix. 9.
" judgment is far from us, neither does
" *juſtice* overtake us." Ver. 14. " *juſtice*
" ſtandeth afar off;" juſt and righteous
dealing. Ver. 16. " his arm brought ſal-
" vation to him, and his *righteouſneſs* [in-
nate ſtrength and ſtability] " it ſuſtained
" him." Ver. 16. " he put on *righteouſ-*
" *neſs* as a breaſt-plate." lxi. 3. " trees
" of *righteouſneſs*;" againſt which no ob-
jection could be made, as to their health
and beauty. lxiii. 1. " I that ſpeak in
" *righteouſneſs*." The prophet ſees, as in
a viſion, one whoſe garment is מאדום *red*
with the blood of the grape; ſtained with
treading the vine-preſs of the anger of
God; and promiſes to perform, *in righte-*
ouſneſs, juſtly and truly, what he had ſaid
he would. Jer. xxiii. 6. " I will raiſe unto
" David a *righteous* branch—his name
" ſhall be called *Jehovah our righteouſ-*
" *neſs*;" who vindicates us againſt the
enemy of righteouſneſs, and enables us to
ſtand upright; for the text ſpeaks of Chriſt,
who only gives ſpiritual ſtrength to the
new or chriſtian church. As alſo, ch.
xxiii. 16, 17. and li. 10. " the Lord hath
" brought forth צדקתינו *our righteouſneſs*;"
our vindication hath vindicated us againſt
Babylon, or done us *juſtice* upon her. Hoſ.
ii. 19. " yea, I will betroth thee unto me
" in *righteouſneſs*, and in judgment." Joel
ii. 23. " he hath given you the former
" rain לצדקה *moderately*;" in *juſt* quan-
tity. Mal. iv. 2. " unto you that fear my
" name ſhall the ſun of *righteouſneſs* ariſe
[his righteouſneſs be as glorious and bene-
ficial as the ſun] " with healing on his
" wings;" with life and happineſs attend-
ing upon him, as it does upon the ſun.
This is evidently ſpoke of *the true Light,*
in whom is life; who giveth light to them
that ſit in darkneſs, and in the ſhadow of
death: and it is his righteouſneſs hath pur-
chaſed theſe benefits for us, if, through
faith, we will accept them.

צדיק, *One that can juſtify* or maintain his
cauſe; one who has right on his ſide, whe-
ther in a civil or religious ſenſe; whoſe
cauſe is good. Gen. vi. 9. " Noah was
" צדיק a *juſt* man, perfect in his genera-
" tions." What this righteouſneſs was,
may be ſeen Deut. vi. 25. and in many
other places, that *it was walking in all the*
commandments and ordinances of the Lord
blameleſs, Luke i. 6. But that this was
the righteouſneſs of faith, appears by what
was imputed to Abraham for righteouſneſs,
and by the whole tenor of the law, that
the righteous live by faith. This means
eternal life; therefore the law taught *life*
by faith in God, through Chriſt. Gen.
xx. 4. " wilt thou ſlay alſo a *righteous* na-
" tion?" Not righteous with regard to life
eternal; but to that particular caſe, of
having taken Abraham's wife. Unleſs he
mean *righteous* with reſpect to their pro-
feſſion of the true religion; for ſo *holy* and
righteous

righteous are often uſed. Iſai. xlix. 24. "ſhall the prey be taken from the mighty, "or שבי צדיק *the lawful captive*, marg. *the "captivity of the juſt* [i. e. who hath power and ſtrength to maintain himſelf] "be "reſcued?" Our ſtrength is in God, and not in ourſelves; and he that ſincerely endeavours to walk in the way God hath pointed out, or uſeth the means of grace, is called *righteous*, *perfect*, *upright*. The contrary to this is רשע, *one in the wrong*; this, *one in the right*.

צהב, *Yellow*. Lev. xiii. 30. "a "*yellow* thin hair." Ezra viii. 27. "two "veſſels נחשת of *copper*, מצהב טובה *fine*, "precious as gold." They who know what that *yellow* hair is in the leproſy, may know what it means as an epithet with copper.

צהל, To *break forth*, as the voice from inward emotion, whether of joy or grief. In horſes we call it *neighing*; in bullocks, *bellowing*. It is applied to the ſhining of the face from oil. Eſth. viii. 15. "the city of Shuſhan *rejoiced*, and "was glad." Pſal. civ. 15. "wine that "maketh glad the heart of man; להצהיל "פנים משמן that the face may ſhine more "than oil." Iſai. x. 30. "*lift up* thy "voice, O daughter of Gallim;" in fright and terror. xii. 6. "*cry out* [in joy], and "ſhout." liv. 1. "break forth into ſing-"ing, and *cry aloud*." Jer. v. 8. from luſt, as horſes do: and this is called a metaphor; but the inward feelings and ſudden emotions are expreſt by the mouth of man, as well as beaſt, almoſt involuntarily. l. 11. "*bellow* as bulls."

מצהלה, Jer. viii. 16. "the whole land "trembled at the ſound *of the neighings* of "his ſtrong ones." xiii. 27. ſpoke of men. It is the ſame ſound of joy, and outward expreſſion of it, in man or beaſt: nor is it confined to the voice, but is the joy in the countenance, which, indeed, is always affected by it.

צהר, occurs but once, as a verb, To *make oil*, viz. Job xxiv. 11. "which "יצהירו *make oil* within their walls; and "tread the vine-preſſes, yet ſuffer thirſt."

צהר, Gen. vi. 16. "a *window* ſhalt thou "make to the ark." It muſt have been ſomething pellucid, or clear, whatever it was, able to keep the water out, and let light in; whether cryſtal, or ſome artificial compoſition, like glaſs. It muſt ſignify clear or tranſparent, as it is applied to the bright clear air, or heat of noon, and to oil.

צהרים, *Noon*, or *mid-day*; and it is always *plural* in this ſenſe. Deut. xxviii. 29. "thou ſhalt grope at *noon-day*, as the "blind grope in darkneſs." This is verified in the apoſtate Jews, with regard to the Scripture-light. 2 Sam. iv. 5. "about "*the heat* of the day." 1 K. xviii. 28. "from morning, even until *noon*." Job xi. 17. "thine age ſhall be clearer than "the *noon-day*." That part of the day when the ſhinings, dartings of the rays of light, are ſtrongeſt and cleareſt. Iſai. lviii. 10. "then ſhall thy light riſe in obſcurity, "and thy darkneſs be as the *noon-day*." Light implying life and comfort.

יצהר, *Oil*, and differs from חלב, as that is any fat, oily, rich ſubſtance; this, that bright, clear, limpid juice we call *oil*. Num. xviii. 12. "all חלב יצהר *the beſt of* "*the oil*." Deut. vii. 13. "thy corn, and "thy wine, and יצהריך *thine oil*;" *oils*, rather. The olive yields the beſt and principal oil; but there are other oils. 2 K. xviii. 32. "a land זית יצהר of *olive oil*." Jer. xxxi. 12. "ſhall flow to the goodneſs "of the Lord for wheat, and for wine, "and for *oil*;" ſpiritual nouriſhment and comfort. Zech. iv. 14. "two ſons of *oil*, "that ſtand by the Lord of all the earth." The golden candleſtick is the church of God, governed by Chriſt. Rev. i. 7. *the ſeven churches* are the one full church, which Chriſt is in the midſt of, as Lord and Maſter: and he holdeth the ſeven ſtars, or lamps of the candleſtick, in his hand, they being intruſted into it. The golden candleſtick, Zech. iv. 2. hath ſeven lamps

round the bowl at top; and ſeven pipes to convey oil into the lamps; and two olive-trees, one on each ſide of the bowl at top. And ver. 12. two שבלי הזיתים *olive-branches*, which, through two golden pipes, *empty out* of *themſelves* into *the gold*, ſc. golden bowl of the candleſtick. There is no mention in Scripture of any artificial olive-trees in the temple, out of which the oil run into the candleſtick. Here are two trees, which, by a pipe from a branch of each, ſupplied the candleſtick that *Zechariah* ſaw in viſion. And, ch. iv. 14. they are called *the two ſons of oil*, that *ſtand by the Lord of all the earth*. What is a *ſon of oil?* Is it not one who partakes of the nature of oil? or is of a ſubſtance clear, bright, and pure, as that is? There is nothing but the ſubſtance of heaven that excels it לטהר for *clearneſs*. And thoſe appearances of Jehovah, called *his angels*, and which are ſaid to ſee his face; and, as *Gabriel* ſays to *Zecharias*, Luke i. 19. *ſtand in the preſence of God*, were like fire, or the air in its clearneſs, and oil of courſe. And the *two ſons of oil*, are *the two* of the three angels of Jehovah, that ſupply the church with light and ſpirit; and are called *ſons of oil*, as they are Seraphim and Nahuſtim, fire, or the clear ſubſtance of heaven; and, next to that, the clear tranſparent ſubſtance of oil, giving us the higheſt idea of the Divine Eſſence, or Glory.

צוא, or צא, ſee in יצא, *What is caſt off*, or filthy.

צוה; with a mut. ה, To *command*; or *give orders about*. To *direct, appoint*. Gen. ii. 16. "the Lord יצו על *com-*
"*manded* the man." And it hath ל and אל after it ſometimes. vi. 22. "accord-
"ing to all that God צוה אתו *commanded*
"*him*, ſo did he." Job xxxviii. 12. "*haſt*
"*thou commanded* the morning ſince thy
"days?" didſt thou give the morning its charge, the command it obeys?

צו, A *command*, or *precept*. Iſai. xxxviii. 10. "*precept* upon *precept*, line upon line." Hoſ. v. 11. "for he would go after צו *the*
"*commandment*;" rather *the command*, deſiring *the command* in Iſrael, as that tribe had a long while revolted againſt the houſe of David.

מצוה, *A commander*; and *a commandment*. In reg. and in pl. מצות. Gen. xxvi. 5. "Abraham obeyed my voice, and kept
"my charge, מצותי *my commandments*, my
"ſtatutes, and my law:" ſo there was a law and commandments before Moſes.

צואר, The *neck*. It is often *plural*. It is always with the *vau*, which, if it be *radical*, makes this a compound word; if it be not, no צאר occurs. There is no reaſon to put it under צור or צר; for the א cannot be *ſervile*, though the *vau* in it may. Gen. xxvii. 40. "thou ſhalt break
"his yoke from off thy *neck*:" when Chriſt came, the yoke was broke off; the ſuperiority ceaſed. xlv. 14. "he fell upon
"צואריו *the neck of* Benjamin." Deut. xxviii. 48. "a yoke of iron upon *thy*
"*neck*;" in their captivities. Iſai. xxx. 28. "as an overflowing ſtream, ſhall reach
"to the midſt of the *neck*;" a very deep ſtream, as deep as they could poſſibly bear it. Hab. iii. 13. "pouring it out, or
"overturning the foundations, unto the
"*neck*;" ruins of buildings, that almoſt overwhelmed them.

צוח, with a *radical vau*, To *cry out*. Iſai. xlii. 11. "יצוחו let *them ſhout*
"from the top of the mountains."

צוחה, *A crying out*. Pſal. cxliv. 14. "no *complaining*, or *crying out*, in our
"ſtreets." Iſai. xxiv. 11. "a *crying out*
"for wine." Jer. xiv. 2. and xlvi. 12. "thy *cry* hath filled the land." It always hath a *vau* in the ſecond order, and the next word never; and I ſee not why they may not be different roots.

צח, To be *dried up*; *pale, white*; ſuch a colour as a dry wind gives things. Iſai. v. 13. "their multitude *dried up* with
"thirſt." Lam. iv. 7. "her Nazarites
"were purer than ſnow; צחו *they were*
"*whiter* than milk."

צח, *Dry*; *white*. Cant. v. 10. "my
"beloved

" beloved is *white* and ruddy." Iſai. xviii. 4. " כחם צח *like a clear heat* [or a drying heat] " upon herbs." xxxii. 4. " the " tongue of the ſtammerers ſhall be ready " to ſpeak צחות *plainly*." *Candida* vox, in *Lat.* is a *clear voice*; and the Hebrew is the ſame phraſe. Jer. iv. 11. " a *dry* [or *drying*] " wind *on* the high places;" or *from* them.

צחיחה and צחחי, Pſal. lxviii. 7. " the " rebellious dwell in a *dry land*;" expoſed to the winds, or high lands: as Neh. iv. 13. " *higher places*." Ezek. xxiv. 7. et al. צחית *top* of a rock.

צחצח, *Drought*. Iſai. lviii. 11. " the " Lord ſhall ſatisfy thy ſoul in צחצחות " *drought*."

צחנה, occurs once, Joel ii. 20. rendered *ill ſavour*: " his ſtink ſhall come up, and " צחנתו *his ill ſavour* ſhall come up." *Stink* and *ill ſavour* are the ſame thing; and perhaps it may mean a *drought*, or *drying wind*, to deſtroy, as above, ſhall come upon him. If the *nun* be radical, we muſt conſtrue it by gueſs from the context, as we do ſome few others.

צחק, To *laugh at*, *deride*, *make ſport*: in a good or bad ſenſe; and differs from שחק, as that is the motion of laughter which *ſhakes* the ſides. Gen. xvii. 17. " Abraham fell upon his face, and *laughed*;" as people do at what ſeems incredible. xviii. 12. " Sarah *laughed* within herſelf." Ver. 13. " the Lord ſaid to Abraham, " wherefore did Sarah *laugh?*" Ver. 15. " and Sarah denied, ſaying, I *laughed* not: " for ſhe was afraid. And he [the Lord] " ſaid, no! כי צחקת *but thou ſhalt*, or mayſt " *laugh*." Explained ch. xxi. 6. " and " Sarah ſaid, God hath made me *to laugh*: " all that hear it יצחקו לי *will laugh with* " *me*." We laugh at what pleaſes us, as well as what ſeems ſtrange. xxvi. 8. " Iſaac was *ſporting* [diverting himſelf in dalliance] " with Rebekah his wife." xxxix. 14. " to *mock* or make ſport with." What ſort of ſport, ſhe explains in the next words; but this is only *ſport* and dalliance. Exod. xxxii. 6. " the people ſat down to eat and " drink, and roſe up לצחק *to play*;" to divert themſelves, as after the ſacrifices, with muſick and dancing. And this being before the golden calf of their own making, St. Paul calls it *idolatry*, 1 Cor. x. 7. But the word expreſſes no lewd action, whatever might come of their ſport. 1 Cor. x. 8. relates to the affair of Zimri and Coſbi; Num. xxv. Jud. xvi. 25. " call for Samp- " ſon, and ישחק לנו *he will be laughter for* " *us*: and they called for Sampſon out of " the priſon-houſe, and יצחק לפניהם *he* " *was ſport to them*;" in cutting their jokes upon him: or, as he was blind, in playing upon him with hands as well as tongues; pointing, hooting, and *laughing*, as שחק expreſſes; but צחק *ſport*, in a general ſenſe.

צחר, occurs twice, Jud. v. 10. and Ezek. xxvii. 18. *White*.

צטר, ſee in ציר, under צר.

ציה, To *dry up*, or *burn*, as ground ſoon doth in hot weather, without rain. We call it *burning*, in meadow-ground eſpecially, when the graſs is ſcorched and burnt off by the heat. Jer. iv. 7. " thy cities תצינה *ſhall be laid waſte* [ſhall be burnt], " without an inhabitant." 2 K. xix. 25. " fenced cities into נציים *ruin-* " *ous* heaps;" *burnt*, it being a *part. paſſ.*

ציה, *Burning*, *ſcorching*, from drineſs, or drought. Job xxiv. 19. " ציה *drought* " and חם *heat* conſume the ſnow-waters." Pſal. lxiii. 2. " in a *dry* and thirſty land, " where no water is." cv. 41. " they ran " בציות *in the dry places* [the burning ſands of the wilderneſs] " like a river." liii. 2. " as a root out of a *dry* ground." Ezek. xix. 13. " in a *dry* and thirſty ground." Zeph. ii. 13. " and will make Nineveh a " deſolation; ציה *dry* like a wilderneſs."

צי, pl. ים, An *inhabitant*, whether man or beaſt, of hot, dry, burning grounds; ſuch as the wilderneſſes about Judea were, and the ſands of Arabia, Africa, &c. are; and yet, where they can find water, there are

are pleaſant and very fruitful ſpots of ground in them. Pſal. lxxii. 9. "ציים "*they that dwell in the wilderneſs* ſhall "bow before him;" Arabians, &c. lxxiv. 14. "to the people לציים *inhabiting the* "*wilderneſs*;" at the Exodus, called צן, I ſuppoſe, from its *burning* ſands. Iſai. xiii. 21. and xxxiv. 14. "ציים *the wild beaſts* "*of the deſert* ſhall alſo meet with איים." Jer. l. 39. "ציים—ſhall dwell there with "איים, and the owls ſhall dwell therein." איים are *vultures*; and ציים one would think, by their company, ſome ſpecies of birds, kite, hawk, or &c.

צי, pl. in ים and ם, A *ſhip*. Num. xxiv. 24. "ציים *ſhips* from the coaſt of Chittim." Iſai. xxxiii. 21. "neither ſhall gallant צי "*ſhip* paſs thereby." Dan. xi. 30. "ציים "כתים *the ſhips of Chittim*;" or *Chittim ſhips*. Ezek. xxx. 9. "in that day ſhall "meſſengers go forth from me in *ſhips*:" the ſame Romans, in all the three texts, whom God ſent in ſhips by ſea againſt Aſia and Africa.

ציון, A *dry*, *ſcorched*, and *burning* ground. Iſai. xxv. 5. "as חרב *the heat* [hot dry air] "in ציון a *dry place*;" on burning ſands. We invert the order of the words, and miſtake, I think, the ſenſe in our tranſlation.—"When the blaſt of the terrible "ones is as זרם קיר *a furious tempeſt*, as "the heat on burning ground: thou ſhalt "bring down," &c. xxxii. 2. "as rivers "of water בציון in *a dry place*;" in burning ſandy grounds; ſo great a comfort ſhould the King of righteouſneſs be to mankind. And hence mount *Sion*, it is likely, was named from its heat, and dryneſs of ſoil.

ציון and צין, in the pl. צינים, Conſtrued *title*, *way-mark*, and *ſign*; but is, I apprehend, a *heap of dry ground*, and which is *dry*, and expoſed to the heat the more, by being in a heap. 2 K. xxiii. 17. "what "*title* is that, that I ſee?—it is the ſe-"pulchre of the man of God, which came "from Judah." Not the inſcription, or *title*, or ſign, but the grave itſelf: it being a heap raiſed up higher than ordinary, as appears by Joſiah's particular notice of it, on account, no doubt, of the extraordinary prophecy and manner of his death; that it might be a ſtanding memorandum to the people of it, raiſed up by the old prophet, who ordered his bones to be laid with the others. Jer. xxxi. 21. "ſet thee "up צינים *way-marks*; make thee high "heaps;" to know the way by. Ezek. xxxix. 15. "then ſhall he ſet up ציון *a ſign* "by it;" a heap of dirt. ציון *dry ground* muſt, by the ſenſe, be from ציה; and the *way-marks*, or *ſigns* above, ſeem, by the context, to mean *tumuli*; ſo many of which, of the ſepulchral kind, are ſtill to be ſeen near Stonehenge. And whether a *ſhip* may be conſidered as a *tumulus* on the water, like a little hillock on a plain, Q. But ſuch hillocks are drier than the other ground, and appear at top, of a ruſty and burnt colour.

צן, *Zin*, A wilderneſs of that name, from the hot, burning, ſandy ground. צן is alſo another root, where נ is *radical*, here ſervile. This wilderneſs anſwers its name, from this root.

ציץ, ſee in צץ, To *blow out*, as a flower.

צל and צלל, are applied to any thing that *wavers*, *quivers*, or *trembles*; as a *ſhadow*, the *lips* and *ears* in a fright, &c. al. 1 Sam. iii. 11. "the ears of every one that heareth it תצלינה *ſhall tingle*." 2 K. xxi. 12. "תצלנה *ſhall tingle*." Hab. iii. 16. "my lips *quivered*." Exod. xv. 10. "the ſea covered them; צללו *they* "*ſunk* as lead in the mighty waters." Neh. xiii. 9. "when the gates of Jeru-"ſalem צללו *began to be dark* before the "ſabbath;" which began in the evening preceding. Ezek. xxxi. 3. "מצל a *ſha-*"*dowing* ſhroud." This idea of ſhaking and quivering is very plain in *water*, and a *ſhadow*.

צל and צלל, A *ſhadow*; and, of courſe, *ſhelter* and *protection*. Gen. xix. 8. "the "*ſhadow* of my roof." Num. xiv. 9. "צלם

" צלם *their defence* is departed from " them." Job vii. 2. " as a ſervant ear- " neſtly deſires *the ſhadow*;" i. e. night, when the ſhadows come. xl. 17. " צאלים " *the ſhady* trees cover him with צללו *their* " *ſhadow.*" Jer. vi. 4. " צלצלי *the ſhadows* " of the evening are ſtretched out;" as it is expreſſed by the verb, Neh. xiii. 19. above, " the gates צללו *ſtretched out their* " *ſhadow.*"

צלצל, Some muſical inſtrument, from its *quivering* and *ſhaking*. 2 Sam. vi. 5. Pſal. cl. 5. " praiſe him בצלצלי שמע *on the* " *loud cymbals:* praiſe him בצלצלי תרועה " *upon the high ſounding cymbals.*" Whether theſe were the ſame inſtrument, or different, the name beſpeaks either their *quivering* ſound, or the *quivering* of the inſtrument.

צלצל, Deut. xxviii. 42. " *The locuſt,*" " from the *ſound* or *hum* of their wings," Parkhurſt; and quivering motion too. Iſai. xviii. 1. " woe to the land צלצל כנפים " *ſhadowing with wings.*" Job xl. 26. [or xli. 7.] " canſt thou fill his ſkin with שכות " barbed irons? or his head with *fiſh-* " *ſpears?*" It was ſomething to thruſt into his head, or wound it with, which his head might be full of. " *Quia mergitur.*" Coc.

צולה, The *deep*. Iſai. xliv. 27. " that " ſays to the *deep* [the ſea of affliction] be " dry."

מצלה, pl. in ות and תים, *Cymbals*. Zech. xiv. 20. rendered *bells*. Theſe and צלצל ſeem to have been the ſame, and might be ſhaken as hand-bells are.

מצלה and מצולה, A *deep water*. Exod. xv. 5. " they ſunk במצולת *to the bottom* [or *in the water*] as a ſtone." Neh. ix. 11. " their perſecutors thou threweſt במצולת " *into the deep*, as a ſtone into the mighty " waters." Here it is equivalent to *mighty waters*. Job xli. 22. " *the deep* to boil " like a pot." Pſal. lxix. 3. " I ſink in " the mire of *the deep*, where there is no " ſtanding: I am come into deep waters, " where שבלת *the floods* overflow me;" in troubles and afflictions from the world. lxxxviii. 7. " thou haſt laid me in the " loweſt pit, in darkneſs, במצלות *in the* " *deeps.*" In the ſenſe the verb is uſed for the *ſinking* of a ſtone in water, it is uſed as a noun for the name of water, and particularly of *deep water*. Mr. Parkhurſt, " to *overflow*, *overwhelm*, *cover* over." Lead, or what is very heavy, ſinks directly; and puts the water, as it ſinks, into that *quivering* motion, or *wavering*, like a ſhadow. Whether it takes its name from its *liableneſs to waver*, as a ſhadow, I ſuppoſe, does; or as it *overwhelms*, or *overſhadows*, Q. Mich. vii. 19. " thou wilt caſt all " their ſins into מצולות *the depths* of the " ſea." *Deep* the word doth not ſignify; that is expreſſed by עמק, Pſal. lxix. 3. above. *Waves*, or *waverers*, ſeems the meaning, and a proper name for waters in agitation. Zech. i. 8. " he ſtood among " the myrtle-trees that were במצלה *in the* " *bottom*;" a *ſhady* place, or valley, Parkhurſt. It is water every where elſe, and may be ſome piece of water here, or river-ſide.

צלמות, of צל and מות, is *the ſhadow of death*; the region as much obſcured or excluded from the light as the place of death itſelf. The pl. of צלם, *an image*, is צלמות, *the image of death*; and צלם, with מות, is much the ſame as צל and מות, *the ſhadow of death*. It is generally put with words for darkneſs, as of the like import. Pſal. xxiii. 4. " though I walk through the " valley צלמות *of the ſhadow of death*, I " will fear no evil." xliv. 20. cvii. 14. Iſai. ix. 2. et al. in a ſpiritual ſenſe, the want of light, life, and health, to the ſpiritual man.

צלה, To *roaſt*, or *toaſt over* or *againſt* the fire; with a *radical* and mut. ה, and has no relation to צל. 1 Sam. ii. 15. " give fleſh לצלות to *roaſt* for the prieſt." Iſai. xliv. 16. " יצלה צלי *he roaſteth roaſt.*" Ver. 19. " I have baked bread upon the " coals thereof; אצלה I *have roaſted* fleſh, " and eaten."

צלול, a part. paſſ. A *cake*, q. d. *roaſted*, or *baked* upon coals, as cakes of unleavened bread uſually were. Jud. vii. 13. " Lo, " צלול *a cake* [vul. *ſubcineritius*] of barley-" bread, tumbled into the hoſt of Mi-" dian."

צלי, *Roaſt*. Exod. xii. 8. " they ſhall " eat the fleſh in that night צלי אש *roaſt* " with fire." The type of him who was to bear the fire, the wrath of God, for man. What is *broiled*, might be ſaid to *overſhadow* the fire or coals; but a lamb a-roaſting, or cakes upon a hot hearth of iron perhaps, and ſo baked againſt the fire, have no relation to *ſhading*, or being *ſhaded* or *ſhadowed* over. And this is another root, diſtinguiſhed by a mut. ה.

צלח, To *make way*, *get on*, *paſs along*; to *proſper*. Proſpering implies *gaining ground*, or *getting on*. Gen. xxiv. 21. " whether the Lord יצליח דרכו *had made* " *his journey proſperous*, or no." Num. xiv. 41. " לא צלח *it ſhall not proſper*." Jud. xiv. 6. " the ſpirit of the Lord צלח " *came* mightily upon him;" and ſo in other places: but there is nothing for *mightily*, which is not inſerted. Ver. 19. " the ſpirit *came upon* him." It implies, indeed, coming *over* him; as לבש expreſſes, in another phraſe, to *inveſt*, taking the idea from the *material ſpirit*, or ſpirit of the heavens, which ſurrounds and cloatheth the body over with its ſtrength. 2 Sam. xix. 17. " and יצלחו *they went over* Jor-" dan." Ευοδωμαι, *to proſper*, is from οδος, *via*, a going on, an *expedition*, which implies the ſucceſs in it, as the Hebrew word does. Pſal. xlv. 5. " in thy majeſty צלח " רכב *ride proſperouſly*." Jer. xiii. 7. " the " girdle was marred, יצלח *it was profitable* " for nothing." Ezek. xv. 4. " היצלח *is it* " *meet* for any work?" the vine, not fit for timber, or wooden ware.

צלחת, pl. צלחות and צלחית, are the only nouns that occur. 2 K. ii. 20. " bring " me a new צלחית *cruſe*, and put ſalt " therein." xxi. 13. " I will wipe Jeru-" ſalem, as a man wipeth הצלחת *a diſh*, " and turneth it upſide down." 2 Chron. xxxv. 13. " the other holy offerings ſod " [dreſt] they in pots, and in caldrons, " and in צלחות *pans*;" ſtew-pans, or of that nature. Prov. xix. 24. " the ſloth-" ful man hideth his hand בצלחת *in his* " *boſom*." This is wrong, as obſerved by *Cocceius*: and by *hide his hand* in it, it muſt mean ſome veſſel deeper than a plate or diſh, ſuch as we ſet meat to table in; a pot, or *deep pan*; and ſuch as it was ſtewed in too, with a handle, like a ſtew-pan, or ſauce-pan, to *forward it from one to t'other by*; and thence named, or from *the expedition*, meat is dreſt or toſſed up in it.

צלם, An *image*; *outward form*, or *repreſentation*. Gen. i. 26. " God ſaid, " let us make man in צלמנו *our image*." Ver. 27. " ſo God created man in *his own* " *image*, in the *image* of God created he " him." What is the *image*, *form*, or *outward appearance* [for ſo the word ſignifies, without any reſpect to materials the image is made of, and whether ſolid or hollow]: what, may we aſk, is the image or outward form of God, who hath no body nor parts? Much has been wrote upon it; and it hath been generally taken, that it had no relation to the outward form of man; not conſidering, that God did really appear to the ſaints and patriarchs of old; as to Adam, Noah, Abraham, and many others: and if he appeared, ſome *appearance*, ſome *form* there muſt be; that that appearance was *human*, no one doubts; and if any did, the angel or angels of Jehovah, being always in human form, would put the matter out of diſpute, to thoſe who will let Scripture determine them, it being ſo often ſaid that thoſe angels were God: as thoſe who appeared in three perſons to Abraham are called Jehovah; then being *created in the image of God*, is being created *in* or *of* that form which Jehovah aſſumed to ſhew themſelves to their creatures. And the ſons of the reſurrection being to be *as the angels of God*, and *like God*, gives ſome idea, and intelligible account, of the glorified bodies of

of the ſaints; becauſe thoſe angels appeared and acted as men; were as active as the light, with glory and majeſty in their countenance. This is, indeed, a moſt intereſting ſpeculation, to ſee, in theſe viſions of God, the form and glory the happy will be in hereafter. Gen. v. 3. "Adam "begat a ſon in his own likeneſs, בצלמו "*after his own image*;" i. e. of a human form; for of the form of a child it ſpeaks, and a child is a man in miniature. The *form of God*, which man was created in, meaning a *human form*, doth not, as the *Anthropo-morphites* do, give God a *body*; but only, as the *form* which Jehovah aſſumed, to make himſelf viſible to his creatures, to the ſpiritual ones, before the creation of man; and to man, ſince that creation, was *human*, that *form* is what the text ſpeaks of. And the outward form of man, being like the *appearance* of God, as much implies a ſimilarity in the inward form or frame, as a child, being the image of a man, does a likeneſs in thoſe *reſpects*, which diſtinguiſh a man from all other animals. A wicked corrupt man loſes or defaces the image of God he was created in: in the ſame ſenſe, we ſay a man is degenerated, become a mere brute; and we diſtinguiſh the ſeveral kinds of degeneracy, in calling one a fox, another a bear, wolf, dog, ſerpent, and ſo on. The *letter*, in the ſtile of God, is always given for the ſake of the *ſpirit*, or includes it; and ſo the erect form of man, the image of the erect form of God, beſpeaks alſo a perſonal reſemblance, or reſemblance in perſonal qualifications, which are to increaſe and enlarge by degrees, as thoſe of the infant, the image of a man, do alſo by degrees; there being but little reſemblance, at firſt, betwixt a child and a man, except in the mere form or ſhape. What the form of the ſpiritual created angels is, we are not told; but *the form* or *appearance* of God we are told of over and over again. And the perſons of Jehovah had taken that form, before the formation of man, or they could not have called it theirs beforehand.

Num. xxxiii. 52. "all צלמי מסכתם "*your molten images*;" images of your caſting. And it is often ſpoke of the images, as they were mere forms, or repreſentations of creatures, that ſtood for their Gods. Theſe forms or images were many, if not moſt, of them chimerical, or fanciful, no ſuch really exiſting in nature. A winged ox, lion-man, or ſerpent, have no exiſtence in nature. The penates or lares of the heathen were ſuch chimeras, or hobgoblins; and the Romans called thoſe, whoſe brains were turned, *larvati*, becauſe they are always forming ſuch chimæras in the brain. And, I believe, the notion of their being the ſouls of the departed is a modern one. Pſal. xxxix. 7. "man walketh בצלם *in a vain ſhew*, marg. "an image [*i. e.* he liveth in a dream, thinking and acting as if he was another ſort of being than he is]; "ſurely they "are diſquieted in vain: he heapeth up "riches, and knoweth not who ſhall ga-"ther them." lxxiii. 20. "as a dream, "when one awaketh, O Lord, בעיר *in a "fright*, or hurry; צלמם *their image* [ſc. of the terrors of the dream] "is deſpiſed;" *i. e.* the wicked, with all their terrors about them, vaniſh as a frightful dream, which a man deſpiſeth as ſoon as he is awake.

צלמות might be the plural of this noun; but the context, when it occurs, leads to צל and מות *the ſhadow of death*. Job iii. 5. "let darkneſs and the *ſhadow of death* "ſtain it;" the region of obſcurity.

צלע, The *ſide*; the whole, or in part. As a verb, to *ſidle*, as lame people do. Gen. xxxii. 31. "he צלע *halted* "upon his thigh." Mich. iv. 6, 7. Zeph. iii. 19. "*her that halteth*;" i. e. is lame.

צלע, *Lameneſs*. Pſal. xxxv. 15. "בצלעי "in *mine adverſity* they rejoiced." xxxviii. 18. "I am ready *to halt*: and my ſorrow

" is continually before me;" metaph. as Job xviii. 12. " deſtruction is ready at his " צלע ſide;" to make him halt and fall: in our familiar phraſe, *to hobble him.*

צלע, The *ſide*, or *rib*; and that of man, or any thing elſe; or which reſembles a ſide, or rib. Gen. ii. 21. " he took one " מצלעתיו of *his ribs*—and the Lord God " built the *rib* which he took out of the " man into a woman;" as a ſolemn declaration, that the ſpouſe ſhould be conſidered as the ſame fleſh, and a companion not to be ſeparated from the ſide of the huſband. The myſtery of the incarnation of Chriſt, and the church being to have a like glorified body with him, were ſhadowed out here, ſee Eph. v. 31. as a companion is placed at the ſide; and as this companion was made out of the ſide of the huſband, and muſt therefore, as being of the ſame nature, be capable of the ſame honours and happineſs. Exod. xxv. 12. " the *ſides* " of the ark." xxxvi. 25. of the tabernacle. 1 K. vi. 5. " צלעות *chambers*, marg. " *ribs*, round about." xv. 16. rendered *boards*; but might be *beams*, or upright ſtandards, which the wall was made againſt, becauſe they were covered with wood, or wainſcotted over. Ver. 34. rendered *leaves* of the door. 1 K. vii. 3. *beams*. Ezek. xli. 5. *ſide* chambers. And, perhaps, in *Kings* above, as well as here, means *the rib-work*, or what was built upon the beams that lay upon the pillars of cedar. Ezek. xli. 26. " palm-trees—on the ſides " of the porch, and upon צלעות *the ſide-* " *chambers* [rather *ribs*, or beams] of the " houſe, and the thick planks;" or pillars, which was engraving *Victory* upon the ribs, ſides, appendices, and pillars of the houſe of God; and *promiſing* it to every one who is joined to, or attends the ſide of him who is the temple, or who ſupports or ſuſtains the weight of the houſe, as the pillars did; *i. e.* is a ruler, or governor, in it.

צם, To *faſt*. 2 Sam. xii. 16. " David יצם צום *faſted a faſt*." Ver. 23. " wherefore אני צם *ſhould I faſt?*" Jud. iv. 19. and Ruth. ii. 9. it is ſpoke of *thirſt*, as well as hunger; to be *empty*, or *meagre*, being as proper to the want of liquor as meat; at leaſt, faſting ſuppoſes the want of one as well as the other. Job v. 5. " צמים *the robber*;" pl. hungry, empty fellows; thin, meagre devils. xviii. 9. the ſame; *ſtarvelings*.

צום, A *faſting*. A participial noun.

צמת, The *hair*, Cant. iv. 1, 3. and vi. 6. and Iſai. xlvii. 2. Nothing is more lank or ſlender than the hair, being mere ſmall pipes or tubes, which is ſo well known, that the ſmalleſt veins are named *capillary*, from the *hair*; as are alſo very ſmall glaſs tubes, uſed in experiments, called ſo for the ſame reaſon.

צמא, To *thirſt*: and applied to the thirſt of the ſoul, as well as of the body; in a ſpiritual and natural ſenſe both. Exod. xvii. 3. " the people *thirſted* there " for *water*." Pſal. xlii. 3. " my ſoul " *thirſteth* for God." Iſai. xliv. 3. " I " will pour water upon him צמא that is " *thirſty*;" the ſpirit of God on the heathen world. Pſal. cvii. 5. " hungry and *thirſty*." צם takes in both.

צמא and צמאה, *Thirſt*. Deut. xxix. 19. " that ebriety may put an end to *the thirſt*;" to give his thirſt its fill; to take his ſwing.

צמאון, A *dry place*; *thirſty grounds*.

צמד, To *join*; be in pairs, ſide by ſide. Num. xxv. 3. " Iſrael יצמד *joined* " *himſelf* to Baal Peor;" joined Baal Peor, or *conformed* to him. Ver. 5. " הנצמדים " *that were joined*." 2 Sam. xx. 8. " upon " it was girded a ſword, מצמדת *faſtened* " upon his loins;" hanging by his ſide. 2 K. ix. 25. " when I and thou were " riding צמדים *together* [in pairs] after " Ahab." Pſal. l. 19. " thy tongue תצמיד " *frameth* deceit;" ſuiteth, adapteth things together for fraud.

צמד, A *pair*. Jud. xix. 3. " a *couple* " or *pair* of aſſes." 1 K. xix. 19. " plowing with twelve צמדים *yoke* of oxen.

1 Sam. xiv. 14. " within, as it were, half " מענה צמד *an acre of the plowed ground* " of the field." Iſai. v. 10. " ten מרצי " *acres* of vine ſhall yield one bath;" as much ground as a *pair* of oxen can plow in a day; as *jugerum* a *jugo*, in Lat. Leigh: or perhaps ten rows or ranks of vines, or ten pair of vines, they being planted in *pairs*, or rows, at a certain diſtance. Jer. li. 23. " I will break in pieces the huſ- " bandman and צמדו *his yoke of oxen*."

צמיד, Some ornament worn on the hands: *bracelets*, we render it, from being in *pairs*; ſc. one for each hand; or from the work. Gen. xxiv. 22. " צמידים *brace-* " *lets* for her hands, ten ſkekels of gold " their weight." 30. " הצמדים [with- out the *jod*] " the *bracelets* upon his ſiſter's " hands." Num. xix. 15. " every כלי פתוח " *ornament engraved* that hath not צמיד " פתיל *a bracelet of lace*, or hanging by a " lace [Q.], upon it." See Exod. xxviii. 37. and פתיל. Num. xxxi. 50. " jewels " of gold—*bracelets*, rings, ear-rings, and " tablets." Ezek. xvi. 11. and xxiii. 42. reckoned among other ornaments.

צמח, To *grow* or bear as a plant; to bud or come forth, which is applicable to many things. Gen. ii. 5. " every herb " of the field, before it *grew*;" bore, or put forth. xli. 6. " ſeven thin ears *ſprung* " *up*." A plant puts forth its bud, leaf, flower, or fruit: the earth puts forth the whole plant, or tree; and the word is uſed for either. Exod. x. 5. " every tree which " *groweth* for you out of the field." Jud. xvi. 22. " the hair of his head began to " *grow*:" with as much propriety, as if ſpoke of the growing graſs out of the ground, though ſome make a *metaphor* of of it. Pſal. lxxxv. 12. " truth *ſhall ſpring* " out of the earth;" as a flouriſhing plant. cxxxii. 17. " here אצמיח *will I make to bud* " the horn of David." A horn is like a bud from a tree, or plant juſt puſhing out from the earth. Iſai. xlii. 9. " new things " do I declare, before *they ſpring forth*." We ſay, a thing or ſecret is *come out*, when it is come to be known. lxi. 11. " as the " earth bringeth forth צמחה *her bud*, and " as the garden תצמיח זרועיה *cauſeth the* " *things ſown in it to ſpring forth*; ſo the " Lord God will cauſe righteouſneſs and " praiſe to *ſpring forth* before all nations;" reveal the myſtery of Chriſt to all nations. The great ſecret *ſhall come out*; the hidden myſtery. And there is no other metaphor here, than in borrowing ideas from the ob- jects of ſenſe. Jer. xxxiii. 15. " at that " time אצמיח צמח צדקה I *will cauſe the* " *branch of righteouſneſs to grow up* unto " David;" Chriſt being of that ſtock.

צמח, A *ſhoot*, from the ground, or from a plant. Gen. xix. 25. " *that which grew* " upon the ground." Iſai. iv. 2. " in that " day ſhall צמח *the branch* [a plant] of the " Lord be beautiful and glorious." God incarnate is as a plant made out of the earth. Zech. iii. 8. " my ſervant *the* " *branch*;" the promiſed branch of the houſe of David. vi. 12. " behold the " man, whoſe name is *the branch*, and he " *ſhall grow up out* of his place, and he " ſhall build the temple of the Lord:" ſpoke of the incarnation and reſurrection. And this is equivalent to *ſon of God*, *ſon of David*; a *ſon being given*; becauſe a ſhoot or ſlip, or branch of a tree, is as familiar as any language whatever; and ſpecifies that great and illuſtrious ſon, both of God and man, who was the expectation and conſolation of all the Iſrael of God through the whole earth. But the word is not uſed for *the eaſt*, or riſing of the ſun, as ac- cording to the LXX. though it be to the budding forth of the horn, which is the glory of the bull, *&c.* and for him, who was to puſh the nations with the horns of ראם *the ſtag*. Deut. xxxiii. 17.

צמק, *Dry*, 1 Sam. xxv. 18. ſpoke of dried grapes, or *raiſins*. xxx. 12. and 2 Sam. xvi. 1. and 1 Chron. xii. 40. צמוקים the ſame, *bunches of raiſins*. Hoſ. ix. 14. " *dry* breaſts." It deſcribes what we call a broken or ulcerated breaſt, in knobs and bunches; and ſeems applied to

the grapes, as adhering in bunches, when dried, rather than as dried.

צמר, occurs only as a noun, *Wool*; and is, with great propriety, applied to the top or leading ſhoot of the cedar. Deut. xxii. 11. " thou ſhalt not wear a " garment of divers ſorts; of צמר *woollen* " and linen together." As a proverbial ſaying, to convey a leſſon of plainneſs and ſincerity. As the habit of the body is not to be made of heterogeneous mixtures or materials, neither is the habit of the mind. Virtues are all allied to ſome vices, which they too often degenerate into; or the outward appearance of the virtue comes from ſome corrupt principle. Zeal may come from anger and pride. Generoſity may degenerate into profuſion and extravagance; and be bribery at bottom. Righteouſneſs may be external only, and ſpiritual pride at bottom; or attended with cenſoriouſneſs, ſelf-juſtification, and a contempt of others. Humility may ſtoop, like him that leaps, only to riſe the higher. Nay, all human perfections have a taint in them, or border ſo near, that too much caution cannot be uſed to avoid this heterogeneous mixture; that the habit of the mind, expreſſed under that of the body, be plain, uniform, and ſincere. And perhaps there was a further view, in reference to the peculiar dreſs at ſacrificing to the idols; as we may ſee by Jehu's order, 2 K. x. 22. which might be ſuited to the irregular, as well as unnatural abominable doings afterwards, and which were thus ſanctified by their religion. But the leſſon is plain and important in itſelf: no heterogeneous mixture in the habit; but let all be plain, ſimple, ſincere. 2 K. iii. 4. " אילים צמר " *wool-bucks*," or rams. Pſal. cxlvii. 16. " he giveth ſnow like *wool*;" which it reſembles, both as it falls in flakes, like the flue or fluffs of wool; and covers the ground afterwards, as the fleece doth the ſheep. Ezek. xliv. 17. " no *wool* ſhall " come upon them [the prieſts] whilſt " they miniſter in the gates in the inner " court—any thing that cauſeth ſweat;" but linen; pure, clean, white, and laſting; immortal.

צמת, To *conſume* and *waſte away*, and to *bring to nothing*, as waters by exhalation. Job vi. 17. " נצמתו *they vaniſh*; " when it is hot, they are conſumed out " of their place;" ſpoke of water. Pſal. lxxxviii. 17. " thy terrors צמתוני *have* " *cut me off*;" waſted me away, or brought me to nothing. Lam. iii. 53. " צמתו *they* " *have cut off my* life in the dungeon."

צמתת, *Abolition*. Lev. xxv. 23. " the " land ſhall not be ſold לצמתת *for ever*; " marg. to *be quite cut off*." Ver. 30. in the ſame ſenſe, as *an abolition* of the old title, *mancupium*; nothing but *death*, in ſin, being to deprive them of it.

צן and צנן, with the laſt radical doubled, occurs only as a noun. Num. xxxiii. 55. " they ſhall be pricks in your " eyes; and צנינם [the ſame as עינים, Joſh. xxiii. 13. a tranſpoſition often met with] " *thorns* in your ſides." Job v. 5. " and takes it אל מצנים *even out of the* " *thorns*." Prov. xxii. 5. " *thorns* with " ſnares are in the way of the froward." Amos iv. 2. " he will take you away " בצנות *with hooks* [not hooks, but poles to ſtrike with, *ſpiked* at the end], " and " your poſterity with fiſh-hooks."

צנה, A large kind of *ſhield*. 1 Sam. xvii. 7. " one bearing *a ſhield* went before " him." Conf. 1 K. x. 16. and 2 Chron. ix. 15, 16. This ſhield had ſix hundred of gold upon it, but מגן only three hundred. And Pſal. v. 13. " with favour " wilt thou compaſs him, as with צנה a " *ſhield*." " Named, from its *umbo*, a " *pointed protuberance*, with the middle " projected in, of great ſervice, not only " in repelling or glancing off miſſive weapons, but in bearing down their enemies: " whence *Martial—cunctos umbone repel-* " *let*." Mr. Parkhurſt. And Virgil, Æn. ii. 546. *telum—ſummo clypei, nequicquam umbone pependit*.

צנה, Pſal. viii. 8. " צנה ואלפים *ſheep* " *and*

" *and oxen* all of them, yea and the beaſt " of the field: the fowl of the air." צנה, q. d. *punctata*, whether naturally or artificially; and is equivalent to נקד, from the *points*, ſpots, or marks made with a *pointed* thing; or, when natural, like ſuch marks; and it takes in not *ſheep* only, but goats, deer; all ſpotted cattle.

צנת, rendered *Cold*. Prov. xxv. 13. " as " צנת the *cold* of ſnow in the time of har- " veſt, ſo is a faithful meſſenger to them " that ſend him." Drink cooled with ſnow is very refreſhing in hot weather. Their hills would afford ſnow enough in winter to lay up: and is not צנת *the veſſel*, from its ſhape, ſnow was put in, to keep it?

צנצנת, Exod. xvi. 33. A pot the manna was kept in, from its form: ſuch as they put olives in, perhaps, now; ending in almoſt a point, like a cone, as a thorn does; but from a *ſtrait pointed* mouth, ſay ſome.

צנח, To *light* or *ſettle upon the ground*, as a perſon that leaps down from a horſe. Joſh. xv. 18. and Jud. i. 14. " *ſhe lighted* from off the aſs." iv. 21. " ſmote the nail into his temples, and " תצנח *faſtened it* [it fixed] into the " ground."

צנם, once, Gen. xli. 23. " ſeven ears צנמות *withered*, thin, and blaſted."

צנע, only Prov. xi. 2. and Mich. vi. 8. *lowly*.

צנף, only as a verb, Lev. xvi. 4. " and יצנף בד במצנפת *with the linen mitre* " *ſhall he be attired*." And Iſai. xxii. 18. " צנוף יצנפך צנפה *he will ſurely violently* " *turn and toſs thee* like a ball." If it mean *roll thee over and over as a ball*, then מצנפת is the *turban*, from its many rolls of muſlin, or whatever elſe it is made of. The mufti's turban is as big about, almoſt, as a bever of the moſt epiſcopal ſize, from the enormous number of yards of muſlin in its roll.

צנוף and צנפה, A *circumvolution*, or rolling round.

צניף and מצנפת, The *turban*, or mitre. Exod. xxviii. 4, 37, and 39. & al. Aaron's mitre, made of שש or בד fine linen. Job xxix. 14. " my judgment was as a robe, " and צניף a *diadem*;" i. e. a turban. Iſai. iii. 23. worn by women of rank, and rendered *hoods*; but were, we ſee, rolls of fine linen round the head, by way of cap. lxii. 3. " a royal צניף *diadem* in the hand " of thy God;" worn as a mark of great diſtinction and honour; and ſo this was appointing *Zion* chief over other nations. Zech. iii. 5. " ſet a fair *mitre* upon his " head;" on Chriſt, the royal prieſt. No doubt theſe turbans differed in make, ſize, and materials, according to the rank and ſex of the wearer; but were worn only by the better ſort, as in the eaſtern countries at preſent.

צינק, once, Jer. xxix. 26. rendered *the ſtocks*; " put him in priſon, and in *the* " *ſtocks*."

צנור, only 2 Sam. v. 8. *Gutter*: perhaps a ſubterraneous water-courſe; and Pſal. xlii. 8. " deep calleth unto deep; at the " noiſe of צנוריך *thy water-ſpouts*: all thy " waves and thy billows are gone over " me." We ſay *water-ſpouts*; but it may be *air-pipes*, or paſſages, through which the air or heat circulates in the bottoms of ſeas and rivers, which is one of the chief cauſes of ſtorms above, and the boiſterous agitation and toſſing of the waters below. See Mr. Hutchinſon, vol. R. p. 183. 198. & alibi. If of צן and נור, it would be *heat-pipes*. See Mr. Parkhurſt.

צנתר, once, Zech. iv. 12. " which, " through two golden צנתרות *pipes* empty " out of themſelves into the gold;" ſc. candleſtick. So named, it is likely, from their ſhape, like bottles; or ſuch glaſſes as thoſe of the barometer; a long pipe, or tube, ariſing from a ball or bowl at bottom. " Mr. Parkhurſt, from צן to *pene-* " *trate*, and תר *round*.

צעד, To *march*, ſtep, or go along; not פשע *ſtride*, or ſtraddle. Gen. xlix. 22. " whoſe branches צעדה *run over* " the wall." Jud. v. 4. " when *thou* " *marchedſt*

" *marchedſt* out of the field of Edom." Hab. iii. 12. " תצעד ארץ *thou didſt march* " *through the land* in indignation."

צעד, צעדה, and מצעד, A *march*, or ſtepping along. 2 Sam. v. 24. " when " thou heareſt the ſound of צעדה *agoing* " in the top of the mulberry-trees, then " the Lord ſhall go out before thee." xxiii. 37. " thou haſt enlarged *my ſtep*;" rather *haſt widened*, or made room, for my ſtep, that the feet ſhould not be confined. Job xiv. 5. " thou numbereſt *my ſteps*;" i. e. watcheſt my goings, to catch an advantage of me. xviii. 7. " *the ſteps* of " his ſtrength ſhall be ſtraitned:" the oppoſite to *making room* for them, above. Prov. xx. 24. " man's *goings* are of the " Lord:" he gives the ability of walking by outward means to the outward man; by grace, through the ſacraments, and the other means of grace, to the inward man; and man can't walk without them: he muſt fall, when he attempts it; body and ſoul receiving the means of ſtrength, by little and little, from without.

צעדה and אצעדה, Some ornament worn on the arm, Num. xxxi. 50. 2 Sam. i. 10. " I took the crown that was upon his " head, and אצעדה *bracelet* that was upon " his [Saul's] arm." Iſai. iii. 20. it is mentioned, among other ornaments worn by women; " the bonnets, and *the orna-* " *ments of the legs*." The אצעדה was worn upon the arm; and the הצעדות, in the laſt text, might be ſo too, for aught that appears to the contrary; and might be named from the work of this ornament, a ſort of *ſprig-work*, as the word is uſed for a tree ſpreading againſt a wall.

צעה, with a mut. ה, To *ſpread along*; or *lay ſomething on another*, whether on the ground or no, *ſterno*. Eſth. iv. 3. " ſackcloth and aſhes יצע לרבים marg. " *were laid under* [over] *many*." Pſal. cxxxix. 8. " ואציעה *if I make my bed* in " hell [lit. lay myſelf down in the grave], " behold, thou art there." Iſai. xiv. 11. " the worm יצע *is ſpread* under thee." xxxiii. 20. " a tabernacle לא יצען *that ſhall* " *not be taken down*;" or ſtruck; ſpread upon the ground, as when ſtruck. lviii. 5. " to *ſpread* ſackcloth and aſhes," upon him. Jer. xlviii. 12. " I will ſend unto " him צעים וצעהו *wanderers, and they ſhall* " *cauſe him to wander* [LXX. κλινουσας και κλινωσιν αυτον. Vul. *ſtratores* & *ſternent eum*. According to the Hebrew, *thoſe that throw down, and they ſhall throw him down*], " and empty his veſſels;" as caſks are, that have ſtood too long on the lee; which is the compariſon here uſed.

צעה, *Noun*, or *part*. Iſai. li. 14. " צעה " *the captive exile* [*ſtratus*, one ſtretched on the ground, or thrown down in the pit of the jail] " haſteneth to be looſed." lxiii. 1. " who is this—צעה *travelling* [LXX. βια. Vulg. *gradiens*; but truly, *ſternens*, throwing down, as a hero his enemies] " in the greatneſs of his power?" Jer. ii. 20. " thou צעה זנה Mar. de Cal. " proſtrata meretrix, a *proſtrate harlot*, or " proſtitute." xlviii. 12. צעים above.

יצוע and מצע, *Stratum*; a floor, or bed. Gen. xlix. 4. 1 Chron. v. 1. a bed, or couch. 1 K. vi. 5. " againſt the wall of " the houſe he built *chambers*, marg. *floors* " round about;" for the prieſts to lodge in.

צען, One of the names of Egypt; at leaſt of that part where Moſes inflicted thoſe terrible judgments that reduced them ſo low; unleſs it mean *the low lands* of Egypt.

צענן, Joſh. xix. 33. " their coaſt was " from Heleph, מאלון בצענים *from Allon* " *to Zaanannim*;" rather *from the oak in the flats*.

צעצע, A double word, occurs 2 Chron. iii. 10. as deſcriptive of the workmanſhip of the cherubs; which were carved images covered with ſheet-gold, that was ſpread like a ſkin upon their bodies, ſo as to ſuit their exact ſhape and form. See *Similitude of the Lord God, by* J. Bate. London, *printed for* E. Withers, *p.* 121. *& ſeq.* 2 Chron. iii. 10. " he made two cheru- " bim

" bims צעצעים of *image-work*," marg. ſome think *moveable work:* and various other conſtructions have been given, confeſſedly on conjecture. We may ſee, Iſai. xl. 19. Jer. x. 9. & *al.* that gold and ſilver was *ſpread upon* them, as this word ſays; and expanded or extended over them, as רקע expreſſes.

צעף, only in צעיף, A *veil.* Gen. xxiv. 65. " therefore ſhe took a *veil*, and " covered herſelf;" Rebekah, at the ſight of Iſaac, before marriage. xxxviii. 14, 19. worn by Tamar, to diſguiſe her perſon from Judah, becauſe it covered them all over. They uſe ſuch in the Eaſt to this day; not againſt heat or cold, but from reſerve and modeſty. Something thin, LXX. θερισον; but that it was uſed only as a ſummer-dreſs, the paſſages above ſhew the contrary.

צעק, To *cry out*, or *call aloud*; *exclaim.* Gen. xxvii. 34. " *he cried* with " a great and exceeding bitter *cry.*" Jud. vii. 23. " the men of Iſrael יצעק *gathered* " *them together* from Napthali," &c. xii. 1. " the men of Ephraim יצעק marg. " *were called.*" 1 Sam. x. 17. " Samuel " יצעק *called together* the people." Lam. ii. 18. " their heart *cried* unto the " Lord."

צעקה, A *clamour*; a *calling out* aloud. זעק differs from צעק, as *proclaim* and *exclaim*, or *bawl out* and *cry out.*

צער, *Little*, with reſpect to age or dignity; *inferior, ſmall, younger.* Job xiv. 21. " יצערו *they are brought low*; but " he perceiveth it not of them." Jer. xxx. 19. " I will multiply them, and they " ſhall not be few: I will alſo glorify " them; יצערו *they ſhall not be ſmall.*"

צע, צעור, and צעיר. Gen. xix. 31. " צעירה *the younger*;" ſiſter. xxv. 23. " רב *the elder* ſhall ſerve צעיר *the younger*;" Eſau to ſubmit to Jacob; or the birthright to be Jacob's, of whom Chriſt came. Myſtically, the *natural* man muſt ſerve or ſubmit to the ſpiritual, who is the ſecond man: *the old man* be put off; the fleſh ſubmit to the ſpirit, and be born again. Jer. xlix. 20. " ſurely *the leaſt* of the flock " ſhall draw them out;" or drag them along. They ſhall have no ſtrength or power to command or govern. The very loweſt of the people, or mob, ſhall hurry them to any thing; as in the caſe of inſurrections, when the government hath loſt its weight and authority with the people: ſuch as preceded the grand rebellion, and the deſtruction of our conſtitution in church and ſtate. Mich. v. 1. " thou Bethlehem " Ephratah, צעיר *the low*, or *mean*, art to " be among the thouſands of Judah; out " of thee ſhall come unto me he that is " to be ruler in Iſrael." The honour of the birth of the ſon of God there, gave lowly Bethlehem a dignity beyond that of the greateſt cities of Judah. Zech. xiii. 7. " ſmite the ſhepherd, and the ſheep ſhall " be ſcattered [verified at the crucifixion]; " and I will turn mine hand upon צערים " *the little ones*;" *the little flock*, as our Lord called his diſciples, whom God turned his hand upon; *the hand of the Lord being with them*, as it always will be with *the little ones*, the meek, the humble, the lowly. They are greater, in his ſight, than the greateſt of the prophets. It is the ſpirit of meekneſs, and not the ſpirit of power, that wins the affections, our love and eſteem. Greatneſs is promiſed to *the ſmall ones*, Iſai. lx. 22. as well as Mat. xviii. and Luke ix. and was the ſpirit of the law as much as of the goſpel.

מצער, *Smallneſs, paucity; within a little.* Gen. xix. 20. " Lot prays for the city of " *Bela*, והוא מצער *and it is a little one*;" will be *humbled, brought low*, by the great judgment on the reſt of the cities. 22. " therefore the name of the city was " called צוער *Humiliation*;" that which humbles: and afterwards צער *the little ones*, who only can eſcape the vengeance of eternal fire. 2 Chron. xxiv. 24. " they " came with מצער a *ſmall company*;" or number. Pſal. xlii. 7. " therefore will I " remember thee from the land of Jordan,

" and

" and חרמונים *deſtruction*; from the moun-
" tain מצער of *the ſmall number*;" or ſtate of inferiority, or lowneſs. Iſai. lxiii. 18. " the people of thy holineſs have poſſeſſed " it but a *little while:*" ſtrangely tranſpoſing the words, and miſſing the ſenſe. " למצער ירשו עם קדשך the people have " poſſeſſed themſelves *within a little* of thy " holy place; our adverſaries have trodden " down thy ſanctuary." זער is *little* in *time* or *quantity*; this in *dignity* or *degree*.

צפד, once, Lam. iv. 8. *cleaveth*.

צפה, with a mut. ה; and it is applied to ſeveral things, To *look*; to *ſpy*; i. e. to caſt the eye over any thing, *ſurvey*; and relates to the outſide, being never uſed for *ſeeing*, i. e. knowing; but is any thing that *overlooks* or *covers* the outſide. It is the *outward ſight* of any thing. The eye *overlooks* what it looks upon. It is uſed to covering over with ſheet-gold, or plates of ſilver and braſs, and that with propriety enough; and with no leſs is it to *ſwim*; be on the ſurface of the water. Gen. xxxi. 49. " and המצפה *Miſpeh*; for he ſaid, the " Lord יצף *watch* between me and thee:" therefore Laban ſpoke Hebrew. Pſal. v. 4. " and אצפה I *will look up*, or at, ſc. God." xxxvii. 32. " the wicked צופה " *watcheth* [keeps looking at] the righte-" ous;" as a ſpy. Iſai. xxi. 5. " צפה הצפית " *watch in the watch-tower*;" rather *keep a look-out*. Lam. iv. 17. " בצפיתנו צפינו *in* " *our looking out* [ſc. for help], *we have* " *looked* unto a nation that cannot help."

To *cover*, or *overlay*. Exod. xxv. 11. " *thou ſhalt overlay* it with pure gold." 1 K. vi. 15. " צפה he *covered* on the inſide " with wood; and יצף *covered* the floor of " the houſe with planks of fir." vi. 28. " *he overlaid* the cherubims with gold." 2 Chron. iii. 6. " יצף *he garniſhed* the houſe " with precious ſtones for beauty:" he ſet the ceiling with precious ſtones, to look like ſtars. He *covered the ſurface* with them, though not every inch of it. Prov. xxvi. 23. " ſilver סיגים *droſs* מצפה *ſpread* " *upon*, or covering, the melting veſſel."

To *ſwim*. Deut. xi. 4. " he made the " waters of the Red Sea to *overflow* them." 2 K. vi. 6. " and the iron יצף *did ſwim*;" or came upon the ſurface. Lam: iii. 54. " the waters צפו *flowed* over my head;" covered it over. The idea is the ſame, whether water covered over any thing, or it covered or lay on the ſurface of the water; or whether a coat of lime, paper, ſheet-gold, covered a wall or image.

צף, Job xv. 22. " צפו *his look*, it is for " the ſword;" he looks for nothing leſs. Iſai. lvi. 10. " צפו *his watchmen*." Jer. vi. 17. " צפים *watchmen* over you;" to ſpy and look out, ſc. the prophets.

צפה and מצפה, A *ſpy*, *watch*, *looker-out*. Hence *ſpecio*, *ſpeculum*, *ſpecula*, *ſpes*, and our word *ſpy*.

צפית, A *look-out*: but is not ſpoke of the place; as

מצפה is, as well as of the perſon who keeps a look-out.

צפוי, A *covering*. Num. xvi. 38. " broad " plates צפוי *for a covering* for the altar." Ver. 39. " ירקעום *they were made broad*, " צפוי *for a covering* of the altar." Iſai. xxx. 22. " צפוי *the covering* of the graven " images of thy ſilver." The covering was of ſilver; the image of wood, or ſtone.

צפת, The *ſhell*, *cover*; called alſo כתרת a *chapiter*, on the head of the pillars before the temple. It was five cubits long, including the croſs-ring part of the crown, which was covered with a net, from whence hung cluſters of pomegranates, within the chapiter or crown, as the ſtars do in this ſyſtem, from the darkneſs at the circumference inwardly towards the ſun, and conſequently over our earth, and the other orbs, in their circuits round the ſun.

צפת, Ezek. xxxii. 6. " I will ſoak the " land צפתך *with a covering of thee*, of thy " blood, upon the mountains; and the " rivers ſhall be full of thee:" *i. e.* their blood

blood ſhould be ſpread over the mountains, and fill the rivers. It ſhould run from the mountains, that ſhould be ſtained all over with it, into the rivers below.

צוף, Pſal. xix. 11. " and Prov. xvi. 24. *Honey-comb*, or cells of honey, from the curious covering over them.

צפצף, To *peep*, or *chirp* as birds: " formed from the ſound, as the Latin " *pipio*," Mr. Parkhurſt. Iſai. viii. 19. " wizards צפצפים that *peep* and mutter." Here it may be *peep*, or *look about*. x. 14. " there was none that moved the wing, " or opened the mouth, or that *peeped*." xxix. 4. " thy ſpeech תצפצף *ſhall whiſper*," marg. *peep* or *chirp*. xxxviii. 14. " like " a crane, or a ſwallow, ſo did I *chatter*." Qu. if there be any connection betwixt the *peeping* of the lips, and *peeping* of the eyes? Is there not a ſimilarity in the motion of the lips and eyelids?

צפצפה, *Circumſpection*. Mr. Parkhurſt. Ezek. xvii. 5. " he placed it by great wa- " ters; שמו *he ſet it*, or *ordered it*, צפצפה " *with circumſpection*;" or great care. *In ſuperficie*, Jerom. LXX. agreeably to the Hebrew. Our tranſlation, from *Pagnine*, a *willow*, on what authority I know not.

צפח, Some, not large, veſſel for water, or oil; bottle, vial, or cruſe. 1 Sam. xxvi. 11. " a *cruſe* of water at Saul's " head." 1 K. xvii. 12. " but an hand- " ful of meal in a barrel, and a little oil " in צפחת a *cruſe*."

צפיחת, Exod. xvi. 31. " the taſte of it " was like צפיחת בדבש *wafers made with* " *honey*:" a cake named from the form, having a broad bottom and ſhort neck, like a cruet; which would hold water, and it might be carried in it, and drank out of; and, being ſtopt or corked, would keep oil in it.

צפן, To *hide*; *conceal*; *lay up*; *put out of ſight*, as a treaſure, and a dead body, is. Exod. ii. 2. " *ſhe hid* him three " months." Job x. 13. " theſe things " *haſt thou hid in* thy heart;" laid or treaſured up there. xiv. 13. " that thou " wouldſt *hide* me in the grave." xv. 20. " a number of years is *hidden* to the op- " preſſor;" or *from* him. He is not long lived; vengeance cuts ſhort his days. xvii. 4. " thou *haſt hid* their heart from under- " ſtanding;" kept it a ſtranger to it. Pſal. x. 8. " his eyes *are privily ſet* againſt the " poor." lvi. 7. " יצפינו *they hide them-* " *ſelves*;" lay in wait in ſecret. Prov. i. 11. " נצפנה *let us lurk privily* [hide] for " the innocent."

צפון and צפין, A *hidden*, *laid up*, or *valuable thing*, whether *perſon* or *treaſure*. Job xx. 26. " all darkneſs ſhall be hid " לצפוניו *in his ſecret places*;" in ſtore for him. Pſal. xvii. 14. " whoſe belly thou " filleſt with *thy hid treaſure*;" or delicacies. lxxxiii. 4. " and conſulted againſt " *thy hidden ones*;" choice friends.

צפן and צפון, The *North*, becauſe that pole is hid from the ſun a great part of the year, ſay ſome; but ſo is the ſouth pole: nor would this name ſuit with the north pole, during our ſummer, when it enjoys the light. I ſhould rather think it means the ſide or part of any thing hidden or *concealed from the ſight* of the ſun; not becauſe the pole is ſometimes ſo, but becauſe the north ſide of a houſe, wall, or any thing elſe, is in the ſhade, with reſpect to the ſouth; the ſun moving from the eaſt to the ſouth, and ſo the north ſide is the hidden or ſhady ſide: and this name would ſuit the *ſouth*, on the other ſide of the line. Exod. xxvi. 35. " thou ſhalt ſet the table " without the veil [for thoſe in this world], " and the candleſtick over-againſt " the table, on the ſouth ſide of the table, [according to the ſun's motion], " and " thou ſhalt put the table on the *north* " *ſide*;" that the miniſter might have the light before him. Lev. i. 11. " and he " ſhall kill it on the ſide of the altar " *northward* [then the candleſtick and ſouth were before him, ſo his eyes towards the ſun, and ſo alſo to the ſun of righteouſneſs, when he killed the ſacrifice; and ſo, as it follows] " before the Lord." Deut.

iii. 27. " lift up thine eyes ימה [to the ſea] " *weſtward*, and צפונה *northward*, and " תימנה [to the right hand] *ſouthward*, " and מזרחה [the riſing-ward] *eaſtward*;" face the eaſt, the riſing ſun, and the ſouth is to the right; the weſt [where Moſes was] to the ſea; and the north to the left, on the ſhady ſide; as the quarters are diſtinguiſhed here by the ſeveral particulars remarkable in them. Pſal. xlviii. 2. " ירכתי צפון *on the ſides of the north* [or on the north ſide, ſc. of mount Sion] " is the " city of the great king." lxxxix. 13. " *the north*, and the ſouth, thou haſt " created them." The line divides the world into theſe two hemiſpheres; ſo *north* and *ſouth* is the whole. Eccleſ. xi. 3. " if " a tree fall toward the ſouth, or toward " the north;" which way ſoever it falls. Iſai. xiv. 13. " I will ſit alſo upon the " mount of the congregation on the ſides " of the *north*." The city of Jeruſalem lay to the north of Sion, and the temple of courſe, which the king of Babylon had triumphed over. Zech. xiv. 4. " his feet " ſhall ſtand in that day upon the mount " of Olives—there ſhall be a great valley [the mountain of Iſrael ſhall be removed], " and half of the mountain ſhall remove " towards the *north*, and half of it toward " the ſouth." The whole world ſhall ſhare in the mountain of God, or the goſpel be preached to every creature.

צפון is applicable to any thing *hidden*, or treaſured up as choice. Job xxvi. 7. " he ſtretcheth out צפון the *north* על תהו " *over the empty place*." What this means, who can tell? Perhaps צפון means here the outer darkneſs, which is truly *hidden* from our ſight; and is, indeed, ſtretched forth in a ſphere inconceivably great over תהו *the thin matter* the orbs move in; and may include alſo the black and dark cloud of water in the ſky, which God extends forth above upon nothing but air, which, though ſo large and extenſive as a water-ſpout is, nay, ſuppoſe only a common thunder-cloud, it is amazing to think of its ſwimming in air; or being ſtretched out upon תהו the looſe and fluid air. And in this ſenſe I would take Job xxxvii. 22. " from " צפון [not the north, but] *the dark cloud* [ſuch as that at Sinai] " cometh זהב *gold* [i. e. fire or glory; for gold ſtood for fire, and that for glory] " with God is terrible " majeſty." God appeared *in terrible majeſty*, when he appeared in the midſt of the fire in the dark cloud. The whirlwind, Ezek. i. 4. came out of צפון; which I would underſtand of the ſame *dark cloud*; though the vengeance, threatened in the viſion of Chebar, came from the *north*. vii. 22. " they ſhall pollute את צפוני *my* " *ſecret place*; for the robbers ſhall enter " into it, and defile it." Spoke of the temple, and, more reſtrictively, of the *Holy of Holies*, which the Chaldeans pillaged and burnt; and is as proper to the cloud of glory, as the Holy of Holies.

צפוני, The *northern one*, Joel ii. 20. Aſſyria lying to the north of Judea; and the affliction from Aſſyria and Babylon is often ſpoken of as coming from that quarter, and called *evil from the north*. And here might lie part of the impiety of Ahaz, 2 K. xvi. 14. in placing the altar looking to the north; to the king of Aſſyria, in compliment to whom he did it. It looked before to the ſouth, to the light.

צפנת, Gen. xli. 45. " Pharoah called " Joſeph's name צפנת פענח *the treaſure of* " *glory and comfort*." We find צפון the name of the temple, or Holy of Holies, as well as of *the choice*, or choſen ones of God; and if צפנת be purely perſonal, it is but terminated like קהלת. But Mr. Parkhurſt, whom ſee, conſtrues it *the comfortable enlightener*, or *revealer of a ſecret*, or *ſecrets*.

מצפן, Obad. i. 6. " מצפניו *his hidden* " *things*;" or places of hiding, whether for treaſure or defence.

בעל צפון, Exod. xiv. 2. and Num. xxxiii. 7. A place named, no doubt, as other places, from the idol, in the *Migdol*, or Tower, as a *Deus terminus*, at the limit

of the country; and the idol named from צפון *the cloud of glory*, the Baal, was in; or particular and remarkable *Holy of Holies*, it was in; the great number of *Baals*, we find mentioned, being only diſtinguiſhed by ſome extraordinary inſigne, which, though all had or bore it, was ſtill moſt eminent in this or that it gave name to.

צפע, צפעני, and צפעוני, ſtands for ſome quality in a ſerpent it was denominated from; of the ſame ſpecies with that called נחש and שרף *venomous*, and whoſe eggs were alſo poiſonous. Prov. xxiii. 32. "ſtingeth like צפעני *an adder*." Iſai. xiv. 29. "out of נחש *the ſerpent's* root ſhall "come forth צפע *a cockatrice*; and his "fruit שרף מעופף *a fiery flying ſerpent*." lix. 5. "they hatch *the cockatrice* eggs— "he that eateth of their eggs dieth; and "that which is cruſhed breaketh out into "אפעה *a viper*." Iſai. xxii. 24. "they "ſhall hang upon him all the glory of his father's houſe; הצאצאים והצפעות *the off-"ſpring and the iſſue*, all veſſels of ſmall "quantity: from the veſſels of cups, even "to all the veſſels of *flagons* or vials."

צפוע, *Cow-dung*. Ezekiel, ch. iv. 12. is bid to bake a barley-cake with *dung that cometh out of man*; but, inſtead of that, God ſays, ver. 15. "*lo, I give* thee "צפועי הבקר *cows-dung*;" which is often uſed for fuel, and would not pollute his bread, as the other would. But what connection has this and a ſerpent, and *the iſſue*, Iſai. xxii. above? Serpents lay their eggs in dung-hills, the heat of which hatches them; and *dung-hill hatched* may be the meaning of this name of the ſerpent. *Dung* it plainly ſignifies; and a *ſerpent*, which lays its eggs in a dung-hill; and *iſſue*, or what iſſues, is no improper name for *dung*. There are many ridiculous ſtories about the *cockatrice*, and the reaſon of the name. The young ſnakes that come from the eggs, when firſt broke, ſeem to have ſomething like a cock's comb round their heads.

צפר, To *haſten*, or ſhoot along, as a bird. Jud. vii. 3. "whoſoever is "fearful, and afraid, let him return, and "צפר *depart early* from mount Gilead." There is nothing for *early*; and the context ſhews it means *quickly*, *ſpeedily*; let him *puſh off away*, at once. And Ezek. vii. 7. "the end is come; it watcheth for "thee: behold, it comes; it comes הצפירה "*haſtening* upon thee." We render it *the morning is come*. I ſee not but it is a verb in *Hiphil*; it is making a puſh upon thee. And ver. 10. "behold the day, behold it is come; יצאה הצפרה *the morning is gone "forth*;" or, it is gone forth; it is hurrying along. And to *ſhoot along*, as a bird does, from place to place, and as young birds remarkably do, to which creatures the word is applied, as a noun, may be the ſenſe of the word. Nor is it improperly implied to the nail of man or bird; or to a pen of iron, of that ſhape, *i. e.* ſhooting out in a point. We have a vulgar word *chipper*, which ſeems, from hence, *to be briſk in diſcourſe, and lively*.

צפר, and צפור, A *bird*. Gen. xv. 10. "הצפר *the birds* he divided not;" according to the law. Lev. i. 17. "he ſhall "cleave it with the wings thereof; but "ſhall not divide it aſunder." xiv. 4. "two צפרים *birds* alive, and clean;" therefore not the ſparrow, but pigeons. Pſal. xi. 1. "flee as *a bird* to your moun-"tain." lxxxiv. 4. conſtrued a *ſparrow*; but ſeveral other birds build about churches and houſes. And צפר is a general word for any bird: Eccleſ. xii. 4. "he ſhall riſe "up at the voice of the *bird*;" or, *the bird ſhall riſe up at a noiſe*. It is one of the infirmities of old age, and natural to thoſe of weak nerves, and low-ſpirited, to ſtart at every noiſe, as birds do. So the old man, as to ſudden ſurprizes and ſtartings, is a bird; as a graſhopper, from his ſkeleton-like body. Hoſ. xi. 11. "they "ſhall tremble [haſten and hurry away] "as צפור a *bird* out of Egypt;" the people ſhould make as much haſte from Egypt and Aſſyria, to come to their own country.

צפיר, *An he-goat*, or young kid. 2 Chron. xxix. 21. "ſeven lambs, and ſeven "צפירי עזים *he-goats*;" kids, for age, to anſwer the lambs. Ezra vi. 17. and viii. 35. the ſame. And Dan. viii. applied to Alexander the Great; hereby calling him Alexander *the rapid*; ſc. in his conqueſts.

צפירה, A *crown*, or *coronet*. Iſai. xxviii. 5. "in that day ſhall the Lord of hoſts "be for a crown of glory, and for צפירת "תפארה *a diadem of beauty* to the reſidue "of his people;" from the points or rays of a coronet, ſome of which have a ball upon them: but a *glory* round the head, is properly named from its rays or points.

צפרדע, rendered *Frogs*. Exod. viii. 2. "I will ſmite all thy borders with *frogs*." 3. "the river ſhall bring forth *frogs* abun- "dantly, which ſhall go up, and come into "thine houſe, and into thy bed-chamber, "and upon thy bed—into thine ovens, "and into thy kneading-troughs." Frogs are no ſuch climbers; nor are they poiſonous. Pſal. lxxviii. 45. "*frogs*, which "תשחיתם *deſtroyed them*." The LXX. hath been pretty generally followed in this rendering of *frogs*; but the deſcription does not anſwer: they were a more noxious animal, by far, than the innocent frog. The word is compounded of דע to *feel*, be *ſenſible of*, and צפר, as above, to *fly*; and muſt be ſome pungent, flying inſect, whoſe ſting was mortal; muſketoes, or ſome ſuch winged venomous creature, which are water-bred as well as frogs.

צפרן, The *nails*. Deut. xxi. 12. "ſhe "ſhall ſhave her head, and pare her "*nails*."

צפרן, The *point* of a diamond, Jer. xvii. 1.

ציץ is applied to the blowing of flowers; and is more than נץ, or פרח Num. xvii. 8. "the rod of Aaron for the "houſe of Levi פרח *had budded*, and "brought forth פרח *buds*, and יציץ *bloomed* "ציץ *bloſſoms*." Pſal. xc. 6. "in the "morning it *flouriſheth*." xcii. 8. "when "all the workers of iniquity יציצו do *flou-* "*riſh*." Ezek. vii. 10. "צץ המטה *per-* "*verſion hath flouriſhed*." So *flouriſh* is from *flos*, a flower.

ציץ, and ציצת, A *flower*, pl. ציצים; for ציצים doth not occur. 1 K. vi. 18. "the "cedar of the houſe within was carved "with gourds and open *flowers*; ſc. upon them. See פקע. Ver. 29. "palm-trees "and open *flowers*;" the trees being in bloom, and between the double cherub. Ver. 32. the ſame hieroglyphical Janus, or myſtical mark and ſignature, was ſet on the doors of the temple, and of the Holy of Holies. The ſame perſon who is the door to the church on earth, is to that in heaven. Job xiv. 2. "he cometh forth like "a *flower*." Iſai. xxviii. 4. "a fading ציצת "*flower*." xl. 7. "the graſs withereth, "ציץ the *flower* fadeth."

ציץ, rendered *Plate*, Exod. xxviii. 36. but it was, we ſee, a *flower*, or plate of gold *irradiated*, with a *glory* upon it: "thou ſhalt make ציץ a *plate* [or *flower*] "of pure gold." xxxix. 30. Lev. viii. 9. "he put the mitre upon his head; alſo "upon the mitre, even upon his forehead, "did he put the golden ציץ *flower*, the "holy נזר *crown*." See נזר. It was the Nazarite's ſign, and the king's, as well as the high prieſt's, being pendant from the turban on the forehead. Hence, Pſal. cxxxii. 18. "on himſelf יציץ נזרו ſhall his "crown [irradiated plate] *flouriſh*." Jer. xlviii. 9. "תנו ציץ *they have given the* "*flower* [the glory] to Moab; but *&c.*"

ציצת, A *border*, or *fringe*. Num. xv. 38. "that they make them ציצת a *fringe* "in the borders of their garments;" round the bottom. Ver. 39. "it ſhall be unto "you לציצת *for a fringe*, that ye may look "upon it, and remember all the com- "mandments of the Lord:"—for an *irra-* *diation*, a *glory*, an *efflorescence*, or *flower-* *ing*, to remind them of the whole law to glorify their Father in heaven, and let their light ſhine before men. A *glo-* upon their garments might remind them of their being veſſels of glory to God; and

ſo the word ſignifies, as well as a fringe, and ſo it ſhould be rendered in the laſt text. Ezek. viii. 3. " and took me בציצת *by a* " *lock* of mine head;" or by *the hair* of it, which is the bloom or glory of the head.

צק, and יצק, To *preſs*, *preſs down*, *compreſs*. See Mr. Hutchinſon, vol. D. p. 139. It is one and the ſame action of the air which *compreſſes* melted metals, and which carries down any thing to the ground. This differs from צר, which is to *confine*, *bind together*, *ſtraiten*, *preſs cloſe*; and both are applied to *affliction*, *ſtraits*, *diſtreſs*. Gen. xxviii. 18. " and יצק *poured* " oil upon the top of it." Exod. xxv. 12. " יצקת *thou ſhalt caſt* four rings of gold " for it." So *fundo* is *to caſt* metal, and *pour upon*. xxxviii 27. " לצקת *to caſt*." Lev. xxi. 10. " יוצק *was poured*." Joſh. vii. 23. " and יצקם *laid them*, or *put them* " *down*, before the Lord." Jud. xiv. 17. " becauſe הציקתהו *ſhe lay ſore upon him*;" preſſed him hard. 1 Sam. xxii. 2. 2 Sam. xiii. 9. " and תצק *ſhe ſet* it before him." 1 K. xxii. 35. " the blood יצק *ran* [poured] " *out* of the wound." Job xxix. 6. " the " rock [or preſs] *poured me out* rivers of " oil." xxxii. 18. " the ſpirit within me " הציקתני *conſtraineth me*." xxxviii. 38. " בצקת עפר במוצק *when the duſt groweth* " *into hardneſs*: and clods cleave faſt to- " gether." He is ſpeaking of the duſt of heaven, or atoms of air, which are made to adhere in lumps or clods. So that the preſſure of the air has the ſame effect upon its own parts, after fuſion by the fire of the ſun, as it has upon melted metals. And *the attraction of adheſion*, as well as that of *gravitation*, as Clark and Newton, the great oppoſers of God and his Chriſt, have called *the preſſure* and *compreſſure* of the air, are by Job placed, and *explained*, in the air, or expanſion. Job xli. 15. " his " heart יצוק *is as firm* as a ſtone: yea, צוק " *as hard* as the nether mill-ſtone." Pſal. xlv. 2. " grace הוצק *is poured* into thy " lips;" is *poured down* by them. Iſai. xxvi. 16. " צקון *they poured out* a prayer." xliv. 3. " אצק I *will pour out* water." Spoke of the Holy Spirit, in the language of Paradiſe, where *water* was the ſpirit and grace of God. Jer. xix. 9. " במצוק אשר יציקו " *in the ſtraitneſs wherewith they ſhall* " *ſtraiten* them." The word is not *to ſtraiten*, properly ſpeaking, or contract the room of any thing; but to hinder its motion, by *fixing* and keeping its parts together, as the air does in caſting metal; the *pouring*, or *caſting* it *down*, being but different degrees of the ſame action.

צוק, and צוקה, *Anguiſh*, or *trouble*; *diſtreſs*; *preſſure*. Prov. i. 27. " when צרה " וצוקה *diſtreſs and anguiſh* come upon " you." Iſai. viii. 22. " trouble and " darkneſs, dimneſs צוקה *of anguiſh*;" air frozen, or bound up.

יצקה, A *caſting*. 1 K. vii. 24. " יצקים " ביצקתו *caſt in it at its caſting*:" the ſame as 2 Chron. iv. 3. " יצוקים במצקתו *caſt in* " *it when it was caſt*."

מצק, מצקה; מוצק and מוצקה; מצוק and מצוקה, *Noun* or *participle*, *active* or *paſſive*. 1 K. vii. 16. " מצק *molten* or caſt braſs." Ver. 23. " מוצק *molten* ſea." The firſt from צק; the latter from יצק: and either both are the ſame root, or the *jod mutable*. And מצק and מוצק are both *paſſives*; for מ, is both *active* and *paſſive*. Job xi. 15. " thou ſhalt be מוצק *ſtedfaſt*, and ſhalt not " fear;" fixed and ſettled. And this word, like the next, is to be underſtood in a good or bad ſenſe, as the context directs. Job xxxvi. 16. " ſo would he have re- " moved thee out of the ſtrait into a broad " place, where there is no מוצק *ſtraitneſs*." xxxvii. 10. " and the breadth of the wa- " ters is *ſtraitned*." Ice enlargeth the ſurface of the water, and it ſhould have been—" the breath of God maketh ice; " and the breadth, or broad ſurface, of " the waters becometh hard;" firm, a concrete; being bound together, or conſolidated. Ver. 18. " the ſky is ſtrong as " a *molten* looking-glaſs;" or ſeeing-glaſs, which, by this, appears to have been of caſt-

caſt metal; or that they had the knowledge of glaſs in Job's time. Pſal. xxv. 17. "צרות *the troubles* of my heart are "enlarged; O bring me out of מצוקותי *my* "*diſtreſſes*." 1 Sam. ii. 8. מצקי *the pillars* "of the earth are the Lord's; and he "hath ſet the world upon them." The columns of air, which *preſs* and *compreſs* the earth, and thereby give it its ſolidity and motion, are the Lord's: he made them, and ſet the world upon them; and, therefore, can do what he pleaſeth in heaven and earth. Zech. iv. 2. "ſeven מוצקות "*pipes* to the ſeven lamps;" ſomething to *pour out* with.

צקל, once, 2 K. iv. 42. "full ears of "corn בצקלנו *in the huſk thereof*;" marg. *in his ſcrip*. See Mr. Parkhurſt.

צר, under which I put צרה, צור, and צרר, *To preſs together, bind round*; ſo *ſupport, diſtreſs* or *ſtraiten*, according to the context. Gen. xxxii. 7. "then Jacob was "greatly afraid, and יצר לו *diſtreſſed*." Exod. xii. 34. "kneading troughs צררת "*being bound up* in their cloaths." This is a different binding than that of caſt metal. xxiii. 22. "and צרתי את צרריך "*will afflict them that afflict thee*." Lev. xviii. 18. "לצרר *to vex her*." Num. xxii. 26. "in צר a *narrow* place, where there "was no way to turn." xxv. 17. "צרור "*vex*, or diſtreſs, the Midianites, and ſmite "them." Deut. ii. 9. "תצר *diſtreſs* not "Moab." xx. 12. "then צרת עליה *ſhalt* "*thou beſiege* it;" begirting it round, and ſtraitning it on every ſide. Ver. 19. "when "תצור *thou ſhalt beſiege*, or be beſieging, a "city a long time." And the *vau* in תצור is not radical, but *participial*. xxviii. 52. "and הצר *he ſhall beſiege thee*." Joſh. ix. 4. "bottles old and rent, and מצררים "*bound up*." 1 Sam. xiii. 6. "Iſrael ſaw "that צר לו *they were in a ſtrait*." xxv. 29. "the ſoul of my Lord צרורה is *bound* "*up* בצרור *in the bundle* of life with the "Lord thy God;" rather by the Lord thy God—written in the book of life, ſo to be preſerved: making his life, one of thoſe lives God had bound up, or laid by, as in *a parcel* of things that are to be preſerved. 2 Sam. xx. 3. "צררות *ſhut up*;" or confined. Job xiv. 17. "my tranſgreſſion is "ſealed up בצרור *in a bag*;" as David's life was bound up in צרור *a bundle*, or bag, to be kept. Iſai. lxiii. 9. "in all צרתם "*their affliction* לא צר *they were not diſ-*"*treſſed*; for the angel of his preſence "ſaved them:" they were preſſed, but not diſtreſſed.

צר, צרר, צורר, and צרור, are uſed as nouns and adjectives: *Binders up, ſtraitners*; ſo enemies, afflictors, or oppreſſors. *Bound up*, cloſe, ſtrait, *narrow*.

צר, צרה, מצר, and מצור, *Trouble, affliction*; what *ſtraitens*, or is *ſtraitened*: what begirts; a bulwark, ſiege.

צר, Exod. iv. 25. rendered *ſharp ſtone*; but might be a knife, as Joſh. v. 2. "make "thee חרבות צרים *ſharp knives*;" for the ſame work of circumciſion that Zipporah took צר a ſharp knife; and named ſo from the artificial *firmneſs*, we call *hardening*, given to iron, to make it keep an edge; which they gave to braſs or copper formerly. Pſal. lxxxix. 44. "צור חרבו *the edge* "*of his ſword*;" hardened part. Iſai. v. 28. "כצר *like flint*." Ezek. iii. 9. "as "an adamant, harder than *flint*;" or hard ſtone.

צר and צור, A *rock*, or any rocky hard ſtone; or any parcel of matter *bound up*, or *ſtrongly held together*; and, as ſuch, is an emblem of ſtrength. A *bundle*, or parcel of things bound together, and a *bag*, or purſe, are expreſſed by צרור, as a diminutive. Exod. xvii. 6. "I will ſtand before "thee there upon the *rock* in Horeb; and "thou ſhalt ſmite the *rock* [*that rock was Chriſt*], "and there ſhall come water out "of it;" the water of life. Rocks are natural alembicks to raiſe the water; but this was a looſe block of red granate marble, that was broken from the mountain, and the water came not out of the earth, as by other rocks. Deut. xxxii. 4. "aſcribe ye "greatneſs unto our God; the *rock* whoſe "work

" work is *perfect*;" a rock for ſtrength in himſelf, and ſo of defence to thoſe who flee to him for ſhelter. Ver. 15. " forſook " אלוה *him, who is to bear the curſe*, his " Maker: and lightly eſteemed the *rock* " of his ſalvation." There is neither ſtrength, nor defence or ſalvation for man, in any other than in him, from whom came the waters [predictively] in the wilderneſs. Ver. 18. " of *the rock* that be- " gat thee, thou art unmindful:" a rock can't beget; but innumerable animals are brought to life in rocks; and men lived in and under the rocks, and built their cities on the top of them, or againſt them. And צור ילדך may be *the rock thou was bred up in*, or *under*. 2 Sam. ii. 16. " ſo they fell " down together, wherefore the place was " called חלקת הצרים *the field of ſtrong* " *men*;" rather, *the portion of thoſe who fight together*; who preſs upon and diſtreſs one another. Here had been a royal challenge; twelve againſt twelve, and they all fell together: and they left a leſſon in the name of the place, that *mutual deſtruction* is *the fate* of *thoſe who ſtrive together*. LXX. very intelligibly, μερις των επιβαλων. Job xxviii. 10. " he cutteth out rivers " בצורות *among the rocks*;" at the flood. xxix. 6. " צור the *rock* poured me out rivers " of oil;" the preſs, or elſe the ciſtern they trod the grapes in, that was cut in a rock. lxxviii. 15. " he clave צרים *the* " *rocks* in the wilderneſs." cv. 41. " he " opened צור *the rock*, and the waters " guſhed out." 1 Cor. x. 4. " they drank " of that ſpiritual rock that followed them: " and that *rock* was Chriſt;" *i. e.* they drank in faith. There were twelve fountains opened in this rock, and the clefts in it are ſtill viſible; which makes the Pſalmiſt ſay, *rocks* in one place, and *rock* in another; and it became, as it were, twelve rocks in one. Pſal. lxxviii. 35. " they " remembered that God was their *rock*, " and the high God their redeemer;" *i. e.* they knew and conſidered what the ſplitting the rock, and the waters from thence, meant; and what Moſes's ſtriking it in anger, and calling the people rebels, meant likewiſe; and alſo why Moſes [or the law] was only to have a proſpect of, but no entrance into, Canaan. Iſai. li. 1. " look to " *the rock* whence ye are hewn;" in our phraſe, *to the block* ye are chips of. Hab. i. 12. " and *a rock*, for reproof haſt thou " eſtabliſhed him."

צר is frequently *an enemy*; i. e. *who preſſeth* or ſtraitens another. And paſſ. what is ſtraitened or bound up. Pſal. xcvii. 4. " a fire goeth before him; and " תלהט סביב צריו, and *kindles* or *makes the* " *grains of air round about to burn*;" as צר is uſed. Iſai. v. 30. " for *light darkened*, " or *ſtorkened*." So Iſai. xxvi. 11. " אש " צריך *the fire of thy air* ſhall devour " them;" the fire round God, which burnt in air only, and was miraculouſly ſupported without common fuel. And צרים is a very proper word for thoſe grains of air. Nah. i. 6. " his fury is poured out like " fire: and הצרים *the grains of air* are " broken to pieces." As I underſtand it, the air is melted into fire around him.

צרה, A noun fem. ſpoke of the air, as צר is, Iſai. viii. 22. *trouble* and darkneſs;" deſcribing trouble and miſery by that which occaſions them; *hard, cloſe, preſt*, and ſtorkened air, as צרה וחשכה imply, which are both ſpoke of the air. Nah. i. 9. " צרה " *affliction* ſhall not riſe up the ſecond " time;" perſecution, or enmity, againſt God and his people ſhall not תקום פעמים *eſtabliſh her ſteps*; but fall before him. Zech. x. 11. " he ſhall paſs through the " ſea צרה [not *with*, but] *of* affliction:" Iſrael ſhall paſs ſafe through it; or get over the ſea of affliction that ſurrounded him.

צורה, Ezek. xliii. 11. in יצר to *form*.

צרי, *Balm*, or *balſam*, which mount Gilead was famous for. It drops from a tree of the ſame name, and is ſovereign for wounds: and named, perhaps, from its *ſtrengthening* quality; for it is a great ſtrengthener and healer, as all of the turpentine kind are. Gen. xxxvii. 25. and

xliii.

xliii. 10. Jer. viii. 22. xlvi. 11. and li. 8. Ezek. xxvii. 17.

צור, The *neck*. Neh. iii. 5. " their " nobles put not צורם *their neck* to the " work of their Lord."

צורן, The ſame. Cant. iv. 9. " with " the chain מצורניך *on thy neck*;" in the *plural*; as the vertebræ of the neck are many, and they conſidered as the *hinges* the head is limited and bound in the ſphere of its motion by.

ציר, An *ambaſſador*, or meſſenger; one who is *bound up* by his inſtructions, and ſo limited, confined, and cannot act at large, or at diſcretion, as his principal might. Prov. xiii. 17. " a faithful *ambaſſador* is " health." Such was Chriſt. Iſai. lvii. 9. " *meſſengers*;" negociators of alliances. Jer. xlix. 14. and Hab. i. 1. the ſame. A verb is formed from hence. Joſh. ix. 4. " יצטירו *they made as if they had been am-* " *baſſadors*:" in *Hithpael*; the ט being put for ת after צ, as in נצטרק, Gen. xliv. 16.

ציר, rendered *ambaſſadors*. Iſai. xviii. 2. ſeems to be *floats*, or *rafts*, much uſed in Egypt for water-carriage, and well deſcribed by the word.

ציר, *Pains*, *torments*; *afflictions*, or *preſſures*. 1 Sam. iv. 19. " צירה *her pains* " came upon her:" from צר. Iſai. xiii. 8. " צירים *pains* and חבלים *ſorrows* ſhall take " hold of them."

ציר, *Strength*; *firmneſs*. Pſal. xlix. 15. " *their beauty*, marg. *ſtrength*, ſhall " waſte."

ציר, Iſai. xlv. 16. " חרשי צירים *makers* " *of idols*;" called *Torments* by the prophets, as being ſo to their worſhippers; or elſe *givers of ſtrength*, as thought and called ſo by them.

ציר, A *hinge*; what limits or confines the door in its turning.

מצר, What *ſtraitens*, or *fortifies*. 2 Chron. xi. 23. " *fenced* cities." Iſai. xxix. 3. " and I will raiſe מצרת *forts* againſt " thee." Lam. i. 3. " between המצרים " *the ſtraits*;" all her perſecutors come " upon her, in the ſtraits and difficulties ſhe is under.

מצרים, The name of that ſon of Ham who peopled Egypt; and ſo of that country and people; no doubt prophetically, with reſpect to their afflicting the children of Iſrael and church of God, and the affliction that nation hath for many years been in, and will for ever be; without a king of their own, a mere province.

מצור, The ſame as מצר; and alſo a *ſiege*; the being preſſed, and thence applied to water raiſed by preſſure. Iſai. xix. 6. " the " brooks מצור of *defence* ſhall be dried up." xxxvii. 25. " with the ſoles of my feet " have I dried up all the rivers of מצור *be-* " *ſieged places*;" water raiſed by the hard beds of earth, or rocky *ſtrata*; for the earth is more hard and rocky the lower we go down. And whether *the ſtreams of* מצור be ſpoke with reſpect to the *hard ſtrata*, or the *preſſure* of the air, the phraſe is proper, and perhaps uſed on both accounts. Nah. iii. 14. " draw thee מי מצור " *waters for the ſiege*;" or *well-water*; water from the rocky grounds, which wells are ſunk into.

צרב, To be *burnt*, *ſcorched*, or *inflamed*. Ezek. xx. 47. " all faces יצרבו " *ſhall be burnt* thereby."

צרבת, Lev. xiii. 23. A *burning* bile. Ver. 28. " *an inflammation* of the burn- " ing." Prov. xvi. 27. " in his lips " כצרבת אש *as a burning* of *fire*;" the ſcorching inflammation of fire.—" *The* " *tongue is a fire—ſet on fire of hell.*" James iii. 6.

צרח, To *cry aloud*; *roar out*. Iſai. xlii. 13. " he ſhall cry, yea יצריח *roar* " he ſhall prevail againſt his enemies." Zeph. i. 14. " the voice of the day of the " Lord is *bitter*, צרח *loud*, put forth with " ſtrength;" ſc. as it follows, of *the trum-* *pet and alarm*. Der. *jirk*. Qu.

צרח and יצריח, Jud. ix. 46. " when all " the men of the tower of Sechem heard " that, they entered into יצריח *an hold* of " the houſe of the God Berith:" ſo it be

long

longed to the tower of Sechem. 1 Sam. xiii. 6. " the people did hide themſelves " in caves, and in thickets, and in rocks, " and in צרחים *high places*, and in pits." It ſeems to mean ſome *covered* or *hollow way*, whether the work of art or nature; and very properly named from the *ſounding* and *roaring* of the voice in ſuch caverns or hollow places. Our fortifications have ſuch hollow ways, which are proof againſt balls, and even bombs; and were then uſed, no doubt, againſt the bow, and ſtones that were thrown.

צרך, only 2 Chron. ii. 16. rendered *Need*.

צרע, whence צרוע, מצרע, and מצורע, A *leper* [if the laſt be not the diſtemper itſelf], and צרעת *the leproſy*. A nauſeous, filthy, and ſcurfy diſtemper, proceeding from a hot poiſonous humour in the blood. *Pride* ſeems to be the diſeaſe of the ſoul, cautioned againſt by the diſtemper, Lev. xiii. It is compared to ſnow, Exod. iv. 6. Num. xii. 10. " Miriam be- " came *leprous* [we inſert *white*] as ſnow." The leproſy, I have ſeen, was ſcarce to be called white; but the compariſon ſeems to be from its *ſcurfineſs*; flake upon flake, as ſnow. Miriam was a picture of the Jewiſh church, when the divine glory left it, at the aſcenſion of Chriſt; and her's and Aaron's oppoſition to Moſes, for his marriage with the Cuſhite, was like that of the Jews for the calling of the Gentiles.

צרעה, Exod. xxiii. 28. The *hornet*. Our hornet has a whitiſh, rough, ſcaly ſkin; and may thence be named from its reſemblance to the *ſcurf* of the leproſy. And ſending the hornet, which God promiſes his people to ſend before them, might be proverbial, as an hornet is with us; and in hotter climates, very likely, is a more dreadful animal, from their more poiſonous ſting, and greater number, which there is hardly any avoiding, when you have diſturbed their neſt, but by flying. Their ſting ſwells, and is extremely painful; and though one or two will not kill a man, many will, and have been, fatal both to man and beaſt.

צרף, To *refine*, and *purify*, by ſeparating droſs and heterogeneous parts, whether by fire, or otherwiſe. Jud. vii. 4. " the people are yet too many; bring them " to the water, and אצרפנו I *will try them* " for thee there." 2 Sam. xxii. 31. " the " word of the Lord צרופה *is tried*; marg. " *refined*;" and that is the idea of the word; *fine*, clean or pure; as pure metal. Pſal. xvii. 3. " צרפתני *thou haſt tried me*." lxvi. 10. " צרפתנו כצרף כסף *thou haſt tried* " *us, as ſilver is tried*; or, as the refiner " tries ſilver." Iſai. xlviii. 10. " *I have* " *refined* thee, but not *as* ſilver; marg. " for ſilver:" but בכסף is *by ſilver*; and ſilver is uſed, as well as quickſilver, to purify gold.

צרף, צורף, and מצרף, A *refiner*; and the laſt is alſo *the veſſel* to refine in. Prov. xxvii. 21. " *the fining-pot* for ſilver, and " the furnace for gold; and a man לפי " מהללו *by the mouth of him that praiſeth* " *him*:" as the fining-pot trieth ſilver, ſo is a man by the mouth of him that praiſeth him. Iſai. xl. 19. " צרף *the goldſmith* " ſpreadeth it over with gold, and צורף " *the refiner* with ſheets of ſilver."

צרפת, A city by Zidon, 1 K. xvii. 9, 10. and Obad. i. 20. we may conclude, was named from refining of metals there. The Tyrians and Zidonians were famous for their ſkill in this way: 2 Chron. ii. 7. " cunning to work in gold, and in ſilver; " and in braſs, and in iron." It is called *ſarepta*, Luke iv. 26.

ק, *Coph.*

IS a radical, and anſwers to Q, q; in numerals 100.

קא, To *vomit*. Lev. xviii. 25. " and the land itſelf תקא *vomits out* her " inhabitants." Ver. 28. " that the land " תקיא *ſpue* ye not *out*, when ye defile it;

" as קאה it *ſpued out* the nations that were " before thee." Jer. xxv. 27. " drink ye, " and be drunken, וקיו *and ſpue* [or, what comes to the ſame, from נקה, *empty it out*] " and fall." Hoſ. x. 14. " therefore ſhall " a tumult among thy people [or שאון deſtruction] " *ſpue them out.*" קאם here is ſuppoſed to be *Chaldee* for קם, *to ariſe.*

קא and קיא, *Vomit.*

מקוא, rendered *linen yarn*, 2 Chron. i. 16. and very poſſibly was *raw ſilk*, to be manufactured at home; what the worm *ſpues out* of itſelf.

נקיא, *Guggling out*, as blood from a wound. Joel iii. 24. and Jon. i. 14. applied to blood violently ſhed: and rendered *innocent*; but it deſcribes the blood *iſſuing* or *ſpuing out* of a wound very exactly.

קאת, Some bird, Lev. xi. 18. Deut. xiv. 17. *Pelican.* Pſal. cii. 6. " like a *pelican* " of the wilderneſs: I am like an owl of " the deſert." Iſai. xxxiv. 11. and Zeph. ii. 14. " *the cormorant*;" from ſwallowing *ſhell-fiſh*, and ſpuing them out again, when they open in the ſtomach, to come at the fiſh. Plin. lib. x. cap. 40. and Ariſtot. lib. ix. cap. 10. de Hiſtor. *Animal.* Buxt. And ſee Mr. Parkhurſt.

קב and קבב, See in נקב to *pierce, indent*; *ſtigmatize.*

קבל, To *receive*, or *accept*. 1 Chron. xii. 18. " David יקבלם *received* " *them*, and made them captains of the " band." Job ii. 10. " נקבל *ſhall we re-* " *ceive* good at the hand of God, and ſhall " we not *receive* evil?"

קבל, An engine to *lay hold of the* walls with. Ezek. xxvi. 9. " he ſhall ſet מחי " קבלו *engines of war*;" a *lay-hold*, becauſe it *laid hold* of the wall, and pulled off the top.

קבל, *Adverbially*. 2 K. xv. 10. " Shal- " lum—ſmote him קבל *before* the people;" ſtanding by, *near, within reach.*

מקבילת, Exod. xxvi. 5. and xxxvi. 12. " that the loups *may take hold* one of an- " other." This word ſeems to have kept its Hebrew ſenſe in Chaldee. Dan. ii. 31. " לקבלך *before thee.*" And v. 10. " *with* " *reſpect to.*" So לפני is uſed, *becauſe of.* Ver. 31. " Darius the Median *took* the " kingdom." *Before thee*, is *within your reach*, or *take*; by you.

קבע, To *vex*, or *fret*; as the lees of liquor, or the thick ſettlement. Prov. xxii. 23. " and קבע את קבעיהם נפש " *ſpoil the ſoul of thoſe that ſpoil them*;" lit. *fret thoſe that fret them to the ſoul.* Mal. iii. 8. " ſhould a man היקבע *rob* [fret or teaze] " God, as *ye teaze* me?" *&c.*

קובע, An *helmet*. 1 Sam. xvii. 38. " *hel-* " *met* of braſs on his head:" from the fret-work, or croſs-bars.

קבעת, Iſai. li. 17. " *the dregs* of the " cup of trembling." Ver. 22. " *the* " *dregs* of the cup of my fury:" which ſhews the idea of the word; and that it is vex, fret, and not *ſpoil* or *rob.* Mr. Parkhurſt, to *preſs down*, as the *lees* are what *ſubſide.*

קבץ, To *collect*, or *gather together*, what was diſperſed. Gen. xli. 35. " *let them gather* all the food of thoſe " good years." Deut. xxx. 4. " from " thence will the Lord thy God *gather* " *thee.*" Pſal. xli. 7. " his heart *ga-* " *thereth* iniquity to itſelf;" collecting, upon ſuſpicion and circumſtances. Jer. xxxi. 10. " he that ſcattered Iſrael, *will* " *gather him.*" Joel ii. 6. " all faces " קבצו *ſhall gather in* [or together] פארור " *their glory*, or *brightneſs.*" See Mr. Parkhurſt. We have a phraſe, *ſtruck all of a heap*, and ſo קבץ implies; not *taken away*, as אסף does. Mirth and gaiety dilate the mouth and face, in general; ſurprize and fear ſtrike a damp, and *contract* the muſcles, and *draw up* the face.

קבר, To *bury*. Gen. xv. 15 " תקבר *thou ſhalt be buried* in a good old " age." 2 Chron. xvi. 14. " יקברהו *they* " *buried him* בקברתיו *in his own ſepulchre* " which he digged for himſelf in the city " of David." Job xvii. 1. " my days are " extinct, קברים לי *they are buried to me*;

buried

buried in darkneſs, by being extinct. xxvii. 15. " thoſe that remain of him *ſhall be* " *buried*, in death;" ſhall die, and be buried out of the way. Eccleſ. viii. 10. " I " ſaw the wicked קברים *buried* [burying, or attending a funeral], " and they went " their way, and came from the holy " place, and forgot themſelves in *the city*, " that they had done ſo:" through the *hurry* [for ſo perhaps עיר, rendered *city*, ſhould be underſtood here] and *buſtle* of affairs, it made no impreſſion on them. Hoſ. ix. 6. " Memphis *ſhall bury them*;" be their grave.

קבר, קברה, and קבור, A *grave*, or *burying place*. Gen. xxxv. 20. " Jacob ſet up " a pillar upon קברתה *her grave:* that is, " the pillar of Rachel's *grave* unto this " day." It is remarkable, that the birth of Benjamin, at Bethlehem, occaſioned his mother's death; and ſo did the birth of *the man of the right hand*, as Benjamin ſignifies, at the ſame place, occaſion the death or deſtruction of the then church, the mother of the ſons of God. Jacob knew of the birth and death of Chriſt, and of the great change to enſue upon it; but, poſſibly, did not know the preciſe place of Chriſt's birth, though the ſacrifice of his father on mount Moriah pointed out the place of the crucifixion. Num. xi. 34. " he called the name of that place " קברות התאוה *Kibroth Hattavah*, becauſe " there they buried the people that luſted;" in memorial, that *luſting* was a ſight God would not bear; but buried it out of ſight, as impure. Iſai. liii. 9. " the very wicked " ſhall allow קברו *his burial*; an honour not allowed to thoſe they put to death as malefactors. lxv. 4. " which remain " בקברים *among the graves*, and lodge in " the monuments;" to attend the ſuperſtitious and magical ceremonies at conſulting the dead, poſſibly; and, perhaps, ſomething to be performed for the dead. *Cabiri*, Phœnician Gods, might be named from hence, being their *Dii inferi*.

קד, To *bend* or *bow down* the head. Gen. xxiv. 26. " the man יקד *bowed down his head*, and worſhipped."

קדקד, The *crown of the head*, or whole top of it; and is uſed for the head itſelf. Gen. xlix. 26. Deut. xxxiii. 16. " they " ſhall be on the head of Joſeph, and on " *the crown of the head* of him that was " ſeparate from his brethren." With Joſeph was the tabernacle, till David removed it to Jeruſalem; and the kingdom of Ephraim was that of Iſrael; and, on the diviſion, Joſeph had ten tribes, Judah only two. Deut. xxxiii. 20. " and teareth זרוע " אף קדקד *the arm, even the crown of the* " *head*;" or the ſtrongeſt and tip-top people, *viz.* Syrians and Aſſyrians, whom Gad was frontier to Iſrael againſt: or, as Pſal. lxviii. 22. " God ſhall wound the " head of his enemies, even the hairy " קדקד *ſcalp* of ſuch as go on in their " wickedneſs." Jer. ii. 16. " they have " broken the *crown of thy head*." xlviii. 45. " a flame from the midſt of Sihon, " and ſhall devour the corner of Moab, " and *the crown of the head* of the tu- " multuous ones."

קדה, rendered *Caſſia*; and ſo is קציעות, Pſal. xlv. 9. though perhaps קציע is only an epithet of the cinnamon bark. Caſſia is the bark of another *tree*, ſays *Lemery*; Dr. *Littleton* calls it a ſhrub, very much reſembling cinnamon, and of the like virtues; but not ſo ſtrong, and often uſed for it. Exod. xxx. 24. it was uſed in the holy anointing oil—*myrrh, ſweet cinnamon, ſweet calamus*, and קדה *caſſia*. But if it reſemble cinnamon ſo much, and is ſubſtituted for it, one would think that קדה was not *caſſia*, but ſome other rich drug. It is diſtinguiſhed from קנה the *reed*, or *cane*, here; and caſſia is the bark of a tree or ſhrub, not of a *reed*, which is ſaid to grow only in the Eaſt-Indies: but Ezek. xxvii. 19. Dan and Javan traded to Tyre with *calamus* and קדה *caſſia*, as we render it; but perhaps was the *poppy*, from its hanging its head, as קד ſignifies: and this ſeems confirmed by the Greek name, κωδων, for the

head of the poppy. *Opium* is a very valuable drug, and, with the ſweet cane, the produce of Syria and Greece, where cinnamon does not grow. Caſſia and cinnamon are too much alike, to ſuppoſe them uſed as diſtinct ingredients. LXX. render it by ιρις, not *caſſia*.

קדח, To *kindle a fire*, or make it ſparkle and glitter. Deut. xxxii. 22. "a "fire קדחה is *kindled* in mine anger." Iſai. l. 11. "all ye קדחי *that kindle* a fire." lxiv. 1. "as when the melting fire *burn*- "*eth*:" God's deſcent in glory, and the mount melting by the fervent heat, is compared to the effect of reverberatory glowing fires on metals.

קדחת, A *fever*, or burning ague. Lev. xxvi. 16. and Deut. xxviii. 22. Some burning ill-humour, that breaks out; St. Anthony's fire, or other ſuch burning fire.

אקדח, A general term for *ſparkling*, *glittering*, or *gliſtering*. Iſai. liv. 12. "thy "gates לאבני אקדח *with carbuncles*;" glittering *ſtones*; not one ſpecies: it follows, "and all thy borders לאבני חפץ *with plea*- "*ſant ſtones*;" which may as well be ſuppoſed to be one ſpecies too. It occurs only here.

קדם, *Before*; and it is applied to any thing that is *firſt*, or *before*. As a verb, *To come before*; *be before*; *anticipate*; *prevent*. It is firſt in time or ſituation: and as a proof, rather conſequence, of the earth's motion, which is from weſt to eaſt, it ſignifies *the eaſt*, that being the *firſt* or *foremoſt* part; and can be applied to the earth in no other ſenſe, than as that which moves firſt is the *foremoſt* part, as a man's face is his fore-part; and the weſt is, for the like reaſon, called *the hinder part*. Deut. xxiii. 4. "becauſe קדמו *they met* [came before] "you not with bread and "water." 2 Sam. xxii. 6. "the ſnares of "death קדמני *prevented me*." 2 K. xix. 32. "nor *come before* it with ſhield." Job xli. 2, "*who hath prevented me*, that "I ſhould repay him?" *i. e.* who hath come before me with any gift, help, or aſſiſtance, and I will repay him. Pſal. xvii. 13. "ariſe, O Lord, קדמה פניו *diſap*- "*point him*;" marg. "prevent his face;" or *come before his face*. A perſon may preſent himſelf before the face of another, as an enemy to oppoſe, as well as a friend to aſſiſt. He that way-lays another, comes before him. xxi. 4. "*thou preventedſt* "him with the bleſſings of goodneſs." Here *preſent* is a better word than *prevent*; as *to preſent* is to *bring before*. Pſal. cxix. 147. "I *prevented* the dawn:" it is proper in this place. Pſal. lxviii. 25. "the "fingers קדמו *went before*."

קדם, קדום, קדמה, and קדמת, are applied to time, ſituation, or place; as well as to the eaſt and eaſtern regions. Gen. ii. 8. "a garden in Eden מקדם *eaſtward*;" with reſpect to Paleſtine, it is ſaid by ſome; but with reſpect to Eden, the text ſays, *a garden in Eden eaſtward*, muſt mean on the eaſtern ſide of Eden. Ver. 14. "Hidde- "kel, which goeth to the eaſt of Aſſyria." See Sir *W. Raleigh* on the ſituation of the four rivers. Tigris, according to Ptolemy, is to the weſt of Aſſyria, where it comes out of Armenia; but bends eaſtward, and divides the ſouth of Aſſyria from Meſopotamia, and goeth to the eaſtern part of Aſſyria. See Cocc. in קדם. Gen. iv. 16. "the land of Nod, on *the eaſt* of Eden." x. 30. "Sephar, a mountain of *the eaſt*;" in the north part of Meſopotamia; *the eaſt* here being, with reſpect of the ſpeaker, Moſes. Num. xxiii. 7. "Balak, the king "of Moab, has brought me from Aram, "out of the mountains of *the eaſt*." Jock- tan's ſons dwelt between the mountains of Maſh and Sephar, on the Euphrates; whence they ſpread eaſtward, becauſe ſome of the name are found in the Indies. Gen. xi. 2. "it came to paſs, as they journeyed "מקדם *from the eaſt*, they found a plain "in the land of Shinar." From this text we are to find the place where the ark reſted, which, ch. viii. 4. was upon the mountains of Ararat, or mount *Taurus*, which reach almoſt from the Euxine to

mount

mount Caucaſus. That part of this long chain of mountains the ark reſted on, muſt lie, Sir *W. Raleigh* contends, eaſt of Babylon, becauſe they came *from the eaſt* to it; but Armenia, which is the Scripture-land of *Ararat*, and where the common opinion hath laid up the ark, that held the precious remains of the old world, and the fruitful ſeed of this, lies north-weſt of Shinar. It were eaſy to anſwer every thing Sir *Walter* urges in defence of his own opinion, with an honeſt and truly laudable zeal for the word of God, inſpired with a warmth not uſual with him; but if *the eaſt* Moſes ſpeaks of, were *the eaſt* with reſpect to himſelf, then not only all this great man has urged falls at once, but we are at a certainty about the place of the ark, *viz.* that the mountains of Ararat are thoſe of Armenia: and we may be almoſt at a certainty on which of thoſe mountains it was, by their travelling from thence towards Shinar, if Providence directed the ark, as we may well ſuppoſe, and the ſubſequent motions of the righteous ſouls preſerved in it. Adam, and the holy line, before the Flood, had lived about *Shinar*, and thither Noah directs his courſe now; and, therefore, it was on the ſouthernmoſt of *the mountains of Ararat* that God diſembarked this rich treaſure out of the ark, that they might, with the greater eaſe and convenience, make their way thither. And hereabouts the natural courſe of the waters ſeems to have dropt the ark, falling from it into the Euxine to the north, the Caſpian to the eaſt, and the Mediterranean weſtward; this being the firſt ridge of high grounds that met the ark, when it went upon the face of the waters from the valley of Shinar, or to the eaſt of it, where Adam dwelt, and whereabouts it was built. *They journeyed from the eaſt*, is conſtrued their coming *weſtward*: but this is wrong; for it implies, that the road they came was to the eaſt of the place they ſet out from, and not to the weſt of it. Gen. xii. 8. "a mountain מקדם *on the eaſt* of Bethel, "and pitched his tent, having *Bethel* on "the weſt, and *Hai* on the eaſt." And Joſh. vii. 2. "Ai, which is beſide Bethaven, "מקדם on *the eaſt-ſide* of Bethel." This is full proof, that מקדם means *on the eaſt-ſide*. But Gen. xiii. 11. is the very caſe in point; "then Lot choſe him all the plain "of Jordan; and Lot יסע מקדם *journeyed* "*eaſt*;" *i. e.* to the eaſt: ſo Gen. xi. 1. ſhould have been rendered, *it came to paſs as they journeyed eaſt*, or *to the eaſt*; and had it been ſo, it would have ſaved the perplexity Sir Walter Raleigh, and ſome others, have been in about the place of the ark; for it is certain, that Lot, who parted from Abraham at Bethel, went *to the eaſt*, when he went from thence to the plains of Jericho; for Jordan lies eaſt of Bethel; which made our tranſlators give the word the direct contrary ſenſe here, to what they give it ch. xi. 2. as the LXX. alſo does Gen. xii. 8.

But to return. Gen. xxv. 6. "and "ſent them away from Iſaac his ſon קדמה "*eaſtward* אל ארץ קדם *into the eaſt coun*-"*try*;" or into Arabia *Deſerta* and *Petræa*. xxix. 1. "Jacob went on his journey, and "came into the land of the people of *the* "*eaſt*;" *i. e.* to Meſopotamia. Lev. i. 16. and xvi. 14. "he ſhall take of the blood "of the bullock, and ſprinkle it with his "finger upon the mercy-ſeat *eaſtward*;" with reference to him who is the light of the world, the ſun of righteouſneſs. Jud. vi. 3. "the Midianites came up, and the "Amalekites, and the children of *the* "*eaſt*." All the ſeveral countries, adjacent to the eaſt of the Holy Land, up to the mountains of *Aram*, or *Ararat*, are called, in general, *the Eaſt*; theſe *children of the Eaſt* here, were, by ch. viii. 24. Iſhmaelites. 1 K. vii. 39. "קדמה *eaſt*-"*ward* over-againſt the ſouth;" eaſt by ſouth. 2 K. xvii. 13. "open the window "*eaſtward*——בארם againſt *Syria*:" all Aram lay to the eaſt of Iſrael. Job i. 3. "was the greateſt of all בני קדם *the men* "*of the eaſt*." The land of Uz was near Baſan,

Baſan, the portion of the half-tribe of Manaſſeh to the eaſt of it. Lam. iv. 21. "rejoice and be glad, O daughter of "Edom, that dwelleth in the land of Uz." This has made ſome think Job an Edomite; but Edom was to the ſouth, not eaſt, of Judea. Sir Walter Raleigh conjectures, that *Senir*, or *Hermon*, was the *Seir* of Edom; but founds it only on the ſmall affinity betwixt the names. But if Eſau had ever dwelt in Uz, Seir, to the ſouth of Judea, and not Senir, to the eaſt of it, had long been the country of the Edomites; and ſome other reaſon muſt be given why *Edom* and *Uz* are mentioned together; though the text, as Sir Walter Raleigh, from Junius, juſtly obſerves, may be read, "O daughter of Edom: O inhabitant in "the land of Uz." And by Jer. xxv. 20. muſt be diſtinct countries; "Pharoah, "king of Egypt—and all הערב *the Ara-* "*bians*, and all the kings of the land of "Uz; and all the kings of the land of "the Philiſtines—*Edom* and Moab, and "the children of Ammon." Iſai. ii. 6. "repleniſhed from *the eaſt*;" with ſoothſayers and aſtrologers from thence. ix. 12. "the Syrians מקדם *from before* [on the eaſt], "and the Philiſtines מאחור from "behind;" or *on the weſt*. Deut. xxxiii. 15. "for the chief things הרי קדם *of the* "*ancient mountains*—the hills of old;" or time out of mind, which have long been noted and famous. Ver. 27. "אלהי קדם "*the Gods of old*;" long known there. Jud. v. 21. "נחל קדומים *that ancient ri-* "*ver*;" famous in former days. 2 K. xix. 25. "מימי קדם of *ancient times*." Job xxix. 2. "months קדם *paſt*;" formerly. Pſal. lxviii. 34. "to him that rideth "upon שמי שמי קדם *the heaven of heavens,* "*which were of old*;" of old time; or formerly rode upon them: as, lxxiv. 2. "thy congregation, which thou pur- "chaſedſt קדם *of old*;" and then it was that God rid upon the heavens. Prov. viii. 23. "from everlaſting [of old], from "the beginning, מקדמי הארץ *or ever the* "*earth was made*;" from before the earth. Mich. v. 2. "*from of old*, from everlaſt- "ing;" *i. e.* of ancient time, or *from the* *firſt* of the church.

קדים, *The eaſterly wind.* Gen. xli. 6. "thin ears, and blaſted *with the eaſt* "*wind*;" a pernicious wind in all climates. Job xxvii. 21. "*the eaſt wind* "carrieth him away." xxxviii. 24. "by "what way is the light parted? is *the eaſt* "*wind* [or eaſtern blaſt, ſc. of light air] "ſcattered upon the earth?" There is always a cold wind from the eaſt at daybreak. Iſai. xxvii. 8. "he will roar with "his rough wind ביום קדים *in the day of* "*the eaſt wind*;" as when the wind is eaſt. Jer. xviii. 17. "I will ſcatter them, as "with *an eaſt wind*." Ezek. xvii. 10. "ſhall it not utterly wither, when *the eaſt* "*wind* touches it?" It is a cutting, blaſting wind, and frequently kills trees at once.

קדר, To *be black* and *dark*. K. xviii. 45. "the heavens התקדרו *were* "*black* with clouds and wind." Job vi. 11. "that קדרים *thoſe which mourn* may "be exalted to ſafety;" who look black and diſmal, as people under grief. Dark and diſmal is the oppoſite of light and chearful. xxx. 28. "I went *mourning* "without the ſun. Pſal. xxxv. 14. and xxxviii. 7. "*a mourner*." cxx, 5. "woe "is me, that I am ſo long a ſojourner "that I dwell [ſc. ſo long] in the tents of "קדר *mourning*; that my ſoul dwelleth ſo "long with him that hateth peace." *Kedar* was the name of a ſon of Iſhmael, and he led a wandering life, like the reſt of the Arabs, dwelling in tents; but this means only living in the houſe of mourning, with thoſe that were enemies to peace and goodneſs; which was the caſe of David, and here predictive of the life the ſecond David ſhould lead. Cant. i. 5. "I "am black, but comely as the tents of "קדר *Kedar*; as the curtains of Solomon." We have the like compariſon, vi. 4. to repreſent the grand and majeſtic appearance

which ſtrikes with awe and veneration. The tents of *Kedar*, by this, made a noble appearance. What the curtains, or pavilion of Solomon, alludes to, I know not; but a majeſtic woman, with her veil over her, might be compared to a grand pavilion. Ezek. xxxii. 7. "I will cover the "heavens, and *make* the ſtars thereof "*dark*: all the bright lights of heaven "אקדירם *will I make dark* over thee."

קדש, To *ſet apart from common*; to *ſeparate*, or *appropriate*; to *ſanctify*: and it is often applied to *appointing* war; gueſts, that are to be invited; in ſhort, to any thing that is appointed to any particular buſineſs, in a good or bad ſenſe; *appropriated* to a good or bad uſe. Gen. ii. 3. "God bleſſed the ſeventh day, and יקדש "*ſanctified* it;" ſet it apart, or appropriated to divine ſervice. Exod. xiii. 2. "*ſanctify* unto me all the firſt-born." xix. 23. "ſet bounds about the mount, and "קדשתו *ſanctify it*;" *i. e.* ſeparate it by a fence: which ſhews the meaning of the word, that it ſignifies to ſeparate, divide, or diſtinguiſh from other things. xxviii. 3. "remember the ſabbath-day *to keep it* "*holy*." xxix. 43. "there will I meet "with the children of Iſrael, and נקדש "בכבודי *it ſhall be ſanctified* by my glory;" reſiding, ſometimes, viſibly in it, as an earneſt of the real glory in Chriſt. Lev. x. 3. "בקרבי אקדש *I will be ſanctified in* "*them that come near me*: and before all "the people I will be glorified." Aaron's ſons had offered ſtrange fire, and a fire from Jehovah devoured them, as a proof to all the people, that they muſt be holy who approach to God, and of the glory or honour due to him; and as a figure of the death of Chriſt, and of the holineſs of God, which required that death: which ſhews the divine glory, or excellency of the Divine Nature, which cannot endure ſin, or what is common and polluted. Num. xx. 12. "becauſe ye believed me not, "להקדישני *to ſanctify me* in the eyes of the "children of Iſrael." Moſes ſmote the rock twice, and ſaid, in anger, *hear now, ye rebels; muſt we fetch you water out of this rock?* No; Moſes and Aaron, *i. e.* the law, gave not the living water: *it*, indeed, ſmote the rock; and the rulers of the people, when they did ſo, ſaw not at that time the meaning of what they did; and the perſonal fault of Moſes ſeems to have been his own not ſeeing, and ſo not explaining to the people, the myſtery of the rock, at his ſtriking of it: but it was underſtood by the people afterwards, becauſe they *drank the ſpiritual drink of the ſpiritual rock, Chriſt*. 1 Cor. x. 4. and Num. xx. 13. "*he was ſanctified* in them;" or they were made to ſee and acknowledge the peculiar relation, the ſmiting the rock, and the waters flowing from it, had to him; but it was God, not Moſes, that made them ſee it, by his own immediate word. xxvii. 14. "ye [Moſes and Aaron] "rebelled againſt my commandment in "the deſert of Zin, in the ſtrife of the "congregation, *to ſanctify me* at the wa-"ter, before their eyes;' and therefore were not to go into Canaan, not the *law*, but *faith* giving admiſſion into heaven. Deut. xxii. 9. "thou ſhalt not ſow thy "vineyard with כלאים divers ſeeds, leſt "the fruit of thy ſeed which thou haſt "ſown, and the fruit of thy vineyard "תקדש *be defiled*;" be deemed appropriated to idolatrous and ſuperſtitious uſes; leſt it encourage that which was forbidden in wearing cloaths, that were כלאים of heterogeneous mixtures. Iſai. v. 16. "the "Lord of hoſts ſhall be exalted in judg-"ment: and God הקדוש *that is holy* נקדש "ſhall be ſanctified in righteouſneſs;" or by his righteous doings; which ſhew that he is holy, removed from evil; who can neither do nor ſuffer what is wrong. viii. 13. "*ſanctify* the Lord of hoſts himſelf, "and let him be your fear;" let the fear of God rule the heart, and keep apart all evil motives; *ſeparate* the heart to God; doing what you do as unto the Lord. Ezek. xxxviii. 23. "then will I magnify

" and *ſanctify myſelf*; and I will be known " in the eyes of many nations;" ſhew how much greater, and how far ſeparate, he is from all other beings, and beyond them. Jer. vi. 4. " קדשו *prepare ye* war againſt " her." xii. 3. " *prepare* [or deſtine] " them for the day of ſlaughter." li. 27. " *prepare* the nations againſt her." Joel ii. 16. " gather the people, קדשו *ſanctify* " the congregation, aſſemble the elders:" it means, *appoint* a congregation. Zeph i. 7. " he *hath bid* his gueſts;" appointed who ſhall be ſuch; which is *ſeparating* them from others.

קדש and קדוש, *Holy* and *holineſs*. Exod. iii. 5. " the place whereon thou ſtandeſt " is אדמת קדש *holy ground*;" ground of holineſs. אדמת is in reg. xv. 11. " who " is like thee glorious בקדש *in holineſs?*" of a particular glorious nature. xix. 6. " a kingdom of prieſts: a *holy* nation;" appropriated to God. xxvi. 33. " the " veil ſhall divide unto you between הקדש " *the holy place*, and between קדש הקדשים " *the moſt holy*." The holy place, or outer temple, was the body of Chriſt, through which the way lay to the Holy of Holies, or Heaven; and the veil, another figure of his fleſh, was to be rent, before that way could be opened to mankind. xxviii. 38. " it ſhall be upon Aaron's forehead, that " Aaron may bear the iniquity of the *holy* " *things*, which the children of Iſrael *ſhall* " *hollow* in all their *holy* gifts." The plate upon the forehead denoted him to be the repreſentative of *the Holy One of God*; and, as ſuch, he was to bear the iniquity of all the things they brought to God, nothing being acceptable to God, but what was offered in his name, any more than it is now. xxix. 31. the prieſt was to put on the holy garments, and ſeethe the fleſh of the ram of conſecration בקדש *in the holy place*; it being a figure of that *Holy One*, the holy place was another figure of; and then he was to eat it at the door of the tabernacle; the eating of the fleſh of the ſon of man being that which admits an entrance into heaven through him, who is the door. So, Lev. vi. 16, 26. and xvi. 2. " ſpeak unto Aaron thy brother, that he " come not at all times into הקדש *the holy* " *place* within the veil [*i. e.* Holy of Holies], " before the mercy-ſeat, which is " upon the ark, that he die not: for I will " appear in the cloud upon the mercy- " ſeat." He was to come only on the great day of atonement, with the blood of the bullock that had been burnt without the camp, and with incenſe; the holy place within the veil, which was heaven, not being to be entered by Chriſt, till after his death, and ſatisfaction for ſin. And it is death eternal for any to think of entering, but by virtue of that blood, and incenſe, which he offers to God. Joſh. xx. 7. " and יקדשו *they appointed* [ſeparated, aſſigned] " Kedeſh in Galilee;" for a city of refuge. And this is expreſſed, ver. 8. by נתן; and ver. 9. by יעד; and in other places by בדל to *ſever*; none of which expreſs any thing of a ſanctification, or conſecration. xxiv. 19. " ye cannot ſerve Jeho- " vah [*i. e.* without great difficulty and care]; " for אלהים קדשים הוא *he is God* " *the Holy Ones*." And ſo קדשים, in the pl. is ſpoke of Jehovah. Prov. ix. 10. " the knowledge of *the Holy Ones* is under- " ſtanding." xxx. 3. " nor have the " knowledge of *the Holy Ones*." The Holy One is frequently a title of Jehovah. And Iſai. vi. 3. " *Holy, Holy, Holy*, the Lord " of hoſts;" Jehovah being three perſons, each equally holy, great, uncreate, unbegotten, co-eternal. 2 Chron. xxx. 27. " to the habitation of *his Holineſs* into " heaven."

קדש and קדשה, fem. is uſed to people of a very bad character; to proſtitutes male and female. Gen. xxxviii. 21. " where is קדשה the harlot?" whom, ver. 15. " Judah had taken for זונה an harlot " becauſe ſhe had covered her face." Deut. xxiii. 17. " there ſhall be no קדשה " *whore* of the daughters of Iſrael: no " קדש *ſodomite* [or catamite] of the ſons of " Iſrael.

" Iſrael." The heathens made it a point of religion for males and females both to proſtitute themſelves, at certain times, in many of their temples. Idolatry, or the worſhip of the heavens, introduced this ſhameful abuſe, natural and unnatural, among the Jews, as we may ſee 1 K. xiv. 24. & al. See Mr. Parkhurſt. And hence the reaſon of the name is generally fetched, ſuch wretches being *ſacred* among the heathens. But *commodious, ready, prepared,* as the verb implies, is a proper name for ſuch a creature, as the vulgar phraſe calls *a convenience*; one *ready* at call; or, ready to make an appointment.

מקדש, as a noun, with a *mem*, is equally applicable to a perſon that ſanctifies, or is ſanctified; and to a place, or time, that is holy, or *ſet apart* to divine uſes. Exod. xv. 17. " in מקדש *the ſanctuary*, O Lord, " which thy hands have eſtabliſhed;" which God hath built, and not man. Is not this as plain language as that of St. Paul, Heb. ix. 11. and xi. 10. " whoſe " builder and maker is God." Lev. xix. 30. " ye ſhall reverence my ſanctuary." xxvi. 31. " and bring *your ſanctuaries* into " deſtruction;" which ſhews they had many ſanctuaries among them. Pſal. lxxviii. 69. " he built his *ſanctuary* כרמים " *like the high ones*;" ſc. the heavens, for glory and ſtability.

קהה, To *blunt* a tool; or ſet the teeth on edge. Eccleſ. x. 10. Jer. xxxi. 29, 30. and Ezek. xviii. 2.

קהל, To *aſſemble*; or *gather together*. The noun, *an aſſembly*, or *congregation*; and differs from עדה, as that is a regular aſſembly, at ſtated times, of ſuch as have a right to meet; this, any meeting, of mob, or otherwiſe. Exod. xxxii. 1. " the people *gathered themſelves together* " unto Aaron." xxxv. 1. " Moſes יקהל " *gathered together* all עדת *the congrega-* " *tion* of Iſrael." Num. i. 18. " יקהילו " *they aſſembled* all the congregation." 2 Sam. xx. 14. " ויקהלו *and they went quick-* " *ly* after him." See in קלה. Job xi. 10. " if he cut off, and ſhut up, or יקהיל *ga-* " *ther together*, then who can hinder " him?" to *gather together*, or muſter up forces; *collect his ſtrength*, in order to oppoſe. It is often uſed for aſſembling an army, or getting together for defence and offence; and here it is uſed for one perſon's calling up all his ſtrength and force: ſo Nehemiah uſes the noun, ch. v. 7. " I " ſet a great *aſſembly* [made a great *buſtle*] " againſt them."

קהל and קהלה. Gen. xxviii. 3. " קהל " עמים *a multitude of people*." So xxxv. 11. & al. it is a multitude or variety of different nations, as well as a congregation of one; though thoſe propheſies were not fulfilled, till the heathen nations became the one people of God; and ſo, many nations became one church, or aſſembly, being heirs of the faith of Abraham. And there remains yet a further and final completion, when ſome of all nations are gathered together into one body in heaven. xlix. 6. " O, my ſoul, come not thou into " סדם *their ſecret* [council, or ſenate], " unto their קהל *aſſembly*, mine honour, be " not thou united." Every tribe had its council, or ſenate, and aſſembly. Reuben had forfeited the birth-right, which was become Joſeph's; and the honour of being the father of the Meſſiah was entailed on Judah. See 1 Chron. v. 1, 2. Simeon and Levi were next to Judah; but they are rejected, and *the honour* united to the aſſembly of Judah.

מקהל, occurs in the pl. in ים and ות; but not in the ſing.

קהלת, The *Preacher*; the title of Solomon, as a ſpeaker to the congregation, in the book we thence call *Eccleſiaſtes*, of the ſame import in Greek.

קוה, To *run in lines*, or ſtreams, from all directions, as water does into a recevoir; and is, with great propriety, applied to people's *reſorting to* a city, which they do on all ſides of it, as lines to a centre. When applied to the mind, it is to *expect, wait for, depend upon*; expreſſing

the run of the affections towards any object; the *tendency* of the mind and thoughts to it. " To *tend towards*. Mr. Parkhurſt." Gen. i. 9. " God ſaid, let the waters יקוו " *be gathered together*." And Jer. ii. 17. " all nations נקוו *ſhall be gathered* into it;" the chriſtian church. Theſe are the only places where it is, as a verb, in the outward ſenſe. Gen. xlix. 18. " קויתי I *have* " *waited* [do wait] for thy ſalvation, O " Lord;" expect, look for, the conſolation of all the Iſrael of God. Job iii. 9. " יקו *let it look* for light, and there be " none. vi. 19. " the companies of " Sheba קוו *waited for them*." Pſal. xxv. 3. " all קויך *that wait on thee*;" whoſe hopes and wiſhes are towards God.

קו and קוה, A *line*. 1 K. vii. 23. " a " *line* of thirty cubits did compaſs it round " about." This line round the molten ſea muſt be a little below the edge or rim, becauſe thirty in circumference is not proportional to twelve in diameter, which was the diameter of the ſea; and it repreſented the binding, compreſſing power of the air, or ſtrength, by which the expanſion holds all things together. 2 K. xxi. 13. " *the line* of Samaria;" or ſome *meaſure* of wrath. Job xxxviii. 5. " who ſtretched " קו *the line* upon it?" gave it the proportions it hath. Pſal. xix. 5. " קום *their* " *line* [i. e. power of binding, holding together] " is gone out through all the " earth." Some conſtrue it קום *ſubſtance*. Q. See Mr. Hutchinſon, vol. D. p. 477. Iſai. xviii. 2, 7. " a nation קו קו *meted out*, " and trodden down:" perhaps *meaſured out* to deſtruction, as *the line of Samaria* above: if this be ſpoken of Egypt, the *line* is ſtill ſtretched over them. xxviii. 10. 13. " *line* upon *line*, here a little, there " a little;" direction upon direction; frequent inſtruction. Ver. 17. " judgment " alſo will I lay to *the line*;" direct the line with judgment, or elſe try the line they proceed by with judgment; whether it be uſed as it ſhould. xxxiv. 11. " he " ſhall ſtretch out upon it *the line* of con- " fuſion." Jer. xxxi. 38. " the meaſuring " *line* ſhall yet go forth;" to build by. Lam. ii. 8. " he hath ſtretched out *a line*;" or, the line; ſc. of deſtruction; made it long. Zech. i. 16. " my houſe ſhall be " built in it, ſaith the Lord of hoſts, and " *a line* ſhall be ſtretched forth upon Je- " ruſalem."

מקוה, A *recevoir*, or place for water to flow into. Gen. i. 10. " and מקוה *the* " *congregation* of waters." Exod. vii. 19. " upon every מקוה *gathering*, or recevoir, " of waters." Iſai. xxii. 11. rendered *ditch*; but was a place to receive the water in; a pool, or recevoir.

מקוה, 1 K. x. 28. " מקוה *linen yarn*; " the king's merchants received the *linen* " *yarn* at a price." By 2 Chron. i. 16. where this is called מקוא, from קא *to vomit up*, or caſt out of the ſtomach, it ſhould be *raw ſilk*, not *yarn*; what the ſilk-worm ſpins into מקוה *thread*.

מקוה, *Hope*; *expectation*. תקוה in reg. תקות the ſame. Job vi. 8. תקותי *my hope*." Jer. xxxi. 17. " there is *hope* לאחריתך *of* " *thy after-ſtate* [or future ſtate], ſaith the " Lord, that the children ſhall come again " to their own border;" that thoſe who die for Chriſt, as the children at Bethlehem, and are children in innocence, ſhall return again into the promiſed land. Zech. ix. 12. " ye priſoners of *hope*;" not in this life, but in the next. See the context. See Mr. Parkhurſt.

תקוה, in reg. תקות, A *line*. Joſh. ii. 18. " *line* of ſcarlet."

קט, To *abominate*; *have in abhorrence*; to *loath*. Job viii. 14. " whoſe " hope יקוט *ſhall be cut off*;" whoſe confidence ſhall prove a vexation to him. x. 1. " my ſoul נקטה *is weary* of my life." Ezek. xvi. 47. " as if that were a little thing [ſc. to walk in the ways of Sodom] " קט ותשחתי;" *literally*, " abominable and " more corrupted art thou than they." xxxvi. 31. " and נקטתם *ſhall loath your-* " *ſelves* in your own ſight."

קטב, occurs four times, and only

as a noun; *Deſtruction.* Iſai. xxviii. 2. "שער קטב a *deſtroying ſtorm*;" or ſtorm of deſtruction.

קטל, occurs four times, To *ſlay.* Job xiii. 15. "though he *ſlay me*, לא איחל "I *will not ſtay*, but maintain my ways be- "fore him."

קטן is the oppoſite of גדל *great*; To *be little*, *inferior*; to make little, or leſſen. Gen. xxxii. 10. "קטנתי I *am leſs* "than any of thy mercies." Amos viii. 5. "להקטין *making ſmall* the ephah; and the "ſhekel great:" they ſold by the ephah, and were paid with the ſhekel. 2 Sam. vii. 19. "this תקטן *was a ſmall thing* in "thy ſight."

קטן, *Little*, *inferior*, *younger.* Gen. i. 16. "*the leſſer* light to rule the night:" the leſſer ſtream of light from the moon. Neither ſun nor moon are אור *light*; but only inſtruments of light; the ſun to melt it down, or form it; and the moon to re- flect, or turn back the light, that, from the ſun, falls upon it. ix. 24. "Noah "awoke from his wine, and knew what "his *younger* ſon had done unto him." This muſt be *Canaan*; for *Ham* was not his youngeſt ſon, but eldeſt; Shem being only named firſt, as the others are, who were preferred to their elder brothers. Ham is only mentioned as ſeeing his father naked, and telling his brothers; but that a *minor* ſon had done ſomething [in mockery or ridicule], is neceſſarily implied in *Noah's knowing what* un petit-fils, or *grandſon*, had done; and that Canaan was the perſon, follows from the curſe upon him for it. 2 K. ii. 23. "there came forth "*little* children out of the city, and "mocked him;" little youths, or great boys; young men in their minority: ſo Solomon calls himſelf, when he came to the crown, 1 K. iii. 7. נער קטן, a *little child*, we render it; but it is a *young* man; a mere youth. And נערה קטנה *the little maid*, 2 K. v. 2. was big enough to wait upon Naaman's wife, and to know what great things Eliſha had done: and *the little children*, who mocked Eliſha, were great boys, or young men; old enough to have learnt the wickedneſs of the place, and mock the prophet of God, who was come to viſit them, and was big enough to know better; and, therefore, the bears were per- mitted to tear them to pieces.

קטף, occurs five times, To *pluck*, or *crop*.

קטר, To *ſmoak*, *fume*, or *make evaporate into ſmoak* by fire. Exod. xxix. 13. "thou ſhalt take all the fat—and "הקטרת *burn* upon the altar:" make it ſmoak; ſend up a vapour; to ſhew what God requires in ſacrifice, and is pleaſed with; namely, conſuming our luſts, and ſending up to him the choiceſt and richeſt of our inward deſires. xviii. "thou *ſhalt* "*burn* the whole ram upon the altar [a memorial of him who offered up himſelf intirely to God, enduring the fire or wrath in body and ſoul]: "it is a ſweet ſavour, "an offering made by fire unto the Lord;" ſweet ſmells delight the ſenſes, and pacify anger, by pleaſing the noſe; as the love Chriſt teſtified by his death, and ſufferings, did the anger of God. xxx. 7. "Aaron "הקטיר קטרת *ſhall burn* thereon ſweet in- "cenſe every morning—at even, *he ſhall* "*burn* incenſe upon it, when he lighteth "the lamps; a perpetual קטרת incenſe [fume or ſmoak] "before the Lord." The prayers, praiſes, love, and conſtant obe- dience of Chriſt. See Mr. Hutchinſon on the word. This perfume, ver. 35. was ſtacte, onycha, and galbanum, with pure frankincenſe, of each a like weight. The ſeveral virtues of theſe ſweet ſpices were to be figures of thoſe in Chriſt; and of the beneficial effects of his atonement for us, by them and his ſufferings. Lev. i. 9. "the prieſt הקטיר *ſhall burn* all on the "altar;" cauſe it to ſend up a vapour, but not conſume it intirely. The fat was conſumed, and the blood ſhed, at the foot of the altar, and both forbidden to be eaten.

קטר, קטורה, and קנה, The *perfume*, *in-*

cenſe; *ſmoak*. Exod. xxx. 1. " thou ſhalt " make an altar מקטר קטרת *to burn incenſe* " *upon*." Deut. xxxiii. 10. " they ſhall " put קטורה *incenſe* באפך *for thy noſe*." Pſal. lxvi. 15. " with *the incenſe* of rams:" the fat was all burnt, and other parts made to ſmoak on the coals. Prov. xxvii. 9. " ointment and *perfume* rejoice the heart." Theſe texts ſhew the deſign both of the anointing oil, and burning the ſpices; as they naturally rejoice the heart, they repreſented what is moſt pleaſing and acceptable to God. Sweet odors, entering by the noſe, raiſe the ſpirits, exhilarate and put a perſon in good humour. Ezek. xlvi. 22. " courts קטרות *of* or *for incenſe*." We ſay, " courts *joined*;" marg. " made with " chimneys;" which there is ſome pretence for, as, ver. 23. there were places there to dreſs the ſacrifice at: but there is no authority for *joined*, except a Chaldee word of the ſame letters, ſignifying a *knot* or *joint*, be any. A prophet, writing in Hebrew or Engliſh, or any other language, muſt neceſſarily deceive his reader, if he uſed words in a ſenſe they did not bear in the language he wrote in; for, in reality, that is pretending to write in one language, and yet writing in another. They who conſtrue the Hebrew words by Chaldee, Syriac, or Arabic words, of, or ſuppoſed to be of, the ſame letters or ſound, can give you no imaginable reaſon, but mere fancy, why they ſuppoſe ſuch a word to be uſed in a *Chaldee* rather than an *Arabic* ſenſe, or, *vice versâ*; to ſay nothing of the very great uncertainty we are at, in many inſtances, what Hebrew words the *Chaldee* or *Arabic* were derived from. This is making the word of God of no effect.

קיטר and קיטור, *Vapour*, *ſmoak*, or *exhalation*.

מקטר and מקטרה, *Incenſe*, *altar*, and *cenſer*.

קיקיון, only Jon. iv. 6. *& ſeq*. Some ſhady plant which God raiſed in a night over Jonah. See Mr. Parkhurſt, from נקה, as קיו, Jer. xxv. 27.

קיקלון, *Shameful ſpuing*, as if from קא and קל; but may be from קל only, as the firſt radical is ſo often doubled, and *jod* in the ſecond order, as in קיטר juſt above; and then will be *great diſgrace*, or *ſhameful contempt*, Hab. ii. 16. or it may be from נקה and קל.

קלא, in קליא, once, 1 Sam. xvii. 17. Something, an ephah of which Jeſſe ſent to his ſons in the camp; and ſeems the ſame as קלי *parched* corn.

קלה, with a mut. ה. *Levity*, or *lightneſs*, ſeems the general idea of the word, whether with a final, a double ל, or *vau*. It is conſtrued *light*, *ſwift*; what moves lightly and eaſily along; to *lighten*, *abate*. *To think lightly of*; *deſpiſe*. *To curſe*, i. e. to ſpeak lightly of; wiſh or pronounce a perſon light, vile, contemptible. To *parch* or *roaſt* with fire. And the double word קלקל to *poliſh*, and *very light*, or *vile*. קול and קל, indifferently, *the voice*, or *ſound*.

קל, Gen. viii. 8. " to ſee if the waters " הקלו *were abated*;" *alleviatæ eſſent*. xvi. 4. " her miſtreſs תקל *was deſpiſed* in her " eyes." Deut. xxv. 3. " and thy bro- " ther נקלה *ſhould ſeem vile* unto thee." 1 Sam. vi. 5. " יקל *he will lighten* his hand " from off you." 2 Sam. ii. 18. " קל *light* " of foot, as a young roe." xx. 14. " יקלהו ויבאו *they were ſpeedy, and went* [or went ſpeedily] " after him." 1 K. xvi. 31. " as if it had been נקל *a light thing* " to walk in the ſins of Jeroboam." Job vii. 6. " my days קלו *are ſwifter* than a " weaver's ſhuttle." xxxix. 34. " behold, " קלתי I *am vile*." Iſai. v. 26. " קל יבוא " *they ſhall come with ſpeed ſwiftly*." *Light* and *ſwift* are frequently uſed as ſynonymous, as well as *light* and *vile*.

קל, A noun, Jer. iii. 9. " it came to " paſs מקל *through the lightneſs* [or vile- neſs] " of her whoredom."

קל and קול, Any *ſound* or *noiſe*; thunder, voice, or *&c*. q. d. *ſwift-flying* ſound. Gen. iii. 18. " they heard קול the voice of " the Lord God walking in the garden;

the ſound of his feet in walking. Exod. ix. 23. " the Lord ſent קלת *thunder* and " hail." Job xxix. 10. " קול *the voice* of " the nobles נחבאו *was hid*;" were ſuppreſſed; taking קול as a noun of number.

קל, To *parch*, or *roaſt*. Jer. xxix. 22. " whom the king of Babylon קל *roaſted* in " the fire."

קלוי and קלי, *Parched* corn; ſcorched, ſo dried, or *lightened*: heat makes things lighter. " Toſta, torrefacta & combuſta " *leviora* fiunt." Leigh. Fire carries off the more volatile parts, or what can evaporate, in any body, and ſo leſſens the quantity and weight of courſe; but it makes paſte, fleſh, or what it enters, *light* alſo; as we ſay, in diſtinction, *e. g.* from *heavy* bread, when its weight is the ſame. There were two ſorts of קלי *parched* or fire-lightened proviſions, by 2 Sam. xvii. 28. which we render *parched corn*, and *parched* pulſe.

קלון, *Shame*; *ignominy*. Hab. ii. 16. " *ſhame* מכבוד *for glory*;" or *weight*, the oppoſite of *lightneſs*; vileneſs.

קלל, To *curſe*; *i. e.* ſo far as *vilifying* is ſo; and ſo קלה in מקלה, and נקלה, ſignifies. Gen. viii. 21. " I will not again *curſe* the " ground any more for man's ſake." Exod. xxi. 17. " he *that curſeth*, marg. *revileth*, " his father, or his mother, ſhall ſurely be " put to death." 1 Sam. iii. 13. " becauſe " his ſons מקללים להם *made themſelves* " *vile*." קללה *a curſe*, or *malediction*; i. e. ſpeaking evil of.

קלל, *Burniſhed*, *poliſhed*, from the quick motion in rubbing any thing bright. Ezek. i. 7. " they ſparkled like the colour of " *burniſhed* braſs." And ſo Dan. x. 6.

קלקל, the word double; *Light*, *light*. Num. xxi. 5. " our ſoul loatheth this *light* " bread;" or vile, and unſubſtantial: or elſe, *lightning bread*; that made them light, as ch. xi. 5. " our ſoul is *dried* " away."

קלקל, To *move lightly*, and *ſwiftly*. Eccleſ. x. 10. " if the iron be blunt, and " הוא לא פנים קלקל do not *whet* the edge;" from the *motion* in whetting it. Jer. iv. 24. " all the hills התקלקלו *moved lightly*;" or with a quick vibration. Ezek. xxi. 21. " קלקל בחצים he made his arrows bright, " marg. knives;" made a ſhaking with his arrows; ſhook his arrows, or *ſpears*, in menacing war; and might pretend to conjecture, from ſome particulars, or circumſtances in the manner, after ſhaking them towards ſeveral countries, which he ſhould go againſt. And it is as proper a word for *brandiſhing* as *burniſhing*, and that for the ſame reaſon; and, poſſibly, *toſſing* the arrow might be implied in the previous vibration it is toſſed with.

נקלה, A *light* thing; a thing of no conſequence. Alſo a *vile* perſon, or thing. 1 Sam. xviii. 23. " הנקלה a *light thing* to be " a king's ſon-in-law, ſeeing I am a poor " man, and נקלה *lightly eſteemed*;" without ſubſtance; a poor, ſorry fellow.

נקלה, A *burning*, *drying heat*. Pſal. xxxviii. 8. " my loins are filled with נקלה " a *burning heat*." When Chriſt ſweat drops of blood, he felt a heat that parched him up within. So the word here may ſignify; but *loathſome diſeaſe*, in our tranſlation, is without authority.

קלה, 1 Sam. ii. 14. and Mich. iii. 3. קלחת a *caldron*. Some veſſel to dreſs fleſh in.

קלט, To *contract*, or *ſhrink*. Occurs only as noun adjective. Lev. xxii. 23. " a bullock or lamb that hath any " thing ſuperfluous, or קלוט *lacking in his* " *parts*;" contracted, or ſhrunk; and a noun ſubſtantive.

מלקט, Num. xxxv. 6. *& al.* A *refuge*. " quaſi *retractum* dicas." Buxt. Cities of refuge for the man-ſlayer, where he ſtaid till the death of the high prieſt, and then was free; if, upon his trial, which he was always to take, he was found clear of any previous malice to the perſon ſlain; or of deſignedly killing him. A memorial of the pardon purchaſed by the death of the great high prieſt.

קלס, To *make ſport*; to uſe a thing

thing by way of diverſion and paſtime. 2 K. ii. 23. " there came forth little chil-
" dren [*young* men] out of the city יתקלסו
" בו [in Hithp.] *made ſport to themſelves of*
" *him.*" And boys thus ſporting with what they thought an object of ſport, ſhews the meaning of the word. Ezek. xvi. 31. " and haſt not been as an harlot,
" לקלס *in that thou ſcorneſt* hire:" perhaps, to *ſport for hire*. She had not taken money, as ver. 33. but hired her lovers; ſo made them ſport, without any other motive than mere luſt.

קלס, and קלסה, Deriſion, or matter of ſport.

קלע, To *ſling*. N. A *ſling*, or what reſembles a ſling. And ſo to *carve*, or cut in; make a hollow, which reſembles the inſide, or כף of a ſling: it is equivalent to פתח to *open*. It is alſo, as a noun, the breadth of *a curtain*, which hung double over a rod; and the *leaf* of a door, or double wicket; both of which are a *ſling* in form. Jud. xx. 16. " every
" one could קלע *ſling* ſtones at an hair-
" breadth." 1 Sam. xxv. 29. " and the
" ſoul of thine enemies יקלענה *ſhall he*
" *ſling* out of the middle of a ſling. Jer. x. 18. " behold, I קולע *will ſling out* the
" inhabitants of the land at this once."

קלע, To *carve*. 1 K. vi. 29. " all the
" walls of the houſe round about קלע
" פתוחי מקלעות *he carved with carved*
" *figures* of cherubim and palm-trees, and
" open flowers:" he *hollowed*, or *ſcooped out*, the figures of the lion-man, with a palm-tree in bloom, between each figure upon the walls all round; and ſo upon the doors, ver. 35. Chriſt, God-man, being the temple of God, its walls, doors, and veils; and the hollow of this inlaid work is like כף *the cavity* of a ſling. Hence *cælo*, in Latin, and *cælum*, heaven; the canopy of which is כף the cavity of a ſling, or *curtain* caſt over a tent, and hanging double, or down on each ſide; as alſo Gr. κοιλον.

קלע, pl. in ים, The *hangings* for the court of the tabernacle. Exod. xxvii. 9. *& ſeq.* " קלעים *hangings* for the court, of
" fine twined linen מאה באמה ארך of *an*
" *hundred cubits long*, for one ſide." The court was an hundred cubits by fifty, ver. 18. and the height five cubits: ſo that the hangings could not be *a hundred cubits long*; but were a hundred in number, of one cubit breadth; and their length is not mentioned, only the height of the court: and I would conclude, from the word קלע, that each *hanging* was ten cubits long, being *ſlung* [as the name implies, or flung] over the ſilver rods, that reached from pillar to pillar, and ſo hung double all around; and ארך refers to the *length* of the tabernacle, not of each curtain. Mr. Parkhurſt remarks, very juſtly, from ver. 14 and 15. that each *hanging* was *of a cubit breadth*; " the hangings of fifteen
" cubits," in the one; being " fifteen
" hangings," in the other. קלעים alſo, 1 K. vi. 34. correſponds to צלעים *the leaves* of the door of the temple; " the two
" דלתות *doors* were of fir-tree: the two
" צלעים *leaves* of one דלת *door* were fold-
" ing; and the two קלעים *leaves* of the
" other door were folding." It ſeems that the doors, or gate, that opened in two, as great gates do, had leſſer doors or wickets, which were double; ſo that when one leaf of the wicket opened, the other ſhut to; and when a perſon entered, the inner leaf opening before him, the hinder one ſhut after him: ſee Ezek. xli. 23, 24. By this means the Holy of Holies, and the Temple, were never ſeen into, or open to any body, but him that entered it; except when the great gates were flung open, on public days.

קלע, A *ſling*, and a *ſlinger*; and *what is ſlung*, or flung a-croſs; as well as what is ſlinged, or toſſed by a ſling.

מקלעה, pl. in ות, Figures, carved or engraved; hollowed and ſcooped out; and differs from פתח in this application, as that is a general word to *open*; this particular to the manner; but *variegare*, by which

which *Cocceius* would explain it, *non placet.*

קלשון, once, 1 Sam. xiii. 21. A *fork.*

קם, To *ariſe*; to *raiſe up*; *ſtand up*; *eſtabliſh.* Gen. iv. 8. "Cain יקם "*aroſe up* againſt his brother, and ſlew "him." vi. 18. "and with thee הקמתי "*will I eſtabliſh* my covenant." xiii. 17. "קום *ariſe*, and walk through the land." Exod. xv. 7. "קמיך *they that riſe up* "againſt thee." Exod. xl. 17. "הוקם "*was reared up.*" 1 Sam. iv. 15. "his "eyes קמה *were dim*, marg. *ſtood*;" or were ſet. 1 K. xiv. 4. "his eyes קמו *were* "*ſet*, by reaſon of his great age." So Pſal. cvii. 29. "יקם סערה לדממה *he* "*maketh the ſtorm* a *calm*;" he *ſets* the ſtorm into a calm, or ſettles it. So the eyes are ſet through age. Nah. i. 8. "with "an overflowing flood he will make an "utter end, מקומה *that it* [צרה] *ſhall not* "*ſtand.*" This word is often uſed; but the ſenſe and propriety of its uſage want no comment.

קם, A *ſtatue*, in בקמיהם, Exod. xxxii. 25. "*their images*;" or what they had ſet up; the golden calf, and appendages.

קם, An *inſurgent*; one who riſeth up againſt another; and uſed with the pronouns *my*, *thy*, *our*, as enemy is.

קמה, *Standing*, or corn, *riſing up.* Jud. xv. 5. "he let them go בקמות *into the* "*ſtanding corn* of the Philiſtines, and "burnt up both the ſhocks, and alſo קמה "*the ſtanding corn*, with the vineyards and "olives." Iſai. xvii. 5. "as when the "harveſt-man gathereth קמה *the corn*: "and reapeth the ears with his arm." xxxvii. 27. "and as שדמה *corn blaſted* [2 K. xix. 26. שדפה corn blaſted] "לפני "קמה *before it be grown up.*" But if שדמה be a *noun ſubſtantive*, equivalent to שדפה a *blight*, *mildew*; and קמה be alſo a *n. f.* the ſenſe will be, "that the nations "were, before the king of Aſſyria, as "graſs on the houſe-top, that ſo ſoon "withereth, and is ſo eaſily plucked up; "and as a *blaſt* לפני *upon ſtanding corn*;" whoſe ears ſhall be ſo decayed, black, and ſmutty, that you may blow them away with your mouth: but it is an offenſive ſtinking powder, inſtead of grains of corn. It ſhould be a noun here, becauſe corn is not, cannot be blighted, till it comes into the ear: the graſs of it may be killed by a worm at the root, and often is; nor is there any thing to anſwer for *corn*, which we put before *blaſted* in both texts. Deut. xvi. 9. "to put the ſickle בקמה to the "corn."

קום, A *riſing up.* Prov. xxx. 31. "and "a king אל קום *at the riſing up* of his "people;" or *ſtanding up*, bravely againſt their enemies; then he exalts his creſt, like a lion among the beaſts. תקומה is uſed in this ſenſe, Lev. xxvi. 37. and קוממיות Lev. xxvi. 13. or it may mean a general proſperity, and going on with ſucceſs. A king may glory, when his people proſper and flouriſh.

קמה, and קומה, *Height*, or *ſtature.*

קוממיות, Lev. xxvi. 13. "and made you "go *upright*," or uprightly.

קימה, Lam. iii. 63. "קימתם *their riſing* "*up.*"

קימנו, Job xxii. 20. muſt be ו *their* קימן *ſubſtance*; or נו muſt be *their's*, pl. as well as *him*, ſing.—"*ſhall not their ſubſtance be* "*cut off, and the fire conſume their excel-* "*lency?*"

יקום, *Subſtance*, whether living or not. Gen. vii. 4, 23. it is living *ſubſtance*: but Deut. xi. 6. "all the *ſubſtance* that was [at *their feet*] "in their poſſeſſion:" every thing was ſwallowed up. So it is *ſubſtance* in general.

מקום, and מקם, A *ſtanding*; *ſtation*; *place*, or *room*; where any thing is, or ſubſiſts. Job xvi. 18. "nor will there be "*room* for my cry; or *room* for me to cry. xxxiv. 26. "he ſtriketh them as wicked "men, במקום ראים for *a ſtanding example* "*to thoſe who ſee it*;" to beholders. Eccleſ. i. 5. the *torrid zone*, which is the ſun's *ſtation*, or *place.* x. 4. "if the ſpi-"rit of a ruler riſe up againſt thee,

" מקומך אל תנח *keep not thy place*;" but yield, give way, as it follows. See נח.

תקומה, A *ſtanding up*, or power to ſtand, Lev. xxvi. 37. Pſal. cxxxix. 21. " and am " I not grieved with תקוממיך *thoſe that* " *riſe up againſt thee?*" Hence, perhaps, *to come*, as riſing up to action.

קמח, only as a noun, *Meal*, or flour.

קמט, twice, Job xvi. 8. and xxii. 16. to *cut off*.

קמל, twice, Iſai. xix. 6. and xxxiii. 9. to *wither*.

קמץ, To *take a handful*. Lev. ii. 2. and Num. v. 26. as a noun. Gen. xli. 47. " the ſeven plenteous years the " earth brought forth לקמצים by *hand-* " *fuls*." Lev. v. 12. and vi. 15.

קמש, whence קמוש, Iſai. xxxiv. 13. and קימוש, Hoſ. ix. 6. and קמשונים, Prov. xxiv. 31. A *nettle*, or ſome running ſhrub, bramble, or ſome ſuch thing; but it doth not appear preciſely what.

קן, or קנה, with a mut. ה, includes a *reed*, *pipe*, *cane*; and, from the uſe of a reed or cane in meaſuring and weighing, *to purchaſe*, *get*, *acquire*: and *to lament*, I ſuppoſe, from the querulous ſound of the pipe, and its uſe for that purpoſe. We have a vulgar phraſe, to *ſet up the pipes*, in complaining and lamenting. It is uſed to any thing in ſhape like a reed, or cane, as to the branches or pipes of the candleſtick.

קנח, and the radical נ doubled, To *acquire*; *obtain*; *get*. Gen. iv. 1. " קניתי " I *have gotten* a man from the Lord." This is the reaſon Eve gives for her calling her firſt ſon קין *Cain*. There muſt, one would think, be both truth and ſomething of importance in the name, and the reaſon of the name aſſigned. " She con- " ceived and bare קין *Cain*; ותאמר *for ſhe* " *ſaid*, I have gotten a man from, or by, " the Lord." She calls him קין *one who was to get*; *obtain*; be the heir, or *inheritor*, becauſe ſhe *got* him from the Lord; not becauſe ſhe had him from Adam; we being, by nature, children of wrath; by grace, children of God; " *which are born*, " *not of blood, nor of the will of the fleſh*, " *nor of the will of man, but of God*." This is the great truth Chriſtianity is founded on, and which runs through the Bible, Old and New, in the ſame or the like myſtical language. In what views elſe are believers called the *ſons of God*, or *children of God*, and *heirs* of God, *and joint heirs* with Chriſt, from *Geneſis* to the *Revelations?* The church is mother, God is father. Eve, like Sarah and others, is that mother; and declares her ſon *heir* to the promiſes, becauſe ſhe, the mother, brought him forth in faith. *Cain*, no doubt, ſignifies, *inter al. an heir*, or one who ſhould be poſſeſſor. What had Cain to get from his mother, but the poſſeſſion of thoſe promiſes that had been made *to her*, as *the mother of all living*; Adam being father only to what was dead in law? It was the ſeed of the woman, or ſon of God, that was to bruiſe the ſerpent's head; and every believer is a ſon of God, though there is one moſt eminently ſo. Eve has been ſuppoſed, through over-eagerneſs of the promiſed ſeed, to have thought Cain that great perſon. But had ſhe been ſo ignorant of the nature of the promiſe, and Adam too, [which why are we to ſuppoſe?] Moſes would hardly have recorded ſuch a miſtaken reaſon of the name. And that important truth, ſo plainly expreſſed by her words, I can't help thinking, was the real intention of them. Children, born of believing parents, are *holy*, ſays the apoſtle, 1 Cor. vii. 14. are *heirs* to the promiſes of God, and become ſons of God. So ſays Eve of her firſt ſon. That את יהוה in this text, may be conſtrued *with Jehovah*, ſee Gen. xxxiv. 5- " his ſons were את מקנהו *with his cattle*." xlvii. 19. " קנה *buy* us and our land." Exod. xv. 16. " till the people paſs over, " which קנית *thou haſt purchaſed*." Pſal. lxxiv. 2. " thy congregation, which *thou* " *haſt*

" *haſt purchaſed* of old." cxxxix. 13. " for thou קנית *haſt poſſeſſed* my reins: " thou haſt covered me in my mother's " womb." He is ſpeaking of his formation; and קנית is not barely being maſter of him, but getting, acquiring, by *forming* his reins; and might be rendered, *thou madeſt my reins*. So, *thy congregation which thou haſt purchaſed of old*, is, *which thou madeſt to be thy people*. God got them, as a man gets a flock, by breeding and raiſing it. Prov. i. 5. " a man of underſtanding " יקנה *will attain unto* wiſe counſels." Iſai. xi. 11. " לקנות *to recover* the rem- " nant of his people which ſhall be left;" to get them for his people again, which begun on the day of Pentecoſt, *Acts* ii. Zech. xiii. 5. " for אדם הקנני *man taught* " *me to keep cattle* from my youth;" or, *ſomebody hath been my maſter*; had poſſeſſion of me. Ezek. viii. 3. " the ſeat of סמל " *Samel*, הקנאה המקנה *that gets*, makes or " raiſes, *jealouſy*;" ſc. in God, againſt them.

קנן, To *lament*. 2 Sam. i. 17. " David " יקנן *lamented* with this הקינה *lamenta-* " *tion*." 2 Chron. xxxv. 25. " יקונן *la-* " *mented*."

קנן, To *build a neſt*. Pſal. civ. 17. " where the birds וקננו *make their neſt*."

קן, A *neſt*; a *cabbin*; a *tenement*; a *pipe*. Gen. vi. 14. " קנים *rooms* ſhalt thou make " in the ark;" cabbins, holes for the different creatures to lodge in. Exod. xxv. 31. " קנה *his branches*." xxxvii. 18. " ſix קנים *branches*," or pipes, to the golden candleſtick. Deut. xxii. 6. " if a " bird's קן *neſt* chance to be before thee— " thou ſhalt not take the dam with the " young;" it being to have its life for doing its duty: ſpoke for the ſake of man.

קן, A *purchaſer*, and *price*. Deut. xxxii. 6. " is not he thy father קנך *that bought* " thee?" raiſed, or brought thee up. 2 Sam. xxiv. 24. " קנו קנה *at its price will I* " *buy it of thee*."

קנה, whence, Lat. *canna*, and our word *cane*, A *reed*, or *cane*, of which there are many ſorts; and any thing that reſembles it. Gen. xli. 5. " ſeven ears of corn came " up upon one קנה *ſtalk*." Exod. xxv. 33. " in one קנה *branch*—ſo in the ſix " קנים *branches*." xxx. 23. " ſweet קנה " *calamus*;" for the holy anointing oil. 1 K. xiv. 15. " as a *reed* is ſhaken in the " waters." Job xxxi. 22. " *the channel-* " *bone*." Pſal. lxviii. 31. " rebuke חית " קנה *the company of the ſpearmen*, marg. " *the beaſt of the reeds*;" the people that weigh out their ſilver and gold for their " idols, as Iſai. xlvi. 6. " they laviſh gold " out of the bag, and weigh ſilver בקנה " by *a ballance*, and hire a goldſmith, and " he makes it a God." Iſai. xlii. 3. " a " bruiſed *reed* ſhall he not break;" a proverbial ſaying, like the next, *ſmoaking flax ſhall he not quench*; the humble and meek, the lowly, dejected, contrite ſpirit, will he not reject.

קנה, and קונה, A *buyer*; one who *acquires*, or *gets*.

קין, *Cain*. The name of the firſt-born man, q. d. *the heir*, *the inheritor*: his mother explains it, as being born of God, the heir of the Promiſes. So Abraham is called *the heir of the world*, with reſpect to the promiſed bleſſing. Hence, perhaps, *kin*, who are next heirs.

קין, The *ſhaft* of a ſpear; lit. *the hold*, or *holding* part; or what *was held* in the hand. 2 Sam. xxi. 16. " Iſhbi-benob, " which was of the ſons of the giant, the " weight קינו *of whoſe ſpear* [marg. *ſtaff*, or head] " was three hundred משקל *weight*, " נחשת *being braſs*:" *ſhekels*, I ſuppoſe, is underſtood, as uſual. What he held in his hand, *geſtamen*, moſt likely it means the ſpear was of braſs, and weighed ſo many ſhekels. The ſhaft of a ſpear might be a *cane*, and no doubt often was; but קין is not a *cane*, but *one who gets*, *holds*, or *purchaſes*; and *the hold*, or *holding*, as a noun, or part. paſſ.

קינה, A *lamentation*, q. d. a *piping*. Ezek. xix. 14. " this is a *lamentation*, and

" ſhall be for *a lamentation*;" the words of it ſhall be uſed as ſuch.

קנין, *Purchaſe, acquiſition*, or *getting*. Gen. xxxi. 18. " מקנה קנינו *the ſubſtance* " *of his own acquiring*. xxxiv. 23. " ſhall " not their cattle, and קנינם *their ſubſtance*, " and every beaſt of theirs, be ours?" Pſal. civ. 24. " the earth is full קנינך *of* " *thy riches*;" what God hath got, acquired, or raiſed in the earth.

מקן, and מקנה, A *buying*; *purchaſe*; acquiſition of any kind; and is uſed, as we uſe the word *ſtock*, in trade, or in cattle. It often means ſheep; ſometimes all ſorts of cattle. Gen. xlvii. 17. " they brought " מקניהם their cattle unto Joſeph, and " and Joſeph gave them bread for the " horſes, and for מקנה הצאן *the ſtock of* " *ſheep*, and for מקנה הבקר *the ſtock of* " *oxen*, and for the aſſes—for all מקנהם " *their cattle*." Exod. x. 26. " מקננו *our* " *cattle*." The word is any *poſſeſſion*, though their cattle, and principally their ſheep and goats, were that poſſeſſion, or *ſtock*. Job xxxvi. 32. " מקנה אף על עולה " *a ſtock* of wrath againſt wickedneſs."

מקנה, in מקננות, *Mourning women*, Jer. ix. 17.

מקננה, in מקננתי, Jer. xxii. 23. " ישבתי " *O inhabitant* of Lebanon, מקננתי *that* " *makeſt thy neſt* in the cedars." תי is the ſecond perſon fem. in many inſtances, beſides the three in this paſſage.

קנא, includes both *Zeal* and *Envy*; i. e. zeal for or againſt a perſon. Gen. xxvi. 14. " the Philiſtines יקנאו אתו " *envied him*." xxx. 1. " Rachel *envied* " באחתה *her ſiſter*." It is often uſed with the prepoſitions ב and ל, whether *for* or *againſt* a perſon. Num. v. 14. " and the " ſpirit קנאה of *jealouſy* came upon him, " and קנא את אשתו *he be jealous of his* " *wife*." xi. 29. " Moſes ſaid unto him, " המקנא אתה לי *envieſt thou for my ſake?*" xxv. 13. " becauſe *he was zealous* for his " God." Pſal. cvi. 16. " יקנאו למשה *they* " *envied Moſes* alſo in the camp." Ezek. viii. 5. " behold, northward, at the gate " of the altar, סמל הקנאה הזה *this image* " *of jealouſy* in the entry;" or, " that *Samel* [it was, whatever it meant, itſelf an image] " *that provoking thing* in the entry." Ver. 3. סמל הקנאה המקנה is rendered, " *the* " *image of jealouſy, that provoketh to jea-* " *louſy*;" inſtead of, *Samel that gets or raiſes jealouſy*, confounding two words, that have no relation to each other; for how are *zeal* or *envy*, and *getting* or *acquiring*, related in meaning? This word ſtands for that *warmth of affection*, with regard to our own intereſt and property, when we think them in danger, which we call *envy* in ſome caſes, and *jealouſy* in one caſe; and that which is *envy* in our own caſe, is *zeal* in another perſon's.

קנא, and קנוא, One who is *jealous, warm*, full of *zeal*, or envy. Exod. xx. 5. " I, " the Lord thy God, am a *jealous* God." xxxiv. 14. " for Jehovah, קנא שמו אל קנא " *whoſe name is jealous, is a jealous God*;" or *his name* [i. e. he himſelf] is jealous; a *jealous God*. Nah. i. 2. " אל קנוא ונקם יהוה " *God is jealous*, and the Lord revengeth;" or, " Jehovah is a God that is *jealous* [or *warm*], " and a taker of vengeance."

קנאה, pl. in ות, *Zeal, jealouſy, envy*. Eccleſ. iv. 4. " I conſidered all travel, and " every right work that קנאת איש מרעהו, " *for this a man is envied of his neighbour*;" rather, *which is the jealouſy or envy of one man againſt another*. Improvement in arts and ſciences is owing to this zeal, envy, or emulation. Solomon conſidered all travel, and every laudable thing which men emulate one another in. Zech. i. 14. and viii. 2. " thus, ſaith the Lord of hoſts, " קנאתי I *was jealous* [am zealous] for Sion " with great *jealouſy* [or zeal]: yea, I *am* " *zealous* for her with great fury;" heat or warmth. No man but muſt know what this word means, we feel it on ſo many occaſions, whether worthy of our *zeal* or not.

קנמן, and קנמון, only as a noun *Cinnamon*. Exod. xxx. 23. uſed with the ſweet cane, in equal quantities, in the anointin

anointing oil. Prov. vii. 17. with myrrh and aloes, to perfume their beds; and reckoned among the chief ſpices, which muſt grow in the garden of the Spouſe, Cant. iv. 13. This grateful-ſmelling drug comes from the Eaſt Indies; the beſt from the iſland of Ceylon, and is the ſecond bark of a tree not unlike the olive-tree: it is cut in ſlips, and dried in the ſun. The delightful ſmell and cordial comfort of this and the other rich ſpices, deſcribe the pleaſure and ſatisfaction God takes in the love, perfect obedience, and righteouſneſs of Chriſt, and of thoſe who follow his ſteps.

קנצי, occurs Job xviii. 2. conſtrued *an End*, as if it were קצי.

קם, in קסם, as a verb. Ezek. xvii. 9. "ſhall he not pull up the roots "thereof, and יקוסם *cut off* the fruit "thereof?"

קסת [if of the ſame root], conſtrued, Ezek. ix. 2, 3, 11. *an Inkhorn*; "ſix men "came from the way of the higher gate— "and every man a ſlaughter-weapon in "his hand; and one man among them "was cloathed with linen, which had "קסת הספר *a writer's inkhorn* by his ſide, "marg. upon his loins;" but might be many other things ספר a *ſcribe*, *marker*, or *recorder* might uſe to make a mark with. It might be a *bruſh*, *pencil*, or &c. LXX. ξωνη.

קסם, To *gueſs*, *conjecture*, *divine*. And becauſe the heathens made uſe of many ſuperſtitious ways, and wicked means, to form their conjectures by; ſuch as inſpection of the clouds and intrails of the ſacrifices, the flight of birds, their manner of feeding, with many others; all predictions and gueſſes, founded on them, are condemned; the things they conſulted not being able to direct them: and it was, and is, forſaking of God to apply to ſuch arts, or to thoſe who uſe them. But the word itſelf ſtands for what is lawful and right, *to make the beſt judgment* we can from circumſtances and facts, and whatever elſe may guide the mind. Deut. xviii. 10. "*that uſeth divination.*" Ver. 14. "ob- "ſervers of times [Heb. the clouds], and "unto *diviners.*" Joſh. xiii. 22. "Ba- "laam alſo, the ſon of Beor *the ſoothſayer*, "marg. *diviner*, did the children of Iſrael "ſlay with the ſword." Mich. iii. 11. "the prophets thereof *divine* for mo- "ney."

קסם, pl. in ים. Num. xxii. 7. "and "קסמים *the rewards of divination* in their "hand." xxiii. 23. "there is no נחש "*enchantment* againſt Jacob; nor *divina-* "*tion* againſt Iſrael;" no getting an advantage againſt them by any art or policy. Prov. xvi. 10. "קסם *a divine ſentence* is "in the lips of the king;" or, "*let well-* "*adviſed counſel, carefully taken, be on the* "*lips of a king: let not his mouth tranſ-* "*greſs in judgment;*" let him take the utmoſt care what his lips pronounce. Iſai. iii. 2. "the judge and the prophet, and "קסם *the prudent* and the antient."

קעקע, once, Lev. xix. 28. "nor כתבת "קעקע *print any marks* upon you:" ſhaving their heads, cutting off their beards, and cutting themſelves, were uſed as marks of great grief, ſorrow, and diſtreſs. See Deut. xiv. 1. 1 K. xviii. 28. and Jer. xli. 5. and xlviii. 37. As theſe were marks of extravagant grief, the people of God, *Hebrews*, i. e. pilgrims on earth, holy to the Lord, were to uſe none of them: they were not to be ſorry, as men without hope, or who had forgot the hope of life eternal. See יקע, from whence this double word קעקע, q. d. *diſtraction*, great grief, or deſpair; a mark of which they were not to make in their fleſh."

קער, only as a noun. Exod. xxv. and xxxvii. Num. iv. and vii. A *platter*, or *diſh*.

קף, and קוף, which are mentioned among the things Solomon traded to Tarſus for, rendered *apes*; *copis*, in Lat. and Gr. was a Perſian faulchion, or *hooked* ſword; and, no doubt, the Perſian name for it: and it is vaſtly more likely that

Solomon ſent to Tarſus for *arms* than apes. Though the word might mean ſome kind of precious ſtone, as תכי [the *pyropus*], with it very poſſibly may. Mr. Dove, in *his Creed*, conſtrues it *compaſſes*; but what uſe could *apes* be of?

קפא, To *curdle*; *congeal*; *be at* a ſtand, like a jelly. Exod. xv. 8. "the "depths *were congealed* in the heart of the "ſea." Job x. 10. "and תקפיאני *haſt* "*cruddled me* like cheeſe." Zeph. i. 12. "the men הקפאים *that are ſettled*, marg. "*curded* or *thickened* upon their lees." Zech. xiv. 6. "in that day there ſhall be "no light, יקרות יקפאון *the atoms* [ſc. of light] "*ſhall be congealed*," or thickened.

קפד, rendered *to cut off*. Iſai. xxxviii. 12. "קפרתי כארג חיי I *have cut* "*off, as a weaver, my life*;" which is not very good ſenſe. And as ארג is the weaver's ſhuttle, and קפדתי may be the ſecond perſon fem. the ſenſe may be, *my life hurries away* [is exhauſted, ſpent, or ſome ſuch word] *as the ſhuttle*: as Job vii. 6. "my days fly ſwifter than ארג *the* "*ſhuttle*."

קפד, Some bird. Iſai. xiv. 23. the *bittern*. xxxiv. 11. "the cormorant and "קפוד the *bittern* ſhall poſſeſs it; the owl "alſo and the raven ſhall dwell in it." Zeph. ii. 14. "קאת *the cormorant* and "קפד *the bittern* ſhall lodge in the upper "lintels thereof." Whether this ſort of bird ever lodges in buildings, I know not. See Mr. Parkhurſt.

קפדה, Ezek. vii. 25. "*deſtruction* cometh, "and they ſhall ſeek peace, and there ſhall "be none."

קפוז, only Iſai. xxxiv. 15. "there קננה "קפוז *ſhall the great owl make her neſt*, and "lay and hatch, and gather under her "ſhadow: there ſhall the vultures alſo be "gathered, every one with her mate." It is ſpoke of ſome bird, by *gathering under her ſhadow, after ſhe hath hatched*, which ſnakes do not; though they lay eggs, ſome of them. *Bochart* would have it be the ſerpent; *acontias*, i. e. the darter; but it muſt be ſome bird.

קפץ, To *cloſe to*, or *ſhut up*. Deut. xv. 7. "nor *ſhut* thine hand from "thy poor brother." Iſai. lii. 15. "kings "*ſhall ſhut* their mouths at him;" in ſilent ſubmiſſion and attention. Cant. ii. 8. "מקפץ *ſkipping* upon the hills." When people jump, or leap, the hands and mouth naturally *ſhut up*: the cloſing of the mouth confines the breath, which contributes to the force; and the hands and legs contract and draw up by the ſtraining in a leap.

קץ, קצה, and קצץ, ſeem to be all one root, and take their idea from *end* or *extremity*, as verb or noun. To *cut off the end*, or *outſide*. "Extrema præſcindere, "quaſi *extremare*." Leigh. There is no ſuch verb as קוץ, though ſome make a root of it; and conſtrue Gen. xxvii. 46. "קצתי "*I am weary*." Exod. i. 12. "יקצו *they* "*were grieved*." Lev. xx. 23. "אקץ *I* "*abhorred*." It is that pain and uneaſineſs, or diſlike of a thing, we feel, when we are, as we expreſs it, *at our wit's end*, and know not what to do; or, are driven to *extremities*. Exod. i. 12. gives this idea plainly—"the more they afflicted them, "the more they multiplied and grew; and "יקצו *they were grieved*, becauſe of the "children of Iſrael;" *non-pluſed*, and ſo uneaſy, as not knowing what further to do. Exod. xxxix. 3. "קצץ *cut* it into "wires." Lev. xiv. 41. "the duſt which "הקצו *they ſcraped off*." Deut. xxv. 12. "then קצתה *thou ſhalt cut off* her hand." 1 K. x. 32. "לקצות *to cut* Iſrael *ſhort*;" marg. "to cut off the ends;" which is our phraſe, to *off with*, be *off*, &c. as we ſay *off-ſide*, for the outer ſide from us. The noun is applied to many things.

קץ, and קצה, The *end*, or *extremity*. Gen. iv. 3. "it came to paſs מקץ *at the* "*end* of the days." vi. 13. "the end of "all fleſh is come." xlvii. 2. "he took "מקצה *ſome* of his brethren, even five men." Exod. xxxix. 4. "by the two קצוותיו "*edges*

" *edges* was it coupled together." Ver. 19. " the two קצות *ends* of the breaſt-plate." Deut. iv. 32. " למקצה *from the one ſide* of " heaven ועד קצה *unto the other*." Every hemiſphere hath two extremes. Jud. xviii. 2. " five men מקצותם *from their coaſts*;" or borders. 1 Sam. xiv. 2. " Saul tarried " *in the uttermoſt part* of Gibeah;" in the coaſt of Gibeah, as the word is to be underſtood in the laſt text, and many others. 1 K. xii. 31. " he made prieſts מקצות *from* " *the loweſt* of the people." The higheſt or loweſt had been all the ſame, if they had not been Levites; and this means, as Gen. xlvii. 2. that he made *ſome* of the people prieſts: and ſo 2 K. xvii. 32. *ſome* of them. And Ezek. xxxiii. 2. " if the people of the land take איש אחד מקציהם *a man from* " *among themſelves*." Job xxvi. 14. " lo, " theſe are קצות *parts* of his ways." And ſo, when rendered *coaſts*, or *a country*, it is, as we ſay, *theſe parts*, for *this country*. xxviii. 3. " he ſetteth *an end* [or bounds] " to the darkneſs." It is impoſſible to ſay, or gueſs, the depth of the darkneſs, or dark air, beyond the reach of the action of the ſun; yet matter, and that darkneſs too, hath its limits, and uſe, in being a wall to the expanſion. Pſal. xix. 7. " his going " forth is from *the end* of the heaven; and " his circuit [return] על *at the ends* of it." The orb of the ſun is one extremity of the heavens; thence the light iſſues, and goes forward, ſpreading in lines, as from a center, to the circumference of the heavens, and returns in all directions back again. lxv. 9. " they that dwell in קצות *the utter-* " *moſt* parts of the earth." Iſai. v. 26. " and will hiſs unto them *from the end* of " the earth;" thoſe of another hemiſphere. Jer. x. 13. " he cauſeth vapours " to aſcend *from the ends* of the earth;" i. e. from all *parts* of the earth. xlix. 36. " the four קצות *quarters* of heaven." l. 26. " come againſt her מקץ *from the* " *utmoſt* border;" from all parts, adverbially. Hab. ii. 3. " *at the end*;" or, at laſt

קצו, pl. in ות and ים, A *participial noun*, like ענו. Exod. xxxix. 4. " the two " קצוותיו *edges*." Pſal. xlviii. 11. " קצוי " *the ends* of the earth;" or its quarters. lxv. 6. " the confidence of all *the ends* of " the earth;" of all parts of the earth.

קוץ, *Thorns*, I ſuppoſe, from their ſharp-pointed *ends*. Gen. iii. 18. " *thorns* and " thiſtles ſhall it bring forth to thee;" proverbially, for cares and troubles, pains and afflictions. Exod. xxii. 6. " קציים [the plural of קץ, which does not occur] " *thorns*." Jud. viii. 7. " קוציים *thorns*." Jer. iv. 3. " ſow not among קציים *thorns*;" which choak the ſeed. xii. 13. " ſhall " reap *thorns*;" the ſame proverb as Gen. iii. 18.

קוץ, applied to the hair, Cant. v. 2. " my head is filled with dew: קוצותי *my* " *locks* with the drops of the night;" watching under her window, as a lover, in the night, to give her a ſerenade. Ver. 11. " *his locks* are buſhy:" the hair of the head is called *a buſh*, and ſo is the tail of a fox, from their reſemblance to a buſh, which conſiſts of thorns and briars.

קצוץ, One who is *outermoſt*; at the extremity of any thing. Jer. ix. 26. " Ammon and Moab, and all קצוצי פאה *in the* " *utmoſt corners*;" ſc. the utmoſt parts or extremities of Arabia: as Mat. xii. 42. " the queen of the South [*i. e.* Sheba]— " came from *the uttermoſt parts* of the " earth;" and of this people the text ſpeaks, their country reaching to the ſea. פאה is uſed for the parts of the face, which occaſioned the marginal reading, *cut off into corners*; or *having the corners* of their hair *polled:* but the text is ſpeaking of a country; not the face or beard.

קיץ, and יקיץ See in יקץ.

קצין, Joſh. x. 24. " קציני *captains* of the " men of war." Prov. vi. 7. " *a guide*." xxv. 15. " *a prince*." Iſai. i. 10. & al. " *a ruler*." Some fetch it from קץ *end*, or *extremity*, as the captain, or head of a company, is the *outer man*, whether at their head or rear. However, he is the man picked

picked *out*, or *taken from* the reſt; the diſtinguiſhed man, as קצה is uſed, Gen. xlvii. 2. and קצי Ezek. xxxiii. 2. a man מקציהם *from among* themſelves; and ſo קצין *the off-man*, not intermingled with the reſt; and ſo is any *ruler*, or *governor*.

קיצנה, and קיצונה, *The outermoſt*, Exod. xxvi. 4, 10.

קצב, once, as a verb, *To cut*. 2 K. vi. 6. " יקצב *he cut down* a ſtick, and " caſt it in thither, and the iron did " ſwim:" the miracle being to do honour to the new ſettlement, or college of the prophets, and the ſtick uſed as other outward ſigns.

קצב, *Size*, or *cut*. 1 K. vi. 25. " both " the cherubims were of one meaſure and " one *ſize*." The French *taille* is of the ſame import and derivation: and we uſe the word *cut*, as a noun, to much the ſame purport, in ſome familiar phraſes; and, perhaps, *ſize* may be from *ſciſſus*. Jon. ii 7. " קצבי *bottoms*, marg. *cuttings off*, of " the mountains." So Jonah was in ſome ſub-marine grotto, or hollow, the fiſh retired into. The ſhell of the earth is too thick, one would think, for him to be carried within that; and a ſubterraneous paſſage for water, ſuch as that the Caſpian, or other great lakes, empty themſelves by into the ocean, would be below *the bottoms* of the mountains.

קצוב, *Shorn* or *cut*. Cant. iv. 2.

קצח, only Iſai. xxviii. 25, 27. Some *grain*, or ſeed. See Mr. Parkhurſt.

קצע, To *ſcrape off*. Only as a verb, Lev. xiv. 41. and הבית יקצע *he ſhall* " *cauſe the houſe to be ſcraped* within, round " about; and they ſhall pour out the duſt " that הקצו *they ſcrape off* [*get* or *do off*] " without the city into an unclean " place."

קצע, קצוע, מקצע, and מקצוע, A corner or turning of a building, which *are rubbed* againſt in paſſing or turning round them.

קציעות, only Pſal. xlv. 2. rendered *caſſia*, which is a bark very much like cinnamon; and may include it, and named from being *rubbed* to a powder for uſe, or grated.

מקצעות, Iſai. xliv. 13. *Plains* which carpenters uſe to *ſhave* or *ſcrape* with; to plain, or plane with; and very properly. This differs from קצה, as *bruſhing againſt* or *rubbing*, doth from *doing off*.

קצף, To *foam* or *froth*; and people *foam* with anger, as well as water with agitation. Gen. xl. 2. " Pharoah " *was wroth* againſt two of his ſervants." Deut. ix. 19. " I was afraid of the wroth " and hot diſpleaſure wherewith the Lord " *was wroth* againſt you."

קצף, *Foam, wrath*. Hoſ. x. 7. " as for " Samaria, her king is cut off, as קצף *foam* " upon the water."

קצפה, Joel i. 7. " he hath laid my vine " waſte, and *barked* my fig-tree [שם לקצפה ſet it a-foaming or frothing]—" the " branches thereof are made white." It ſeems to ſpeak of peeling off its bark. The vine bleeds when it is cut or wounded, and its branches are torn off; the fig-tree peels, when its boughs are broke off, and a dew ariſes upon the ſtript wood.

קצר, To *be ſhort*; to *ſhorten*, or *cut ſhort*, as when wood, corn, or graſs, are *ſhortened down*, or cut down. Lev. xix. 9. " בקצרכם *when ye reap* קציר *the harveſt* " of your land." Num. xi. 23. " is the " hand of the Lord תקצר *waxed ſhort?*" is his power leſſened. xxi. 4. " and נפש *the* " *ſoul* [the breath, or breathing] of the " people תקצר *was much diſcouraged*, marg. " *grieved*, Heb. *ſhortened:*" when people are grieving and fretting, or angry, the breath goes ſhort. Job xiv. 1. " *ſhort* of " days." xxi. 4. " why ſhould not תקצר " רוחי *my ſpirit be troubled?* my breath be " ſhort? why ſhould I not be angry?" Prov. xiv. 7. " קצר אפים *he that is ſoon* " *angry*." Ver. 29. " קצר רוח *haſty of ſpi-* " *rit:*" and this is oppoſed to ארך *long*. A cool man breathes ſlow, and at leiſure; the hot, enraged man, quick and haſty. Mich. ii. 7. " is the ſpirit of the Lord " *ſtraitened*, or *ſhortened?*" Is God grown angry,

angry, or is it your ſins and iniquities that have drawn down a curſe upon you? Zech. xi. 8. " תקצר נפשי *my ſoul loathed* them;" *was ſhort at them*; i. e. I was angry with them. Eccleſ. xi. 4. " he that regardeth " the clouds *ſhall* not *reap*;" he that is afraid of a ſtorm will never do his duty.

קצר, and קוצר, A *reaper*. קצר *Shortneſs*. Exod. vi. 9. " *anguiſh* of ſpirit;" ſhortneſs of breath, or want of ſpirit, it being ſunk in deſpair.

קציר, *Harveſt*; whatever is mowed, cut, or lopped: ſo *crop* of corn is from the verb *crop*. 1 Sam. xxiii. 13. " and came to " David אל קציר *in* or *at harveſt*." Job xiv. 9. " and bring forth קציר *boughs* as a " plant;" or as when planted. The *lopping* of a tree is as properly called by this name as a crop of corn. Pſal. lxxx. 12. " ſhe ſent out קצירה *her boughs* to the " ſea:" the boughs of a vine are often *ſhortened* by ſnapping or cutting them. Iſai. xxiii. 3. " the *harveſt* of the river is her " revenue:" they cut a great variety of reeds and ruſhes on the ſides of the Nile, and drove a great trade with them. xxvii. 11. " women ſhall take ביבש קצירה *of its* " *dry boughs* [or lopping], going and light- " ing them;" and ſhall go and light a fire with them. Jer. li. 33. " the time of *her* " *harveſt* ſhall come;" of cutting her down. Hoſ. vi. 11. " Judah alſo שת קציר " לך *hath ſet an harveſt for thee*;" ſhall make an harveſt of thee. Q.

קר, and קרה, nouns, *Cold*. Gen. viii. 22. " ſeed-time and harveſt, and קר " *cold* and heat." Job xxiv. 7. " no co- " vering בקרה *in the cold*." Pſal. cxlvii. 17. " קרתו *his cold*."

מקרה, Jud. iii. 20. " עלית המקרה *a ſum-* " *mer-parlour*, marg. *of cooling*." Ver. 24. " *ſummer*-chamber;" a cool room. No verb occurs in the ſenſe of *cold*; and it may be a different root from קרה, the ה being fem. and ſervile in קרה and מקרה above; but radical, though mut. in קרה and מקרה below. Prov. xvii. 27. " קר רוח *a cool ſpirit*;" or one of a *cool* ſpirit. Q.

קרא, To *call*, or *pronounce* the name of any perſon or thing; which includes *calling to*, or being *called to*, as alſo *reading*: and is ſpoke of a perſon or thing *coming to*, being preſent, and ſo *happening*; or, if you *call* a perſon to you, he is *come to you*; or, buſineſs may *call* you to this or that place; and I ſhall put the three ſenſes of *calling*, *meeting*, and *happening*, which *Calaſſio* and others give the word, together as one. Gen. v. 1. " God יקרא לאור *called* " *the light day*;" *called*, or pronounced the name of *day* to the light. I refer to Mr. Hutchinſon for the philoſophy, and the ordinance of heaven eſtabliſhed, and included, in calling the light day. iv. 26. " then began men לקרא בשם יהוה *to call* " *on the name* [marg. by *the name*] of *the* " *Lord*;" *i. e.* to call God by the name of *Jehovah*. " *Jehovam dicerent Deum* " *ſuum*; *et ſe a non nominantibus verum* " *Deum, diſtinguerent*." Cocc. Now began the cuſtom, uſed by the prophets, and other believers throughout the Scriptures, of calling on God by the name of *Jehovah Aleim*, or calling him by that name, in ſpeaking to or before thoſe, whoſe heart was falſe or wavering, or had another God. This cuſtom now began about the time of the birth of *Enoſh*; and ſhews, that the neceſſity for ſuch a diſtinction now began; and that ſome perſons owned as God, what the church would not acknowledge to be Jehovah; *Jehovah* always ſtanding for true and real God. The Heathens or Air-laters then, as Mahometans, Deiſts, Arians, and Socinians now, uſe the word *God*, as well as believers; and therefore *Jehovah* is uſed by the church, to aſcribe true and real divinity to the three Perſons; thereby declaring the God of Mahometans, Deiſts, Arians, and Socinians, to be only an idol ſet up in the heart, a child of the imagination. Gen. xii. 8. " Abram called on [or *in*] " the name of Jehovah:" he was among the Canaanites. And the phraſe lways is *Jehovah*, or *Jehovah Aleim*, where it would admit of any doubt what *God* was meant.

meant. xiv. 17. " and the king of Sodom " went out לקראתו *to meet him.*" xlii. 4. " leſt miſchief יקראנו *befal him*;" be *called to* him, or *called upon him*; as we uſe the phraſe of *calling upon a perſon*, when we go to him. xxiv. 57. " נקרא *we* will call " to the damſel—and *they called* to Rebe- " kah." And the word is applied to any two things *meeting* or *coming* together, which may be deemed as *called* together, if not by the voice, yet by many other things or ways; and the word is not to be confined to the *call* of the voice. Exod. ii. 7. " ſhall I go *call* thee a nurſe?" xxiv. 7. " he took the book of the covenant, " and יקרא *read* in the audience of the " people." To *read* is to *call over* the words, or pronounce them out. xxxv. 30. " the Lord *hath called* בשם by *name* " Bezaleel." Deut. xxviii. 10. " that " שם יהוה נקרא עליך *thou art called by the* " *name of the Lord*;" in being called the ſons or children of Jehovah, their God. Pſal. xlii. 8. " deep קורא *calling to* [rather *coming upon*, or *to*] " deep, [as we ſay, ſtorm upon ſtorm] " at the voice [order or command] " of thy water-pipes;" or water-ſpouts, that poured down floods of water upon him; meaning the great troubles and afflictions of Chriſt. Prov. xxvii. 16. " ויקרא *and it ſhall be called* oil in his " right hand;" which he cannot hold; ſo neither can he hold, retain, or govern a contentious woman. And *right* hand is no more than *hand*, and mentioned becauſe it is the right we uſe moſt; at leaſt, *right hand* means but his beſt endeavours: and as this is a parable, the contentious woman is a contentious church, or contention in religion, which is too apt to exceed all bounds. Jer. iv. 20. " deſtruction upon " deſtruction נקרא *is cried*;" or, breach *cometh upon* breach, like wave upon wave.

קרא, קורא, קרוא, and קריא, are uſed as participles. Mr. Hutchinſon has obſerved, that the *jod*, in the third order, implies the effect of the *paſſive*; קרוא *one called*, or *invited*, whether he come or no; קריא one who hath a right to come, whether preſent or no. And ſo the word is uſed, Num. i. 16. " *the renowned* of the con- " gregation," as we render it; but it plainly means thoſe that compoſed the aſſembly of the rulers; and it follows, that they were נשיאי rulers of the tribes, and of ſuch was *the convocation*.

קריאה, A *preaching*, or what was to be proclaimed. Jon. iii. 2. " קרא *preach* " unto it *the preaching* that I bid thee."

קרא, A *partridge*, 1 Sam. xxvi. 10. and Jer. xvii. 11. from their calling each other together, in that remarkable manner they do, and in a note that ſounds this word, without any vowel in it, except as א is ſuch, as far as my ear can judge, and I have liſtened to the partridge on purpoſe. See Mr. Hutchinſon, vol. K. and Mr. Parkhurſt.

מקרא, A *convocation*, or aſſembly, Exod. xii. 6. et al.

מקרא, A *reading*, or what is read. Neh. viii. 8. " they read in the book, in the law " of God מפרש *diſtinctly* [*commenting*, or explaining], " and cauſed them to under- " ſtand the *reading*:" not a tranſlation into another language, but *what was read*, which was *the law* in Hebrew. See Mr. Spearman's fifth Letter on LXX. who hath delivered the Hebrew language out of the Babyloniſh captivity, and brought it back to the Holy Land, where it remained, till the final diſperſion of the Jews, under Titus, loſt them their language, law, temple, and country together. Hence, perhaps, *crave*.

קרב, To *be near*; *cloſe together*, in place, time, or blood; *intimate*: and is applied to the *inwards*, which are the nearеſt and cloſeſt things to us poſſible. It is applied to an engagement, when the fighters come to cloſe work; to *join* battle; and the actual engaging is rather implied than expreſſed. And ſo, alſo, in the ſenſe of *offering* or bringing a gift, it is *bringing it near*; and is the ſame, in ſenſe, as *to preſent*, or *a preſent*. The word hath but one

one meaning; but the conſequence of *coming near and cloſe* is implied by the context, as *killing* often is in נכה and חלל. Gen. xx. 4. "Abimelech had not *come* "*near* her;" implying more than it directly ſays. And Pſal. lv. 19. "he hath delivered "my ſoul in peace, מקרב לי *from the battle* "*that was againſt me.*" But lxix. 19. in a contrary ſenſe, or rather with a contrary deſign; "*draw nigh* unto my ſoul, and "redeem it." And קרב may as well be conſtrued *aſſiſt* in one place, as *fight againſt* in the other, and ſo be made to have direct contrary meanings, as ſome other words are. Gen. xii. 11. "when הקריב *he was* "*come near* to enter into Egypt." xxvii. 41. "the days of mourning for my father "קרבו *are at hand.*" Exod. xxix. 3. "קרבת *thou ſhalt bring* them in the baſket." Ver. 10. "הקרבת *thou ſhalt cauſe to be* "*brought* a bullock before the tabernacle." Lev. i. 2. "if any man of you הַקְרִיב קרבן "*bring an offering* unto the Lord;" bring near his preſent, or what he hath to bring near. And it is often uſed, both as verb or noun, for the *offering* to God. Deut. iv. 7. "what nation is there ſo great, who "hath God ſo קרבים *near* unto them?" xx. 10. "when thou *comeſt nigh* unto a "city to fight againſt it." xxxii. 17. "that came מקרב *newly* up." Jud. iii. 17. "יקרב את המנחה *he brought the preſent* "unto Eglon." 1 K. xx. 29. "the battle "תקרב *was joined.*"

קרב, and קרוב, *One near* in blood or place, and *near* in time. Job xvii. 12. "they change the night into day: the "light קרוב *is ſhort*, marg. *near*, becauſe "of darkneſs;" is next unto darkneſs, ſc. with them; they make little or no difference betwixt light and darkneſs: the ſame as changing night into day.

קרב, *The midſt*, or inſide. Alſo *acceſs*, *approach*, as friend or foe. Exod. xxiii. 21. "behold, I ſend an angel—my name "is בקרבו *in him*;" or with him. Jehovah is inviſible in his own nature; but that nature aſſumed an appearance; and the name, power, or eſſence of God, was in the angel, or aſſumed appearance. xxxiv. 9. "let "my Lord, I pray thee, go בקרבנו *amongſt* "*us*;" not *within* each of them, as the Quakers take the like expreſſions in the New Teſtament. Pſal. v. 10. "קרבם "*their inward part* is very wickedneſs." The ſeat of the affections is in the inwards, the heart, liver, &c. xlix. 12. "קרבם "*their inward thought* is, that their houſes "may continue for ever;" the thing neareſt to their heart is to perpetuate their families. lxiv. 7. "קרב *the inward part* of "every one, and the heart is deep." Here the heart is diſtinguiſhed from the reſt of the inwards, being the principal ſeat of the affections, and, by the blood from it, the ſource of all. See Prov. iv. 23. "out "of the heart [Joh. xvii. 38. out of the belly] "are the iſſues of life." The heart is in the belly or trunk, in which all that is called קרב *intrails*, or *inward parts*, are placed. Iſai. lxiii. 11. "that put his holy "ſpirit בקרבו *within him*;" among them, by conſtituting prophets, and the other means of communication with the Holy Spirit. Jer. xxix. 8. "your prophets "בקרבכם [not *within*, but] *among you.*" Joel ii. 27. "ye ſhall know that I am *in* "*the midſt* of Iſrael." Hab. iii. 2. "re-"vive [give life to, *i. e.* execute or perform] "thy work בקרב *in the midſt* of the "years; *in the midſt* of the years make "known;" *i. e.* in a *few* years, in a ſhort time, put it in execution; for the elect's ſake, ſhorten the days, leſt they be overwhelmed. Time *near* at hand, is as proper as a *ſhort* time, in our phraſe. And ſo Deut. xxxii. 17. מקרב *newly*, or *lately*.

קרב, *Conflict*; *coming cloſe together*; *cloſe fight*; *cloſure*.

קרוב, *Near*; not diſtant; of ſhort continuance. And ſo of relations who are *near* in *blood*; and of friends who are ſo in *love*; *intimate*.

קרבן, A *preſent*, or offering; what is *brought near* and *preſented*. It is uſed, as a verb, to *offer* to man, as well as to God;

though not as a noun. Some have thought there was a further meaning in קרבן than a preſent, or *offering*, as applied to the ſacrifices; but I ſee it not.

קרדם, An ax, or hatchet, uſed in felling trees. Jud. ix. 48. and Jer. xlvi. 22. It occurs alſo 1 Sam. xiii. 20. and Pſal. lxxiv. 5. See Mr. Parkhurſt.

קרה, To *meet*; *point againſt*, or *towards*; *juſtle*, or *oppoſe*; *occur*; *happen*. And the ה is *radical*, though *mutable*. It is applied to water *ſpringing out*, as a ſpring throws it out, as it were, to meet you, or againſt you. It is applied to a *beam*, or *rafter*, from their *meeting*, ſays *Leigh*. But their houſes were flat; and as the word is uſed to any thing that *meets* you, or ſeems to meet you, and points or juts out, it is a proper word for a beam, or roof laid upon beams or rafters, which lie parallel to one another: and a verb is formed from the noun in this ſenſe; though ſome explain it from *rafters*, or parts of a building, the *roof* eſpecially, being made to *meet* and fit each other; a *contignatione*. Leigh. This word differs from קרא, as *meeting with* doth from *calling upon*.

2 K. xix. 24. and Iſai. xxxvii. 25. "קרתי "*I have digged* [as if from נקר, poſſibly], "and drunk ſtrange waters." Jer. vi. 7. "as a fountain הקיר *caſteth out* her waters, "ſo הקרה *ſhe caſteth out* her wickedneſs." By this text, the other is to be underſtood of *ſpringing*, or opening *ſprings* of water, whether by digging, boring, or any other way.

קרה, Gen. xxiv. 12. "I pray thee, O "Lord God of my maſter Abraham, "הקרה נא לפני *ſend me good ſpeed*;" let *it ſucceed*, *happen*, or *come to paſs*. xxvii. 20. "the Lord thy God הקרה לפני *brought it* "*to me*." xlii. 29. "all הקרה *that befell* "them." xliv. 29. "and miſchief קרהו "*befall him*." Exod. iii. 18. "the Lord "God of the Hebrews נקרה *hath met* with "us." Num. xi. 23. "whether my "word יקרך *ſhall come to paſs unto thee*, or "not." xxiii. 3. "the Lord יקרה לקראתי "*will come to meet me*." Ver. 15. "while "אקרה *I meet* yonder [or, go to that place], "and the Lord יקר *met* Balaam." xxxv. 11. "and הקריתם *ye ſhall appoint* "you cities;" or *get* you cities; *contingere facietis*. We uſe the phraſe of *meeting with*, for *getting*; to *meet with* a good bargain, and the like. Deut. xxv. 18. "how "יקרך *he met thee* by the way, and ſmote "the hindmoſt of thee." Eccleſ. ii. 14. "שמקרה אחד יקרה *that one event happeneth* "*to all*." Iſai. xli. 22. "and ſhews us "what תקרינה *ſhall happen*;" or, come to paſs.

מקרה, An *event*; *accident*; that which *happeneth*, or *comes to* one. Deut. xxiii. 10. "if there be among you any man "that is not clean, מקרה *by reaſon of un-* "*cleanneſs that chanceth him* לילה *by* "*night*." A long and bad comment. Some were clean in the evening, others not; and they that were not, by the law, clean, when night came upon them, were to ſtay without the camp till next day-night. "*He that is clean, when night* "*cometh, and hath gone out of the camp,* "*he ſhall not come within the camp*;" ſc. at night. 1 Sam. vi. 9. "it was מקרה a "*chance*, or accident, that happened to "us."

קרי, and קר, *Occurrence*; *oppoſition*. Lev. xxvi. 21. "if ye walk קרי *contrary* to me." Ver. 24. "then will I walk בקרי *contrary* [in oppoſition] "to you:" when two perſons meet, they come oppoſite ways; and people may meet one another as friends, or enemies. Iſai. xxii. 5. below.

קרקר, the word doubled, To *deſtroy*. Num. xxiv. 17. "there ſhall come a ſtar "out of Jacob; and a ſceptre ſhall ariſe "out of Iſrael, and ſhall ſmite the corners "of Moab, and קרקר *deſtroy* all the chil- "dren of שת *Sheth*;" i. e. of oppoſition, *who ſet* themſelves againſt the kingdom of Chriſt. Iſai. xxii. 5. "it is a day of trouble "and of treading down, and of perplexi- "ty, by the Lord God of hoſts in the val- "ley of viſion, מקרקר קר *breaking down* "*th*

" *the walls.*" But there is no קיר *wall*; and I would understand it of the hurly-burly and confusion at the time a city is taken, *running against each other, meeting, justling, opposing*; some in escaping, some in fighting, as קרי is used, and as is implied in יקרך, Deut. xxv. 18. above; and, according to the general sense given of the word, to *destroy*.

קרה, and קורה, A *beam, rafter*, and *roof*. Gen. xix. 8. " קרתי *my roof*." 2 K. vi. 2. " קורה *a beam*." 2 Chron. iii. 7. " הקרות " *the beams*, the posts, and the walls." Hence,

קרה, formed from the noun, To *lay down beams*, or *rafters*. 2 Chron. xxxiv. 11. " לקרות *to floor* the houses;" perhaps to *roof* them. Neh. ii. 8. " timber לקרות " to *make beams* for the gates of the pa- " lace." iii. 3, 6. " they קרוהו *laid the* " *beams thereof*." Psal. civ. 3. " המקרה " *who layeth the beams* of his chambers in " the waters;" who formed the various strata of the earth in the waters at the Flood.

מקרה, Eccles. x. 18. " the *building* de- " cayeth."

קריה, in reg. קרית, pl. קריות, and קרה *a city*, from the vast *concourse* of people, which is the literal meaning of the word. קריתים and קריות are the names of cities; possibly from being double cities, like London and Westminster.

קור, Isai. lix. 5, 6. " they hatch cocka- " trice eggs, and spin the spider's קורי " *web*— קוריהם *their webs* shall not become " a garment." The spider spins it out of its own mouth, as a spring bubbles out its water.

מקר, and מקור, A *fountain*, or *spring*. Psal. xxxvi. 10. " with thee is מקור *the* " *fountain* of life: in thy light we see " light." John i. 4. iv. 14. *& al.* Christ is the light, life, and fountain of living water. Psal. lxviii. 27. " ממקור *they that* " *are of the fountain* of Israel;" *sprung* from thence. Prov. v. 18. " let *thy* " *fountain* be blessed;" what issues from the heart. Zech. xiii. 1. " there shall be " *a fountain* opened to the house of David, " and to the inhabitants of Jerusalem, for " sin and for uncleanness:" a plain prophecy of Christ.

קיר, A *wall*; no doubt of the root that קר a *beam* and *roof* is. It differs from חומה *a wall*; but Q. how? It is often the walls of a house. Exod. xxx. 3. the *flat sides* of the altar. Num. xxii. 25. *the wall* of a vineyard. xxxv. 4. of a city. Josh. ii. 15. " her house was בקיר החומה *upon the* " *town-wall*; and she dwelt בחומה *upon* " *the wall*." קיר seems to be the flat of the wall. Rahab did not dwell *upon* the wall: if she had, she and all her's must have perished, when the wall fell down before the ark; but she *dwelt by* the wall: her house was against the flat of the wall, that the upper windows overlooked it. And קיר is the flat sides of a wall that stand in your way, and stop you, or seem to run along against you. 1 K. iv. 33. " the " hyssop that springeth בקיר *out of the* " *wall*;" that grows *by* the wall; at the bottom, under its shelter: but the hyssop doth not grow *out of* the wall, as some few herbs do. 2 K. xx. 2. " Hezekiah " turned his face to *the wall*, and prayed." 1 Chron. xiv. 1. " חרשי קיר *masons*;" wall-smiths: or perhaps, as חרש is *to engrave*, it may be, men to engrave or carve figures on the walls. 2 Chron. iii. 7. " graved " cherubims on the walls;" of the temple. Jer. iv. 19. " *the walls* of my heart are " tumultuous;" or pant. Ezek. viii. 10. " all the idols of the house of Israel pour- " trayed upon *the wall* round about."

קרח, To *make bald*, or bare. As a noun, *baldness*, and *frost*, or what is frozen, *ice*. Lev. xxi. 5. " לא יקרחה קרחה " *there shall no baldness* be made on their " head;" *i. e.* they should not shave their heads, as ch. xix. 27. *& al.* in token of grief. Jer. xvi. 6, 7. " the great and the " small shall die in this land:—they shall " not be buried; neither shall men lament " for them, nor cut themselves, nor יקרח

" *make themſelves bald* for them." Mich. i. 16. " קרחי וגזי *make thee bald, and poll* " *thee* [i. e. make thee bare by ſhaving], " for thy delicate children." The modes of mourning differ in different countries and times; but ſtripping off the honours of the head, and beard, was cuſtomary in former times; as people in violent grief and fury will tear their hair and clothes off now, when tranſported beyond themſelves.

קרח, *Bald.* 2 K. ii. 23. " go up, קרח " *thou bald head*; go up, thou *bald head*." Whether Eliſhah was bald through age, or his head was ſhaved at top, or cut on the crown into the form of a crown; or he was mourning for Elijah, and the great loſs Iſrael had in him, as he was but juſt taken from the earth, Qu.

קרח, *Froſt* and *ice:* whether from the effect of froſt, in making bare, and *robbing* the earth and trees of the honours of their head, graſs and leaves, Leigh; or from the reſemblance betwixt *baldneſs* and *froſt*. Gen. xxxi. 40. " *froſt* by night." Job vi. 16. " blackiſh, by reaſon of *the ice*." Froſt congeals the water, and ſpoils its tranſparency in a great meaſure. Ezek. i. 22. " and the likeneſs of the firmament " upon the heads of the living creature [*ſc.* the cherub], " was as עין הקרח הנורא " *the colour of the terrible cryſtal*." Cryſtal reſembles ice in colour and ſmoothneſs; but doth not glitter, nor is terrible: and I would render it, *as the glittering of froſt dazzling*. Things frozen, caſt a glittering and dazzling light; and ſuch the firmament, on the heads of the cherub, did.

קרחה, *Baldneſs*. Deut. xiv. 1. " nor " make any *baldneſs* between your eyes for " the dead;" on the forehead, in mourning. Iſai. xv. 2. " on all their heads ſhall " be *baldneſs*, and every beard cut off." Jer. xlvii. 5. " *baldneſs* is come upon Gaza;" grief and mourning.

קרחת, The *bald head*; or, perhaps, the *forehead*, which is moſt of it naturally bald. Lev. xiii. 42. " if there be in קרחת *the* " *bald head*, or בגבחת in his *bald fore-* " *head*;" rather back of the head.

מקרח, *Become bald.* קרחא, Ezek. xxvii. 31. the ſame as קרחה; after the dialect of Babel, it is likely.

קרם, only Ezek. xxxvii. 6, 8. To cover, as the ſkin does the body.

קרן, To *ſhoot forth*, or caſt out, rays, pencils, or *horns* of light. And alſo, to *have horns*. Exod. xxxiv. 29. " the " ſkin of his face קרן *ſhone*." Ver. xxx. 35. the ſame. The divine glory on his face darted forth rays of light; and ſo did the law, in its real meaning, and divine intention, to the eye of faith, though covered with a veil, which the mere natural man could not ſee through. Pſal. lxix. 32. " a bullock מקרן that *hath horns*."

קרן, once, pl. Hab. iii. 4. for the rays of glory about God, in the cloud of glory: " *there was brightneſs as of light:* קרנים " מידו לו *rays* [an irradiation] *on his ſides* " *round about him*;" all over in glory.

קרן, A *horn*, natural and artificial. As alſo, metaphorically, for ſtrength, power, or glory. The glory and ſtrength of the firmament is in theſe rays, or horns of light; and horns are the ſtrength and glory of the horned cattle. Exod. xxvii. 2. the altar of burnt-offering was to have four *horns* made out of it, covered with braſs. xxix. 12. to have the blood of the ſacrifice put upon them. xxx. 2. the altar of incenſe had four horns alſo made out of it. Ver. 10. the atonement at the end of the year to be made upon them. The altar was Chriſt; and the blood on the horns, to ſhew that the love and obedience he teſtified to God, by reſiſting unto blood, was both his glory, and what gave him power, to atone for his brethren to all the ends of the earth, or in the four quarters of it; and the horns were undivided parts of the altar, it being the ſame Chriſt, deriving his ſtrength and glory from what he ſuffered on the altar. And the altar was four-ſquare, and the horns four, the four quarters of the world having an equal ſhare

and

and right in what was done there, as his myſtical body is diffuſed through all the earth. 1 K. i. 50. " Adonijah caught " hold of the *horns* of the altar;" which was crying out mercy for Chriſt's ſake. But the ſon of David will not pardon treaſon againſt himſelf, at his coming to the throne, over all the earth. Pſal. xviii. 3. " *the horn* of my ſalvation." cxviii. 27. " God is the Lord who hath ſhewed us " light; bind the ſacrifice with cords unto " *the horns* of the altar." This is not mentioned in the law. The altar, its horns, and the ſacrifice, were the ſame Perſon, in ſomewhat different views. It is ſpoke of חג the paſcal lamb, which, it is likely, was bound there, while it was examined, and till it was killed, after it was brought forth. Ezek. xxvii. 15. " קרנות *horns, teeth* and ebony;" not, I apprehend, *horns of teeth* or *ivory*, as we render it. Zech. i. 21. " theſe are the " horns [powers] which have ſcattered " Judah; but theſe are come to fray them, " to caſt out *the horns* of the Gentiles, " which lift up *their horn* over the land " of Judah to ſcatter it." Horn of ſalvation. To lift up the horn, defile the horn, and the like, are metaphors common in Scripture and prophane writers, and beſpeak their own meaning and propriety.

קרס, To *ſtoop*, or bend double, as a tach, hook, or claſp, twice as a verb. Iſai. xlvi. 1, 2. " Bel boweth down, Nebo " *ſtoopeth*." Ver. 2. " קרסו *they ſtoop*, " they bow down."

קרס, A *tach*. They were put into the loops, to join the curtains of the tabernacle together: one loop was put through another, on the edge of the next curtain; and the tach, or hook, held the two loops together. Exod. xxvi. 6. *& al.* in alluſion to the expanſion, which intermixes with itſelf; and whoſe ſtrength, and continued or extended force, is owing to this intermixture and hold one part has upon another, by the ſheets of light, and thoſe of ſpirit, at their edges.

קרסל, 2 Sam. xxii. 37. Pſal. xviii. 37. " my feet, marg. *ankles*, did not ſlip," or totter. The ankles, from קרס and סל; the one *to bend*, or *form a bend*; the other, to *walk*, or *lift up to walk*; as the foot does by the ankle, and the bend there.

קרע, To *rent*, or *tear*; to *tear off*, or into pieces. Gen. xxxvii. 29. " *he* " *rent* his garments;" in grief; and it is often uſed to this purpoſe. 1 K. xi. 30. " and יקרעה *rent it* into twelve קרעים " *pieces*." Iſai. lxiv. 1. " Oh that thou " *wouldſt rent* the heavens, and that thou " wouldſt come down." The air opens in lightning, and this is ſpoke of God's coming down in glory. Jer. iv. 30. " tho' " thou cloatheſt thyſelf with crimſon, " tho' thou deckeſt thee with ornaments " of gold; tho' תקרעי עיניך *thou renteſt* " *thy face*, marg. *eyes*, with painting:" painting the inſide of the eye-lids, to make them look bold and full, or to ſtare; which is ſuch a *renting*, or opening, as a ſudden light makes in the air, as the word is applied, Iſai. lxiv. 1. above. And Pſal. xxxv. 15. ſeems applied to the throat, or mouth, in bawling and making a noiſe: " the abjects gathered themſelves toge- " ther againſt me, and I knew it not; " קרעו ולא דמו they *did tear* [not *me*, as we inſert, perhaps, but their throats or mouths with bawling], " *and ceaſed not*." Joel ii. 3. " *rent* your hearts, and not your gar- " ments;" yourſelves with concern.

קרץ, To *take a ſlice or piece off*, when the hand or knife moves, as the eyelid doth when we wink. Pſal. xxxv. 19. " יקרצו עין *they wink with the eye*;" bruſh the eye with the lid. Prov. vi. 13. and x. 10. it is applied to giving private and ſly hints, or making ſigns with the eye ſlily, and ſo treacherouſly. And xvi. 30. with the lips. Job xxxiii. 6. " קרצתי *I* " *am formed*, marg. *cut out* of clay;" the knife paring it about, and cutting it into form. Jer. xlvi. 20. " קרץ *deſtruction*;" or cutting off. Some, *the breeſe*, or *gad-fly*; from the motion of its wings.

קרקע,

קרקע, A *floor*, from קר and רקע, *ſpread abroad*. Num. v. 17. " duſt that is on " the *floor* of the tabernacle." 1 K. vi. 15, 16, 30. and vii. 7. " and covered it " with cedar מהקרקע עד הקרקע *from floor* " *to floor*." Doth it not mean the *floor* and *cieling* of the porch? calling the ceiling of the room, which is ſuch another flat or plain as the floor, by the ſame name. Amos ix. 3. " *the bottom* of the " ſea."

קרש, only as noun. Exod. xxvi. 15. *&ſeq.* and ch. xxvi. a *board*, for the ſides of the tabernacle. Ezek. xxvii. 6. " קרשך *thy bench* [or board the rowers ſat on] " of ivory."

קש, as a noun, is *Stubble*, flakes or pieces and bits of ſtraw; of ſticks, or of wood. As a verb, with a double ש, is uſed for *collecting together*, or picking up, ſuch little bits, q. d. *bit*-ing, or *ſtick*-ing. Exod. v. 7. " let them go and קששו *gather* " תבן *ſtraw* for themſelves." Ver. 12. " לקשש קש *to gather ſtubble* for ſtraw." It is plain the verb is *to pick up bits*, and the noun ſuch little pieces. Num. xv. 32. " מקשש *gathering* ſticks." Iſai. xxix. 21. " יקשון *they lay ſnares*." See in יקש, Zeph. ii. 1. " התקוששו *gather yourſelves together*, " וקושו *yea, gather together*, O nation, not " deſired." I would render it, *ye have been hardening yourſelves, and are hardened*; *O nation, not to be deſired*, or *eſteemed*. קש is a bit of a ſtick; and, as a verb, *to pick up* and break wood, or *&c.* into ſuch bits; but not applied, nor do I ſee how it is applicable, to the gathering together of people; nor does the context, at all, require ſuch a conſtruction. *To examine*, or enter *minutely* into themſelves, if it were not a forced conſtruction from *picking up bits*, would make better ſenſe, Zeph. ii. 1. above, than the preſent rendering.

קש, *Stubble*, or bits of ſtraw, or wood. Exod. xv. 7. " thou ſentedſt forth thy " wrath, and conſumedſt them as *ſtubble*."

מקשה, Iſai. i. 8. " as a cottage in a " vineyard; as a lodge במקשה *in a garden* " *of cucumbers*." It is vaſtly more likely to mean, what it ſays, *a lodge in a ſtubble-field*; being uſed in the time of harveſt, and deſerted afterwards.

קשא, once, Num. xi. 5. rendered *cucumber*. We call a pompion a *quaſh*.

קשב, *To liſten*; *attend to*; lend a *willing ear*: and it is uſed in no other ſenſe, or on any other occaſion.

קשה, with a mut. though radical ה, To *be hard*, or *ſtiff*; that will not eaſily bend. Gen. xxxv. 16. " תקש בלדתה " *ſhe had hard labour*." xlix. 7. " their " wrath, for קשתה *it was cruel*." Exod. vii. 3. " I אקשה *will harden* Pharoah's " heart." Job ix. 4. " who הקשה *hath* " *hardened* himſelf againſt him, and hath " proſpered?" been ſtiff in oppoſing. 2 K. ii. 10. " הקשית לשאול *thou haſt aſked* " *an hard thing*." xvii. 14. " they would " not hear, but יקשו *hardened* their necks." Iſai. viii. 21. " נקשה *hardly beſtead*;" in bad condition, or hardly preſt, ſc. in ſpirit. Jer. x. 5. " they [their Gods] are " מקשה *upright* [*ſtiff*, that cannot bend themſelves] " as the palm-tree, but ſpeak " not."

קשה, *Hard*, *ſtiff*, *rigid*. Gen. xlii. 7. " ſpake קשות *hard things* to them." Exod. xxxii. 9. " קשה a *ſtiff*-necked people." Jud. ii. 19. " they ceaſed not from their " own doings, nor from their *ſtubborn* " way." 1 Sam. i. 15. " I am a woman " קשת רוח *of a ſorrowful ſpirit*." We ſay, *hard weather*; a *hard* gale of wind; here, *hard of ſpirit*, or in *ſpirit*: and Job xxx. 25. קשה יום *one hard of day*; whom the times *were hard* with; and *hard in ſpirit*, whoſe ſpirit was greatly diſordered, or ruffled, are equivalent phraſes. Pſal. lx. 5. " thou haſt ſhewed thy people *hard* " *things*;" made them bear hard uſage. Iſai. xxvii. 1. " his הקשה *ſore*, great, and " ſtrong ſword." Ver. 8. " his *rough* [or hard] " wind."

קשי, *Stubbornneſs*, or *ſtiffneſs*, Deut. ix. 27.

קשות, Some veſſels in the temple; very poſſibly

poſſibly the *patera*, or goblet, which was a broad piece of plate, uſed at the ſacrifices and public feaſts, Exod. xxv. 29. Num. iv. 7. " הקשות הנסך *covers to cover withal*, marg. *pour out withal.*" Not to *pour out of*, but *pour into:* they made the libation into them, becauſe they drank out of them afterwards: the other veſſels were to pour out of. They were made of *beaten* gold; like our *plates*, beat *hard and ſtiff.*

קשקש, A *ſcale*, reſembling a ſmall *plate* in form, and, indeed, in ſtiffneſs or toughneſs. Lev. xix. 9, 12. and Deut. xiv. 9, 10. " whatever hath fins and קשקשת *ſcales.*" 1 Sam. xvii. 5. " a coat קשקשים *of mail;*" *ſquamarum*, of *ſcales*, like a fiſh's ſkin.

מקשה, whether as *noun*, *adjective*, *participle active*, or *paſſive*. *Stiff*; *ſtiffening*; *ſtiffened*. Exod. xxv. 18. " two cherubs " of gold, מקשה *of beaten work* ſhalt thou " make them;" or, two cherubs, of *beaten gold ſhalt thou make them.* Not cherubs of gold; but of wood, covered with *beaten* or ſheet gold, or *plate* gold. So the golden candleſtick, ver. 31. was alſo made of *ſheet* gold; made ſtiff and tough with beating. Ver. 36. " all it ſhall be מקשה אחת *one* " *beaten work* [one *ſheet*] of pure gold." Prov. xxviii. 14. " מקשה *he that hardeneth* " his heart ſhall fall into miſchief." Iſai. iii. 24. " inſtead of מעשה מקשה *well-ſet* " *hair*, baldneſs." 1 Pet. iii. 3. ſpeaks of *plaiting of the hair, and weaving of gold.* And this was ſome work made of gold, either in plates, or of threads cut out of plates; ſuch as the rich ſtoles, ephods, and girdles, were to the men.

קשה, occurs twice. Job xxxix. 16. " הקשיח בניה *ſhe is hardened againſt* " her young ones." So rendered, ſeemly, from the likeneſs betwixt קשה and קשה; whereas the context points out the ſenſe to be *deſerting*, *abandoning*, or ſomething of that nature. And ſo Iſai. lxiii. 17. " O " Lord, why haſt thou made us to err " from thy ways? תקשיח *why haſt thou* " *hardened* our heart from thy fear?" made it *deſert* from it, or abandon it.

קשט, only as a noun. Pſal. lx. 6. " thou haſt given a banner to them " that fear thee, that it may be diſplayed, " מפני קשט *becauſe of the truth*;" or, *for aſſurance*; to give aſſurance and confidence to them that fear God. Prov. xxii. 21. " that I might know קשט *the certainty* of " the words אמת *of truth*;" make thee feel the comfort and aſſurance to the heart, or confidence, the words of truth give. But the word is not *truth*, as rendered above, being diſtinguiſhed from it here; and is ſomething which may be predicated of *coin* alſo; for,

קשיטה is ſome *coin*, or piece of money: of what weight, or value, does not appear, that I know of. Gen. xxxiii. 19. and Joſh. xxiv. 32. " for a hundred קשיטה *pieces of money*," marg. lambs; but there is no proof that it ſignified *a lamb*. Job xlii. 11. " every man gave him קשיטה *a piece of* " *money:*" and named, perhaps, as having the public ſtamp, *the inſurance mark*, upon it, as the word ſignifies *certainty* above, and in the Chaldee, Dan. ii. 47. and iv. 34. and ſo it was known to be *ſterling*, or what might be relied upon.

קשר, To *bind round*, and ſo hold together; to *conſpire*. Gen. xxxviii. 28. " and תקשר *ſhe bound* upon his hand a " ſcarlet thread." Deut. vi. 8. " *ye ſhall* " *bind them* for a ſign upon thine hand." 1 Sam. xviii. 1. " the ſoul of Jonathan " *was knit* with the ſoul of David." 1 Sam. xxii. 8. " all of you קשרתם *have* " *conſpired* againſt me." Neh. iv. 6. " the " wall תקשר *was joined together.*" Prov. iii. 3. " *bind them* about thy neck." vi. 21. upon the heart. vii. 3. upon the fingers; *i. e.* memorials, or ſigns to remind them of the commandments; ſuch as the plate upon the forehead, precious ſtones upon the breaſt, or ſomething of that kind, which all might wear; and צמידים, and פתילים, whatever they were.

קשר, A *conſpiracy*; a *conſpirator*; i. e. perſon or thing *bound together*, or to another. Jer. ii. 32. " can a maid forget

" עדיה her *ornaments?* or a bride קשריה " her attire?" jewels ſhe binds on her, or any decorations.

קשר, in ים and ות, Gen. xxx. 41, 42. Sheep, *ſtrong*, i. e. well *knit together*; tight made.

קשת, A *bow*. We name it from its *bowing*, or *bending*; the Hebrew, from its *ſtiffneſs*, which makes it bend and recoil, from קשה. Gen. xlix. 24. " *his* " *bow* חשב *returned* with ſtrength." Job xx. 24. " *the bow* of ſteel תחלפהו *ſhall* " *ſtrike him through.*" xxix. 20. " and " קשתי בידי תחליף *my bow was renewed in* " *my hand;*" *pierced through* by my hands: his hands were ſtrong to draw the bow. Pſal. xxxvii. 15. " קשתותם *their bows ſhall* " *be broken.*" Jer. ix. 3. " they bend " their tongue, *their bow*, falſely in deceit, " and not for truth." The words, as in another place, are the arrows; and the tongue, that ſhoots them out, is the bow. Ezek. i. 28. " a *rain-bow* is round the Lord " of glory;" it being the memorial of the covenant, or grace promiſed in Chriſt.

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ר, *Reſh*,

IS a *radical*, in number 200, and anſwers to our R, r.

ראה, with a mut. ה, *To ſee*. And it is uſed for *perceiving* in general, whether it be by the eye or no: and ſeemingly, in a large and lax ſenſe, of *approving*, *providing*, *enjoying*, *deſpiſing*; but looking *at*, *on*, or *for*, is but *looking* or *ſeeing*; and the context directs to the intention, the *ſeeing* or *looking* implies. The *hawk*, in Hebrew ראה, is remarkable for the goodneſs of its ſight, and thence named. Gen. i. 4. " God יראי *ſaw* the light that it was " good." Here, and in many other places, it implies *approving*, as we look with pleaſure at what we like, and turn from what we do not. vii. 1. " thee *have* I " *ſeen* righteous." xvi. 13. " ſhe called " the name of the Jehovah that ſpake " unto her, אתה אל ראי *do thou, O God,* " *look upon me* [as a memorial of the promiſe from God, that he would keep his eye upon her, ver. 10.] " for ſhe ſaid, " הגם הלם ראיתי אחרי ראי *did I even for* " *this look unto him who has looked upon* " *me?* [Did I expect this great mercy? did I look for the bleſſing that is promiſed to multitudes of my children? Be it unto his ſervant according to his word; and I will call him *God my protector*] " therefore " the well was called *the well* לחי ראי *of* " *the living God that looketh upon me:*" according to the cuſtom of thoſe times, in ſetting up pillars, or &c. as memorials; or naming of perſons and things after the name of *him* or *that* which was to be remembered. Gen. xxii. 8. " God יראה *will* " *provide* himſelf a lamb;" will *look out* a lamb for himſelf. Ver. 14. " he called " the name of that place יהוה יראה *Jeho-* " *vah will be ſeen: ſo that it was ſaid at* " *that time, in this mountain Jehovah ſhall* " *be ſeen.*" If יהוה יראה alluded to Abraham's ſaying, that God would *provide himſelf a lamb*; and the mountain was called, for that reaſon, *the mountain the Lord would provide a lamb in*, the prediction of the great ſacrifice, *the Lamb of God*, there, would ſtill be plain and eminent, and one or other the word יראה muſt imply. xxxiv. 1. " לראות *to viſit* among the daughters of " the land." xli. 33. " let Pharaoh ירא " *look out* a man diſcreet." xlii. 1. " Jacob יראו *ſaw* that there was corn in " Egypt;" perceived, underſtood. Deut. xxxiii. 9. " who ſaid of his father and " mother לא ראיתיו *I regard them not:*" in our Lord's language, *hated his father and mother*, in compariſon of God, his heavenly father, and the church his myſtical mother. Job x. 15. " being full of confu- " ſion, וראה עני *and ſeeing my affliction;*" labouring under it. xxxiii. 21. " his fleſh " conſumed away, מראי *without being ſeen* [inſenſibly], " and his bones שפו are worn " away

" away, לא ראו *they are not perceived*;" *i. e.* imperceptibly. xxxiv. 26. " במקום ראים " *in the open ſight*, marg. *in the place of* " *beholders*;" literally, *for a ſtanding example to beholders*. Pſal. xvi. 10. " thou " wilt not ſuffer thine holy ones *to ſee* cor- " ruption." He that liveth, and believeth on me, ſhall *never die*, ſays Chriſt. xlix. 10. " that he ſhould live עוד לנצח for ever: " and ſhould not ſee corruption;" ſc. death eternal. Pſal. xxxvii. 34. " when " the wicked are cut off, thou ſhalt ſee " it." Heb. thou ſhalt look on the cutting off of the wicked: *i. e.* thou ſhalt live to ſee them cut off. lxvi. 18. " if *I regard* " iniquity in my heart." Prov. xi. 25. " מרוה *he that watereth*, יורא *ſhall be pro-* " *vided for*, alſo himſelf:" and formed, as יובא, from בא. Eccleſ. ii. 12. " *to behold* " wiſdom, and madneſs, and folly;" to taſte what pleaſure there was in them. vii. 11. " *them that ſee* the ſun;" which the dead do not. Jer. xvii. 6. " that ſhall " not ſee [feel or perceive] when good " cometh;" ſhall never know its coming. Ver. 8. " ſhall not *ſee* when heat " cometh."

ראה, A *ſeer*, whether a common or prophetic one, who ſaw viſions or repreſentations from God. Alſo a *viſion*, or *thing ſeen*.

ראה, Deut. xiv. 13. The *hawk*, from the goodneſs of its ſight; for which we have ראה, Lev. xi. 14. but all of this ſpecies are as rapid in their flight, as ſharp in ſight.

ראי, The *look*, or what we look in or at. Job xxxvii. 18. " ſtrong as a molten ראי " *looking* [or *ſpying*] *glaſs*." The heavens, though tranſparent as glaſs, are yet as cloſe and ſtrong as what we caſt to ſee with. Whether this be ſpoke of glaſs or metal, they had ſeeing-glaſſes, which he compares the ſky to for ſtrength, or cloſeneſs and coheſion of parts. Nah. iii. 6. " ראי a " *gazing ſtock*." LXX. an *example*.

ראית, Eccleſ. v. 10. *The beholding*. And formed as ראשית.

הראיות, Eſth. ii. 9. " maidens הראיות " *which were meet* to be given her;" which were *ſightly*; ſpecioſæ, well-looking.

אראלם, An *alarm*; ſc. I *ſee them*. A word formed from what was cried upon ſeeing the enemy. Iſai. xxxiii. 7. our word is *ad arma*, to arms; I *ſee them*, not leſs proper: " behold, אראלם צעקו *they* " *ſhall cry an alarm without*."

מרא, A *ſight*; *appearance*. Ruth i. 20. " call me מרא *mara*, marg. i. e. *bitter*." Heb. *a ſight*; unleſs it be from ירא, as Deut. xxvi. 8. ſeems to be, by ch. iv. 34. in the firſt place, " with great מרא *terribleneſs*;" in the latter, " by great מוראים *terrors*." So Naomi might call herſelf *a terror*, *monſter*; what would frighten people to conſider her misfortunes.

מראה, The *appearance*, perſon, or form of any thing that is to be ſeen: pl. in ים and ות both. Gen. ii. 9. " every tree that " is pleaſant למראה to the ſight [or in its form and ſhape], " and good for food." The man of God was to ſee, and be fed, as well as the natural man; and the beſt, richeſt, and moſt beautiful of natural things, were always choſe as emblems. See Aaron's dreſs, the ſacrifices, *&c.* xii. 11. " thou art a woman יפת מראה *beauti-* " *ful in perſon*." It is what is ſeen or ſhewn of any thing. Exod. iii. 3. " this " great *ſight*." Num. xii. 6. " במראה *by* " *a viſion* will I make myſelf known unto " him: in a dream will I ſpeak unto " him: is not my ſervant Moſes ſo? " mouth to mouth have I ſpoke to him, " ומראה and *apparently* or *viſibly*; and the " ſimilitude of the Lord did he behold." מראה is the *viſible form*. Joſh. xxii. 10. " a great altar למראה in *appearance*," or *form*. 2 Sam. xxiii. 21. " a man who " מראה *was a ſight*;" for his ſize. Ezek. i. 1. " the heavens were opened, and I ſaw מראות *viſions* of God;" emblems, or outward repreſentations of God. As Moſes ſaw God *apparently*, ſo Ezekiel did. Moſes ſaw God in a human form, in the midſt of fire or glory; Ezekiel ſaw him in fire likewiſe,

wiſe, but under other animal forms; *ſc.* the cherubic, which were ſet upon the ark, as exhibiting a Trinity in Unity, and the incarnation of the Eternal Light. *Viſions of God* are viſible forms repreſenting God to ſight. *Viſions from* God, exhibited or ſhewn by God, of other perſons or things, are ſo expreſſed, as Lam. ii. 7. " her prophets find " no *viſion from* God." See *Similitudes of the Lord God*, by J. Bate, p. 181.

מראת, Exod. xxxviii. 8. " he made the " laver of braſs, and the foot of it of " braſs, במראת *of the looking-glaſſes*, marg. " *braſen glaſſes*, הצבאת אשר צבאו *of the* " *women* aſſembling, which aſſembled at " the door of the tabernacle of the con- " gregation." Theſe glaſſes, or *braſſes*, might belong to the men; for all that is ſaid here, for צבאת ch. xxvi. & al. does ſo. But what uſe could they have for looking-glaſſes, or ſpying-glaſſes, at church, at the door of the tabernacle, where they aſſembled for divine ſervice? It is vaſtly more likely, that theſe מראת were *emblems*, as the word literally ſignifies; or figures in braſs they might carry with them, on going to prayers and ſacrifices. They had ſuch Gods in miniature, at home and abroad, with them; ſome exhibitions of God, of Chriſt, or &c. in braſs, and other metals. Jacob hid ſome ſuch Gods under an oak, Gen. xxxv. 4. Such Balaam had, and conſulted by, as it ſhould ſeem, Num. xxiv. 1. He went not, as at other times, to meet with נחשים *enchantments*, we ſay; but he had conſulted Jehovah only before. And theſe, it is likely, were ſuch figures of God, in braſs, that he had brought from Syria to conſult by, as Jacob's family had brought from thence; and they uſed to conſult ſuch figures. מראה is uſed for the *viſible form* of God; and here, for the figures in braſs of that ſimilitude of God.

מראתו, Lev. i. 16. " *his crop*, with his " feathers." See in מרא, to *cram*.

מוראה, Zeph. iii. 1. may poſſibly belong to מרא too; *Gluttonous*, or *guttling*.

מראי is a noun, as ראי is: *Form*; *appearance*; *figure*; *looks*. Cant. ii. 14. " let " me ſee מראיך thy *countenance*—thy *coun-* " *tenance* is comely." Job xl. 28. " yea, " one is caſt down למראיו at *the ſight of* " *him*."

ראם is ſome high and lofty creature, with large branching horns: *ſtag*, perhaps, or *elk*, if there could be any ſuch on mount Seir, where the S. S. mention this creature. Num. xxiii. 22. " he hath " כתועפת ראם *as it were the ſtrength* " [horns] of *an unicorn*." Whether there be any ſuch creature as an unicorn, I know not; but this is not one: it has two horns, and large ones, as תועפת implies. Deut. xxxiii. 17. " his horns are like the horns " ראם of *unicorns*;" rendered plural, to avoid the contradiction. Pſal. xxix. 6. " ſkip—like בן ראמים *a young unicorn*." xcii. 11. " my horn ſhalt thou exalt, like " ראים *an unicorn's*." The *jod* in ראים may be *ſervile*, as in קריא &c. Iſai. xxxiv. 7. " a great ſlaughter in the land of Idu- " mea, and ראמים *the unicorns* ſhall come " down with them, and the bullocks with " the bulls." It ſeems to mean the largeſt of the fallow deer.

ראמות, Job xxviii. 18. Some precious ſtone found in Armenia, or the traffick of that country. Ezek. xxvii. 18. put with כרכד there, and in Job with גביש. But רמים, Pſal. xxii. 22. ſuppoſed to be the ſame word [the ſame creature poſſibly] as ראם, belongs to רם *high*, to expreſs the height and ſtatelineſs of theſe creatures. And ſo רים, Job xxxix. 10. may be the ſame animal, or ſome other, remarkable for erecting and toſſing its head and horns up, which are alſo very high and large; the *jod* in רים being ſervile. This is a ſpecies of creature; but רמים may be a general word, *high and lofty ones*.

ראש, The *head*: and uſed in a large ſenſe, as we uſe the word *head*; for *chief*, *top*, *priority*, in any reſpect. The *ſum total*, or ſeveral numbers reduced to one head. It never occurs as a verb; but almoſt in every other part of ſpeech, and under

under all the grammatical variations. It is uſed for a *poor man*, in contradiſtinction to עשיר a *rich man*; as the number *one*, the firſt number, is the loweſt in value, and *ten* the higheſt. And it is uſed for *poiſon*; I ſhould think, from the effects of poiſon ſhewing itſelf, or breaking out in blotches and blains, which we call *heads*, and ſay, the corrupted matter, or poiſonous humour, is come to a *head*, when it is gathered together. I need not cite many places; for, out of the vaſt number it occurs in, there ſeems no great difficulty, but in a few, if in them. Gen. ii. 10. "and "from thence it was parted, and became "into four *heads*." See Sir W. Raleigh on this text. The head of a river does not mean its fountain or riſe only, but *point* where a chief branch begins. iii. 15. "he ſhall bruiſe thee ראש the *head*;" the main ſtrength and power, or chief part, as the heel is the lower and inferior part. xi. 4. "a tower, and ראשו *its top* to the "heavens;" as an altar for the worſhip of the heavens.

ראש, A *ſum total*; or *account* caſt up and reduced to one. Gen. xl. 13. "within three days ſhall Pharaoh ישא "ראשך *lift up thine head*;" marg. *reckon*, or take an account of thee. Ver. 19. "within three days ſhall Pharaoh ישא "ראשך מעליך *lift up thine head from off* "*thee*, and ſhall hang thee on a tree." He might be beheaded firſt, and hanged up afterwards; but the text ſays only, that he was hanged; and I would conſtrue, as before, *Pharaoh will take an account from thee*; examine, or call to an account. Ver. 20. "he lifted up the *head* of the chief "butler, and of the chief baker;" both were reckoned with. Num. i. 2. "שאו "את ראש *take ye the ſum* of all the con-"gregation." xxxi. 26. "שא ראש *take* "*the ſum* of the prey that was taken, both "of man and beaſt." Deut. xxxii. 42. "with the blood of the ſlain, and of the "captives, מראש *from the beginning* [to the full ſum] "of the revenges upon the "enemy." Pſal. cxxxix. 17. "how pre-"cious are thy thoughts unto me, O God, "how עצמו ראשיהם *great is the ſum of* "*them?*" how many are the *heads* of them? as we ſay *heads* of diſcourſe. cxix. 160. "ראש דברך אמת *the ſum total* of thy "word is truth."

ראש, A *poor man*. 2 Sam. xii. 1. "there "were two men in one city; the one עשיר "*rich*, and the other ראש *poor*." Prov. vi. 11. "ראשך thy *poverty*." x. 4. and xiii. 23. "ראשים *the poor*." xxx. 8. "give me neither ראש ועשר *riches* nor *po-*"*verty*." *One* and *ten* ſeem oppoſed, as the *firſt* and *laſt*, or higheſt, number. רש is alſo *poor*; one diſpoſſeſſed, or *unpoſſeſſed*, of any thing; but ראש is an odd corruption of רש, if one word could be ſuppoſed to ſtand for the other.

ראש is applied to *acids*; among others, to that ſour yellow humour within the lips of the adder, which is a deadly poiſon, when infuſed into the blood of man by its bite; but not ſo, when taken in at the mouth. And hence it has been ſuppoſed to take its Hebrew name, becauſe lying in *the head*; but it is any *acid*, *ſour humour*, as that of *hemlock*, or ſome ſuch herb. Nor is it named *capital*, as we call that *capital* which affects life; for *acids* are not poiſonous, though perhaps all are more or leſs *corroſive* and *macerating*, and thence named רוש: but yet vinegar, and many other acids, in proper quantities, are helpful to digeſtion, and uſeful; as is *myrrh* alſo, though ſour and diſagreeable to the taſte: whence ariſes the proverbial uſe of מי ראש *gall-water*, or *a ſour draught*. מררת is uſed as equivalent to ראש and רוש, Deut. xxxii. 32, 33. "*The acidity of any liquor*, "*ſays* Lemery, *does conſiſt in keen particles* "*of ſalt put in motion*; which is plain "from their pungency, and becauſe *all* "*acid ſalts* do cryſtalize into edges." Pag. 25. and *a ſour* predominates over all other taſtes, and acids likewiſe will diſſolve any concrete; though one kind of acid is required for this, another for that metal, or

other concrete. Deut. xxix. 18. " a root " that beareth ראש *gall* [marg. a *poiſonful* herb] " and wormwood." xxxii. 32. " their " grapes are grapes רוש of *gall* [ſee רש], " their cluſters are bitter; their wine is " חמת the poiſon of *dragons*, and the cruel " ראש *venom* of aſps." Pſal. lxix. 22. " they gave me alſo ראש *gall* for my meat, " and in my thirſt they gave me vinegar " to drink." Chriſt had not poiſon given him; but, Mat. xxvii. 34. as he was going to be crucified, *vinegar mingled with gall:* Mark xv. 23. *wine mingled with myrrh*, which he only taſted; the paſchal lamb being to be eat with *bitters:* and on the croſs, Joh. xix. 29. *vinegar* in a ſponge, put upon *hyſſop*. And ver. 30. " he re- " ceived the vinegar." And Mat. xxvii. 48. " one of them took a ſponge, and " filled it with vinegar, and put it on a " *reed*, and gave him to drink." Hyſſop is a purgative, and was burnt with the red heifer, Num. xix. It is reckoned among the trees, though the meaneſt of them, becauſe, *in ſcapum aſſurgit & cauleſcit*, it runs up into a ſtalk. See Cocc. at אזוב: and by comparing Joh. xix. 29. and Mat. xxvii. 48. what is called a *reed* was the *ſtalk* of the hyſſop, predicted by burning hyſſop with the ſin-offering; alluſive, no doubt, to the qualities of hyſſop: but Chriſt drank not the *hyſſop*, but vinegar, from the reed, or *pipy fiſtular ſtalk* of it, which it was reached up to him by; and ראש is any ſtrong, acid, or ſour corrupting humour. Jer. viii. 14. " our God has " put us to ſilence, and given us מי ראש " *water of gall* to drink;" proverbially, *a bitter draught*. And ſo it means above, in the Pſalms, as far as David was concerned in it, great affliction and bitterneſs of ſoul. Lam. iii. 5. " he has compaſſed me with " ראש *gall* and travel." Ver. 19. " mine " affliction and my miſery, the wormwood " and the *gall*." Hoſ. x. 4. " judgment " ſpringeth up as ראש *hemlock* in the fur- " rows of the field." Corrupt judgment, or judgment is turned into cruel oppreſſion. Amos vi. 12. " have turned judgment into " *gall*."

ראש is uſed as an adjective, *head*, or *chief*.

ראשן and ראשון; fem. ראשנה and ראשונה, *firſt*; *prior*; *former*; *foremoſt*: *adjectively*, or *adverbially*, and with prepoſ. 1 Chron. xv. 13. " למבראשונה *at the firſt*," or from the very firſt.

ראישון, Job xv. 7. *The firſt*. רישון ſee in רש.

ראשית, The *chief*, or *firſt*, in reſpect of *dignity*, *worth*, or *time*. Gen. i. 1. " בראשית " *in the beginning*." This word is generally, though not always, *chief* of what the text is ſpeaking of; but ſometimes it includes *time*, as Job viii. 7. " though ראשיתך " *thy beginning* was ſmall; yet אחריתך " *thy latter end* ſhould greatly increaſe." xlii. 12. " ſo the Lord bleſſed the latter " end of Job מראשיתו *more than his begin-* " *ning*." Prov. xvii. 14. " *beginning* of " ſtrife." So Eccleſ. vii. 8. " better is " the end of a thing than the *beginning* " thereof." It is frequently the *firſt-fruits*. Exod. xxiii. 19. " ראשית *the firſt* " of thy *firſt*-fruits;" firſt gathered. Lev. xxiii. 10. " a ſheaf ראשית *of the firſt-fruits* " of your harveſt." No doubt they brought the beſt they could cut; but this was not offered as the beſt or chiefeſt of their harveſt, but as the firſt taſte of it, as ver. 14. This had a further or double view, as all the types had, and looked at Chriſt, the firſt-fruits. 1 Cor. xv. 20. " Chriſt is " riſen from the dead, and become the " *firſt-fruits* of them that ſlept." Num. xv. 20. " a cake ראשית *of the firſt* of their " dough." xxiv. 20. " Ameleck, *the firſt* " of the nations;" not *in time*, but *chief* of their neighbours. Deut. xxxiii. 21. " he provided ראשית *the firſt part* for him- " ſelf;" rule, power, or dominion, as it follows, a ruling ſceptre.

ראשנית, Jer. xxv. 1. " *the firſt* " year."

מראשתי, This, except in one place, is conſtrued *pillow*, or *bolſter*. Gen. xxviii. 10.

10. " he took of the ſtones of that place, " וישם מראשתיו *and put them for his pil-* " *lows*, and lay down in that place, and " ſlept:" a hard pillow. Ver. 18. " he took the ſtone that he had put *for his pil-* " *low*, and ſet it up for a pillar, and poured " oil upon the top of it." This ſtone, it is plain, was not for his head to lay upon. It cannot, without violence to common ſenſe, be ſuppoſed that Jacob had nothing but a few ſtones to lay his head upon; as if he had laid down, in the open fields, in a worſe condition, as to his travelling equipage, than a common beggar. That the place was conſecrated by Abraham before, ſee *chapters* xii. and xiii. Here God had appeared to Abraham; and here Jacob ſlept, in hopes of a divine dream, and had it. Abraham built an altar here; and though that altar might have been neglected, that Jacob was afraid God was not in that place, yet here the promiſe of Canaan was made to Abraham, and now repeated to Jacob. Jacob *took of the ſtones of that place*, i. e. he took *one*, ſome conſecrated pillar, or *ſacred memorial-ſtone*, and *ſet it at his head*, and lay down to ſleep. Not at all unlikely, he took one of thoſe his father or grand-father had ſet up in memorial of the promiſed bleſſing, which being transferred to Jacob, he reconſecrates the ſame pillar. But that the ſtone was not for *heads*, as the greateſt critick in Hebrew, this or any age ſince inſpiration, hath hinted, is plain, becauſe Jacob ſet it up for מצבה *a pillar*, a memorial-pillar. 1 Sam. xix. 13. " *Michal* took " the *teraphim*, and laid it on a bed, and " ſhe put כביר a *net-work* of goats-hair " מראשתיו *over* or *againſt its heads* [or place where its heads were], " and covered it " with a cloth," or bed-cloaths. xxvi. 7. " Saul lay ſleeping within the trench, and " his ſpear ſtuck in the ground מראשתו *at* " *his bolſter*." 1 K. xix. 6. " a cruſe of " water מראשתיו *at his head*, marg. *bolſter*." Jer. xiii. 18. " ſay unto the king and the " queen, humble yourſelves, ſit down, for " מראשתיכם *your principalities*, marg. *head-* " *tires*, even the crown of your glory, ſhall " come down." And ראשה [in reg. ראשת, pl. ראשתי, and with a מ *at*] ſeems to mean only what is *on*, *at*, or *near the head*. And I muſt retract what I have ſaid about מראשתי being *heads*, Similitudes, p. 191, & *ſeq*.

רב, To *contend*; *make many* words; *ſtrive for the maſtery*. There is ſo cloſe a connection betwixt this word and רבה to *multiply*, that perhaps they ſhould be put together as one root, as Mr. Parkhurſt puts them; but as no radical final ה occurs under רב *to contend*, as there does ſo often under רבה *to multiply*, I have put them as diſtinct words, and diſtinguiſhed by the final ה in the verb, which is dropt, as uſual, in the derivatives. Gen. xxvi. 20. " the herd-men of Gerar יריבו *did* " *ſtrive* with Iſaac's herd-men, ſaying, the " water is ours." It has often a *jod* in it, as here; as in *Hiphil*. Ver. 22. " and for " that they רבו *ſtrove* not." Jud. xi. 25. " הרב רב *did he ever ſtrive* againſt Iſrael, " or did he ever fight againſt them." As if רב were confined to *verbal* quarrels only, and as ſome lay it down for certain; but 1 Sam. xv. 5. " Saul came to a city of " Ameleck, וירב *and laid wait*, marg. " *fought* in the valley." If the tranſlation be right here, it is plain that רב is applied to an attack made by an army; who, we may ſuppoſe, did not fight with their tongues only: and Jud. xii. 2. " I and my " people were איש ריב *at* great *ſtrife* with " the children of Ammon; and when I " called you, ye delivered me not out of " *their hands*." So the word includes the contention of the hand, as well as of the tongue; but 1 Sam. xv. 5. ſee in רבה, to *prevail*.

רב and ריב, A *quarrel*; *contention*; *ſtrife*; a *cauſe* to be heard, or controverſy. יריב, a noun, *one that contends*.

מריבה, Another noun, for *contention*.

ירב, Seems an adverb, from רבה, *greatly*, *largely*; Hoſ. v. 13. " then went Ephraim

" to

" to the Aſſyrian, and ſent אל מלך ירב to the " king *largely*;" i. e. large gifts. As ch. x. 6. " it ſhall alſo be carried unto Aſſy- " ria, a preſent to the king ירב *Jareb*;" or, he himſelf ſhall carry a preſent into Aſſyria to the king ירב *a large one*; or at great expence; which we know, from the Sacred Hiſtory, they frequently did.

רבד, once, as a verb, Prov. vii. 16. " רבדתי I *have decked* my bed מרבדים " *with coverings of tapeſtry:* the carved " works with fine linen of Egypt."

רבד and רביד, Gen. xli. 42. and Ezek. xvi. 11. A *chain*; a gold *chain* on the neck; a *wreath*, or neck-lace, made of gold wire, ſilk and cotton thread. *Torus*, in Latin, was the bed, from its make or ornaments, as well as *wreath*, *garland*, or &c.

רבה, To *multiply*; be *great*, *large*, *many*; and is applied to any thing that excels or exceeds in quality or quantity. Gen. i. 22. " be fruitful, and רבו " *multiply*." iii. 16. " הרבה ארבה I *will* " *greatly multiply* thy ſorrow." vii. 17. " the waters ירבו *increaſed*." xxi. 20. " he " grew and dwelt in the wilderneſs, and " יהי רבה קשת *became an archer*." As a participle, *great* at the bow; famous for it; or elſe, in our language, a *great ſportſman*; uſing the bow much. xxxiv. 12. " הרבו עלי מאד מהר *aſk me never ſo much* " *dowry*;" ſet it ever ſo large. xliii. 34. " Benjamin's תרב *was* five times ſo *much* " as any of theirs." xlix. 23. " the " archers ימררהו ורבו *have ſorely grieved* " *him*, *and ſhot* at him, and hated him;" *been too much* for him; as in the next citations. Exod. xvi. 17. " המרבה והממעיט " *ſome more*, *ſome leſs* [ſome too much, ſome too little], " and they did mete it [there is no *when they did mete it*] " with " an omer: המרבה *he that gathered much*, " had nothing over; and he that gathered " little, had no lack." The overplus of one ſupplied the lack of the other. A leſſon of charity, as St. Paul comments upon this particular, 2 Cor. viii. 14. that the abundance of one may ſupply the want of another. Deut. xiv. 24. " if the way " ירבה *be too long*, or *too much*, for thee." xix. 6. " becauſe the way ירבה *is long*;" or *much*. Jud. ix. 29. " *increaſe* thine " army, and come out." 1 Sam. ii. 3. " אל תרבו תדברו *talk no more*." xiv. 19. " the confuſion or uproar that was in the " hoſt of the Philiſtines went on, and רב " *increaſed*." xv. 5. " Saul came to a city " of Ameleck, and ירב בנחל *laid wait*, " marg. *fought in the valley:*" rather, *Saul* came upon the city [or cities] of Amelek, and *prevailed* to get poſſeſſion; *made himſelf maſter of them*. נחל may not be *valley*, but *poſſeſſion:* he conquered, and took poſſeſſion. 2 Sam. xxii. 36. " thy gentle- " neſs תרבני *hath made me great*;" or perhaps, as we ſay, *hath made much of me:* 2 Chron. xxxiii. 6. " הרבה לעשות *he did* " *much* evil;" he abounded in doing. Pſal. iv. 8. " more than in the time that " their corn and their wine רבו *increaſed*;" meaning, more than at the time of harveſt, or vintage, when their corn and their wine *were grown*, or come to perfection: or elſe *increaſe*, as ſtacks of corn and other ſtores increaſe, when brought together. xviii. 15. " רב *he ſhot out* lightnings, or " *multiplied* lightnings, and diſcomfitted " them;" it lightned very much. xliv. 13. " thou ſelleſt thy people for nought, " and לא רבית *doſt not increaſe* by their " price;" makeſt no advantage of them. Prov. xxviii. 20. " a faithful man רב *ſhall* " *abound with* bleſſings." Iſai. ix. 3. " הרבית *thou haſt multiplied* [ſo we render it, but the word implies *great in quality and dignity*, as well as in number and quantity; and here it is the honour done to the heathen world, in making them ſons, that were not ſons], " thou haſt given the " birth-right, or preheminence, to a na- " tion לא גדלת *thou didſt not bring up*; " they ſhall rejoice before thee," &c. Lam. ii. 22. " thoſe whom I have ſwaddled, " and רביתי *brought up*, hath mine enemy " conſumed." Ezek. xix. 2. " רבתה *ſhe* " *nouriſhed*

" *nouriſhed* her whelps among the young " lions." Hoſ. viii. 12. " I have written " to him רבו *the great things* of my law." If it be a verb of the 3d perſon plur. as it may be—*I writ to him what things are excellent*, or abound in worth, *in my law*. The pronoun *what* or *which*, is very commonly underſtood; though רבו is alſo a noun. q. v.

רב, *noun*, or *adjective*. A *great one*; one thing which is more or above another, in any reſpect: and it is applied to God, who is above, or greater, than all. רבה *fem.* Gen. vi. 5. " that the wickedneſs of man " was רבה *great*." xxv. 23. " and רב the " *elder* ſhall ſerve the younger." The *old man* is the firſt-born; the *new man* the younger. The ſon of Adam muſt become the ſon of God, and nature ſubmit to grace: and God exemplified this doctrine from the hiſtory of Eſau and Jacob; and hath left mankind the leſſon, recorded in their ſtory. And it is the preheminence of the *elder* brother that Iſaiah, ch. ix. 3 above, predicts that God would give to the heathen world, in the ſpiritual ſenſe, as well as natural. Exod. i. 9. " the people of the children " of Iſrael are רב *more* and mightier than " we." xxiii. 2. " thou ſhalt not follow " רבים a *multitude* to do evil; neither ſhalt " thou ſpeak in a cauſe to decline after " רבים *many* to wreſt judgment; neither " ſhalt thou countenance a poor man in " his cauſe." By the oppoſition to a poor man, רבים ſhould mean here not *the many*, but *the great*. xxxiv. 6. " Jehovah, רב " *abundant* in goodneſs and truth." Num. xiii. 18. " whether they be ſtrong or " weak, few or רב *many*." xx. 11. "מים " רבים *water abundantly*." xxii. 15. " princes רבים *more* [or *greater*] and more " honourable." xxvi. 54. " לרב תרבה *to* " *the many thou ſhalt give the more* inhe- " ritance." And this is the law of the inheritance of the Promiſed Land; he that hath the moſt of the child of God in him, ſhall have moſt in it. Deut. ii. 10. " a " people גדול *great* and רב *many*." 1 Sam. xxvi. 13. " רב a *great* ſpace being between " them." Eſth. i. 8. " כל רב *all the officers* " of his houſe." Job xvi. 13. " רביו *his* " *archers*, or mighty men, compaſs me " round about." Prov. xxvi. 10. " רב " *much*, or a great deal, troubles all " people;" every body has much trouble, or trouble enough. Pſal. xlviii. 3. " the " city of רב *the great* king." cx. 6. " he " ſhall wound the heads over ארץ רבה " *many countries*;" the great world, or great people. Iſai. ix. 7. לרבה wrote as one word, but is two; לם *to them*, ſc. the compound perſon, Chriſt, God-man, ſhall be רבה המשרה *great power and rule*; ſupreme authority. Iſai. xix. 20. " he " ſhall ſend them a Saviour, and רב *a great* " *one*, and he ſhall deliver them." lxiii. 1. " travelling [or conquering] ברב in the " *greatneſs* of his ſtrength;" by his *great* ſtrength. Jer. xxxii. 19. " great in coun- " ſel, and רב *mighty* in work." xli. 1. " רבי *the princes* of the king."

רב, *Enough*, or *much*. Exod. ix. 28. " intreat the Lord [for רב it is *enough*] " that there be no more mighty thunder- " ings." And it is often uſed to this purpoſe, implying, that what was ſpoke of was a *great deal*; that *it abounded*, and was more than ſufficient. Num. xvi. 3. " רב לכם *ye take too much upon you*." Et al.

רב and רוב are both uſed as nouns in the abſtract; though רוב occurs but very ſeldom; *Greatneſs*, *multitude*. Exod. xv. 7. " in רב *the greatneſs* [or ſuperiority] of " thine excellency." Job iv. 14. " רב *all*, " marg. *the multitude*, of my bones." xxxv. 9. " מרוב *becauſe of the greatneſs* the " oppreſſed cry: they cry out by reaſon of " the arms of the mighty:" the *greatneſs*, or ſuperiority, of the mighty, is the ſame as the *arm* of the mighty. Hoſ. iv. 7. " כרבם *as they were increaſed* [according to their utmoſt], " ſo have they ſinned " againſt me."

רבה, or הרבה, as *noun* or *adverb*. Eccleſ. vii. 17. " be not righteous *overmuch*;"

too

too ready to juſtify thyſelf, or to think thyſelf always in the right.

רבו, *Ten thouſand*, i. e. the great number. 1 Chron. xxix. 7. "*ten thouſand* "drams." Pſal. lxviii. 18. "the chariots "of God are רבותים *twenty thouſand* [ten thouſands, or *millions*] "of thouſands re- "peated." Jon. iv. 11. "more than "twelve times *ten thouſand*." Hoſ. viii. 12. "I have written to him רבו *the great* "*things* of my law," may belong to this, being a noun formed like ענו from ענה, and is applicable to what is great and excelling in other reſpects as well as number; as רבבה alſo is.

רבת is uſed as noun and adjective, and adverbially. Fem. רבתי, Lam. i. 1. "רבתי "*full* of people." 2 K. xiii. 17. "רבת "*many* in the congregation."

רבית, once, as a noun, in מהרבית, 2 Sam. xiv. 11. "let the king remember "the Lord thy God, מהרבית גואל that *the* "*avenger multiply not* blood to ſhed;" that he ſhed no more blood.

מרבה, תרבות, מרבית, and תרבית, *Increaſe*; *multitude*; *greatneſs*. Lev. xxv. 37. "nor "lend him thy victuals במרבית *for in-* "*creaſe*;" uſury being forbidden to the poor in his neceſſity; not to the rich, when he borrows to make profit of it. Num. xxxii. 14. "תרבות *an increaſe* of "ſinful men;" as the verb is uſed, to the bringing up children. Prov. xxviii. 8. "מרבה *he that increaſeth* his ſubſtance "בנשך ותרבית by *uſury and increaſe*, i. e. "intereſt, he ſhall gather it for him that "pitieth the poor." This plainly ſpeaks of him that takes intereſt for ſmall ſums lent to the poor; not of lending on mortgages, on houſes, or lands, that bring in a profit to the owners, or who uſe your money in trade.

רבב, in the pl. רבבים and רבים, is applied to *rain*; from the *multitude* of drops, ſay ſome; from the *greatneſs* of them, ſay others; it being ſuppoſed to mean the heavier rain, though that doth not appear: but, perhaps, named from its effect in the *growth* and *thriving* of things, as the verb is uſed to that of animals and plants, Deut. xxxii. 2. Pſal. lxv. 11. and lxxii. 6. Jer. iii. 3. and xiv. 22. and Mich. v. 6.

רבבה, *Much grown*, or *much multiplied*. Ezek. xvi. 7. "רבבה נתתיך I *have cauſed* "*thee to multiply*, marg. *made thee a mil-* "*lion*, as the bud of the field, and חרבי "*thou haſt increaſed*, and waxen great:" lit. "I have made thee great, as the bud "of the field grows; and thou art grown "and become great." Our Lord uſes the compariſon in the parable of the muſtard-ſeed, Mat. xiii. 31.

רבבה, A *great number*; an *indefinitely* great number, Parkhurſt. Gen. xxiv. 60. "be thou the mother of אלפי רבבה *thou-* "*ſands* of *millions*." Lev. xxvi. 8. "an "hundred of you ſhall put רבבה *ten thou-* "*ſand* to flight." Jud. xx. 10. "ten men "of a hundred; and an hundred of a "thouſand; and a thouſand out of *ten* "*thouſand*." Num. x. 36. "return, O "Lord, unto רבבות אלפי *the many thou-* "*ſands*, marg. *ten thouſand thouſands*, of "Iſrael;" or, *bring back the ten thouſands of thouſands of Iſrael*; the many loſt ſheep from the flock of the Iſrael of God. This Moſes ſaid, when the ark reſted, which includes their return to the faith in God; and of thoſe loſt, as yet, in death, to the ſight of God and his ark.

מרבבות, uſed as a *participle*, forming a verb from the noun, *bringing forth ten thouſands*.

רבבת, The name of a place, Deut. xxxiii. 2. named, as other places, from the appearance of God in glory there: it is expreſſive of the greatneſs and *majeſty* of it.

מריבה, *Meribah*, the name of a place; a *chiding*. Exod. xvii. 7. [called alſo *Maſſah*, a *tempting*, becauſe they tempted God there]. They contended with Moſes, or quarrelled with him, for their want of water, and diſtruſted the promiſe of God; on which Moſes was ordered to ſtrike the rock, and the waters flowed out immediately.

diately. Theſe things were true hiſtory; but an allegory alſo. The rock was Chriſt: Moſes ſtruck the rock, urged to it by the rebellion of the people. The law condemned Chriſt, at the inſtigation of the chief prieſts, and tumult of the people. Moſes and Aaron did not, on this occaſion, *ſanctify* God in the eyes of the people; therefore they were not to bring them into the promiſed land, having only a proſpect of it at a diſtance. The great leſſon is, that Chriſt is the rock, and that the ſmiting of him opened the fountain of life, and that no man can enter into the land of reſt, but comes to this fountain to drink: and that the law could not ſave of itſelf; that none who ſaw not Chriſt, the ſubſtance, through the ſhadows of the law, were ſaved then; or will be now, by any outward ſervices.

רבך occurs only in מרבכת, Lev. vi. 21. and vii. 12. and 1 Chron. xxiii. 29. *Fryed.*

רבע, To *lie all along*, or *upon all fours*; which is as properly ſpoke of man, when ſtretched on the ground, *ſupinus*, or *pronus*, as of a beaſt; and of man and beaſt only it is ſpoke. Lev. xviii. 23. xix. 19. and xx. 16. It is ſpoke of beaſts when they couple, or the male covers the female, from the poſture; as we decently ſay, to *lie with*.

רבע, A *lying down*. Pſal. cxxxix. 3. "thou compaſſeſt my path, and רבעי *my* "*lying down*." Alſo *ſquare*; a *fourth* part. Pl. *fourth* generation.

רבוע, *Square*. מרבע the ſame.

רביע, and רביעי, *Fourth*.

רבעית, and רביעית, A *fourth part*.

ארבע, ארבעה, and ארבעת, with the form. א, *Four*; pl. ארבעים, *forty*; ארבעתים *four times over*.

רבץ, To *lie* or *ſquat down*, as man, or other animals, to reſt; to *repoſe*. Gen. iv. 7. "if thou doſt not well, ſin "רבץ *lieth* at the door;" as it does of every ſinner, till he amend what he hath not done well in. xlix. 9. "he ſtooped "down, רבץ *he couched* as a lion, and as an "old lion; who ſhall rouſe him up?" as king of the beaſts, whom none dare diſturb. So Judah ſhould prevail, till Chriſt came. Ver. 25. "the bleſſings of the deep, רבצת "that *lieth* under." The deep is the great ſtorehouſe of plenty, by being the ſtorehouſe of water, whence ſprings, dew, and rain are ſupplied, and of the internal heat of the earth. Deut. xxii. 6. "and the "dam רבצת *ſitting* upon the young, or "upon the eggs." רבץ is never uſed in theſe two laſt ſenſes, being borrowed from the poſture of creatures that have *four* legs, or what is equivalent; and here the difference appears plainly, betwixt theſe two words. Mar. de Cal. ſays רבץ is *proprium* "*quadrupedum*: had he ſaid ſo of רבע, he had ſaid right; but this is not, being common to all creatures or things that lie *upon* or *down*. Iſai. liv. 11. "I *will lay* thy ſtones with fair colours." Ezek. xxix. 3. "the great dragon *that lieth* in the midſt "of his rivers."

רבץ, and מרבץ, A *repoſing*; place of repoſing for man, or any other animal.

רבק, in מרבק, 1 Sam. xxviii. 24. "a *fat* "calf." Jer. xlvi. 21. "כעגלי מרבק *like* "*fatted bullocks*, marg. *bullocks of the* "*ſtall*." Amos vi. 4. "calves out of the "midſt of *the ſtall*;" or fatting-place.

רגב, as a noun only; A *clod*, or *lump*. Job xxi. 33. "the *clods* of the val-"ley ſhall be ſweet unto him." See Iſai. xiv. 19. and *the clods of the valley* are the ſame as *the ſtones of the pit*: the common manner of burying people was by heaping up ſtones, or clods, *i. e.* concretes, whether of dirt or ſtones, upon them. Saying theſe ſtones would be pleaſant to him, is only ſaying, the grave ſhould give him eaſe; or that the proſpect of it was a pleaſure to him. xxxviii. 38. "when the duſt [ſc. of heaven] "groweth into hardneſs, "and *clods* cleave faſt together." The expanſive compreſſure forms atoms of air into lumps, or grains, as it does the atoms of metals when melted.

דגז, To *be disturbed, tremble, shake*, as when moved with grief, fear, or anger. Gen. xlv. 24. "אל תרגזו *fall not* "*out* by the way;" rather, "*be not dis-* "*turbed about the journey*;" in leaving Canaan, and coming into Egypt, since God so plainly called them: however, Jacob consulted God first. Exod. xv. 14. "the "people shall hear, and ירגזון *be afraid*;" or *shake*. Deut. ii. 25. "*shall tremble*." xxviii. 65. "*a trembling* heart." 1 Sam. xiv. 15. "the earth *quaked*." xxviii. 15. "why *hast thou disquieted me?*" And here it differs from חרד, which is to *flutter*, as in a hurry. 2 Sam. vii. 10. "that they "may dwell in a place of their own, and "ירגז *move* [be disturbed] no more." xviii. 13. "the king *was moved*—and wept." xxii. 8. "then the earth תגעש *shook*, and "תרעש *trembled*; the foundations of the "heavens ירגזו *moved* and shook, because "he was wroth." Job ix. 8. "המרגיז "*who shaketh* the earth out of her place." Isai. xiii. 13. "therefore ארגיז I *will shake* "the heavens, and the earth תרעש *shall* "*remove* out of her place." By comparing these two places, Job speaks of an earthquake, ch. ix. 8. above; and Isai. xiii. 13. should be—"and the earth תרעש "*shall tremble*, shake or quiver, ממקומה "*from its place*;" from head to foot, as we say, of shaking all over. Job xii. 6. "מרגיזי *that provoke* God;" as anger and provocation make one shake. And so the earth was shook, not *out of*, but *from* or *in its place*; or, no otherwise out of *its place*, than as a person who is enraged can't stand still. Isai. xxiii. 11. "*he shook* [with fear] "the kingdoms." xxviii. 21. "*he shall* "*be wrath*." This perturbation of the passions, which gives an irregular motion to the body, shews how this word differs "from others, for fear, grief, or trembling, and from רעש, which is the *quivering* or shaking of a spear. Hab. iii. 16. "my belly תרגז *trembled*—I *trembled* in "myself." It doth not signify to fall out, or quarrel, as rendered Gen. xlv. 24.

רגז, and רגזה, are the only nouns. Hence *Boanerges*, i. e. *Boani*, or בני, and רגז, *the rage* or perturbation of the heavens.

רגל, *To foot*, or *trace by the foot*; *to pry into*. To *slander*, as that is discovering what you have *traced* out. Our word *trace* comes near this. Num. xxi. 32. "Moses sent לרגל *to spy out* Jazer." 2 Sam. xix. 27. "ירגל *he has slandered* "בעבדך *thy servant*." 1 Chron. xix. 3. "to search, and to overthrow, and *to spy* "*out* the land." Psal. xv. 3. "לא רגל "*he backbiteth not* על לשנו *with his tongue*;" or *there is no slander upon his tongue*.

מרגל, A *spy*. Gen. xlii. 9. "ye are "מרגלים *spies*, to see the nakedness of the "land are you come."

רגל, *The foot*. Gen. xviii. 4. "and wash "*your feet*." xxx. 30. "the Lord hath "blessed thee לרגלי at *my foot*;" *per curam meam*, Coc. "by my care: my care has "proved a blessing to thee." xxxiii. 14. "I will lead on softly, לרגל המלאכה אשר "לפני ולרגל הילדים *according to the foot*, "walking or going, *of the cattle that is* "*before me*, and *according to the going of* "*the children*." xlix. 10. "from between "*his feet*:" a staff in the hand of him "that sits, is between the feet. Exod. xxiii. 14. "three רגלים *times* in the year;" from beating time with the foot. xxx. 21. "they shall wash their hands and *their* "*feet*, that they die not:" their doings and their ways must be pure and holy, before they can enter the church of God, or his dwelling-place. Deut. xxxiii. 3. "thou "shalt smite them down at *thy foot*." xxiv. "let him dip *his foot* in oil;" as he that treads out the oil does: let him have plenty of oil, and what it represents. Josh. v. 15. "loose thy shoe from off *thy foot*; for the "place where thou standest is holy;" God being present there. We pull off the hat in the church for the same reason. But why was pulling off the shoe, as it is to this day in the East, a mark of reverence, when they came upon holy ground? 1 Sam.

Sam. ii. 9. " he will keep *the feet* of his " ſaints." xxiii. 22. " ſee his place " where תהיה רגלו *his haunt is*, marg. " *foot* ſhall be;" or, *that there may be a ſpying-out*, a diſcovery made, *of him*. Prov. xix. 2. " he that haſteth with *his feet* ſin- " neth:" lit. miſſeth his ſtep.

רגלי, A *foot-ſoldier*.

מרגלתיו, Ruth. iii. 4, 7, 8. The *feet*, or *place* where the feet are; and ſeems parallel to מראשתיו the *heads*, and place of the head, or what is at or upon it. Dan. x. 6. " his arms and מרגלתיו *his feet* like in " colour to poliſhed braſs."

תרגלתי, Hoſ. xi. 3. " ואנכי תרגלתי לאפרים " I *taught* Ephraim alſo to go, taking them " by their arms." The word is not a verb, but noun; תרגלה, with the *jod*, and in reg. *the leading* or guiding of a child by the foot; the *footing of him*, or teaching him to foot it—" as for me, my guidance " was over Ephraim, taking them by their " arms;" as you do a child you would teach to walk.

רגם, To *ſtone*; throw ſtones upon; ſc. to kill, and raiſe a heap over the criminal. Joſh. vii. 25. " all Iſrael *ſtoned* " him with ſtones—and they raiſed over " him a great heap of ſtones:" all had a hand in the execution, that all might take warning; and the heap of ſtones was a memorial to after-ages.

רגמה, Pſal. lxviii. 28. " the princes of " Judah רגמתם *and* their counſel." There is no *and*; nor is רגמה *counſel*, or *council*; but *ſtone*, and uſed here as אבן *ſtone* and *rock*, are in other places—" *the princes of* " *Judah, their rocks of defence*;" or ſomething of that nature.

מרגמה, A *heap of ſtones*. Prov. xxvi. 8. " כצרור *as he that bindeth* a ſtone in מרגמה " a *ſling*; ſo is he that giveth honour to " a fool; marg. *as he that putteth a* pre- " cious *ſtone in an heap of ſtones*." צרר is not *to put*, but *bind* or *fix*: and a ſtone can't be fixed or ſettled in a heap of ſtones; neither can honour be ſettled on a fool: it hangs as looſe upon him, and tumbles off as ſoon as a ſtone from a heap of looſe ſtones. A *ſpark* of precious ſtone would be loſt in a heap of common ſtones: if that had been meant, it ſhould have followed, *ſo is honour given to a fool*; not *ſo is he that giveth honour*.

רגן, To *murmur*, or mutter complaints. Deut. i. 27. " תרגנו *ye murmured* " in your tents." Iſai. xxix. 24. " רוגנים " *they that murmured*, ſhall learn doc- " trine."

נרגן, A *whiſperer*; *tale-bearer*; though it ſeems rather a *whiſper*, or murmur whiſpered about. Prov. xvi. 28. " נרגן *a whiſ-* " *perer* ſeparates chief friends:" diſcontents whiſpered, and murmured at, ſeparate a whole country; raiſe feuds and parties among them.

רגע, To *reſt*; *ſettle down*, as a bird; *pauſe*. Deut. xxviii. 65. " among " thoſe nations לא תרגיע *ſhalt thou find no* " *eaſe*." Job vii. 5. " my ſkin רגע is " *ſtarch*," or ſtiff; not pliable and eaſy to move, as the ſound ſkin is. xxvi. 12. " by his power רגע הים *he maketh the ſea* " *to reſt*," or ſubſide. Iſai. xxxiv. 14. " the ſhrich-owl alſo *ſhall reſt* there." li. 4. " I will make my judgment *to reſt*, for " a light of the people." Ver. 15. " רגע " הים *that ſtilleth* the ſea, whoſe waves " roared." Jer. xxxi. 12. " להרגיעו *to* " *cauſe him to reſt*." xlvii. 6. " Oh, thou " ſword of the Lord, how long will it be " ere thou be quiet? put up thyſelf into " thy ſcabbard, רגעי *reſt* and be ſtill." l. 34. " הרגיע *that he may give reſt* to the " land."

רגע, *Quiet*, *eaſy*. Pſal. xxxv. 21. " *the* " *quiet* in the land."

רגע, A *moment*; a *pauſe*; a ſhort time: as noun or adverb. Exod. xxxiii. 5. " in " a *moment*." Job vii. 18. " and try him " לרגעים *every moment*."

ארגיעה, The ſame.

מרגעה, and מרגוע, *Reſt*; *reſting-place*.

רגש, The *noiſe* which people make in walking together, and talking. Pſal. ii. 1. " why do the heathen רגשו

" *rage*, and the people imagine a vain " thing?" But, by the noun, it is *plot* or mutter together.

רגש, noun, Pſal. lv. 15. " we took " ſweet counſel together: we walked in " the houſe of God ברגש in *company*;" in confabulation, or mutual diſcourſe.

רגשת, The ſame. Pſal. lxiv. 3. " hide " me from the ſecret counſel of the wicked: " *from the inſurrection* [plotting, buzzing] " of the workers of iniquity."

רד, or רדה, with a mutable ה, *Down*; to come down; cauſe to come down: *to ſubdue*, or *govern*. And it is ſpoke of declivities, tears, or any thing that deſcends; as well as of perſons, who *bring down* others, or *ſubmit* themſelves: and this is one of the many words in which the *jod* is ſeemingly uſed arbitrarily, or at pleaſure; for ירד is of the ſame root, or meaning. Gen. i. 26. " וירדו *let them* " *have dominion* over the fiſh of the ſea," &c. which plainly implies uſing them as things given into their power. And what uſe is the greateſt part of animals of, to man, but for food? Some may ſupply materials to cover the back; but filling the belly is the principal uſe. xi. 7. " נרדה " *let us go down*." xviii. 21. " ארדה I " *will go down* now, and ſee." xxiv. 16. " תרד *ſhe went down* to the well." Ver. 18. " תרד *let down* her pitcher upon her " hand." xxvii. 40. " it ſhall come to " paſs, when תריד *thou ſhalt have the do-* " *minion*, that thou ſhalt break his yoke " from off thy neck;" perhaps, *when thou ſhalt be brought down*, ſhalt ſubmit, *thou ſhalt break his yoke*; and it was true, both as to the civil and ſpiritual ſubmiſſion. Eſau never ſerved Iſrael, till in David's time, and ſoon after broke his yoke: and when they ſubmitted to the true David, then the ſalvation, which was of Iſrael, and the preheminence on that account, became equally common to all nations; till the pope uſurped it over a great part of the chriſtian world, for worldly ends. And there is a myſtical ſenſe alſo, which holds, as to individuals, that when the fleſh, the old man, *Edom*, is ſubdued, the new man is born by regeneration, that ſhall reign for ever. Gen. xxviii. 12. " behold the " angels of God aſcending, and ירדים *de-* " *ſcending* upon it." The viſible perſonators of Jehovah go up and down the ladder, to ſhew the communication betwixt heaven and earth, or between God and man, thro' that ſeed now promiſed to Jacob. Joh. i. 51. " the angels of God aſcending and " deſcending upon the ſon of man;" glorifying him, or ſhewing that glory belonged to him. Gen. xliii. 11. " הורידו " *carry down* the man a preſent." Deut. xx. 20. " againſt the city that maketh " war with thee, until ירדתה *it be ſubdued*; " marg. *it come down*." Joſh. viii. 29. " וירידו *that they ſhould take down* his car- " caſe from the tree." Jud. xiv. 9. " וירדהו אל כפיו *and he took thereof in his* " *hands*;" let it down into his hands. 2 Sam. xxii. 48. " מוריד *that bringeth down* " the people under me." Pſal. xviii. 48. it is, " ידבר *he ſhall ſuppreſs*, or depreſs, " the people under me." 1 K. vi. 32. " and ירד *ſpread* gold upon the cherubims, " and upon the palm-trees;" run the gold down into the engraved figures. vii. 29. " ליות מעשה מורד *coupled figures of the run-* " *work*;" ſc. lion-man. Job xvii. 16. " the poles or ſupports of [the tent] of " death ירדנה *ſhall come down*, and lie in " the duſt together." Prov. xxx. 4. " who " hath made the heavens, *i. e.* the ethers, " to go up and *come down?*" The ſpirit goes one way, and the light another, in irradiation. The agents aſcend and deſcend upon every thing within their dominion. Pſal. cxliv. 2. " הרדד *who ſubdueth* my " people under me;" the laſt radical being doubled. Iſai. xlv. 1. " לרד *to ſubdue* na- " tions before him." Jer. ix. 18. " that " our eyes תרדנה *may run down* tears;" pour down tears. Lam. i. 13. " he hath " ſent fire into my bones, and ירדנה *it* " *prevails againſt them*;" hath ſubdued them.

רד, noun ſubſt. Pſal. lxviii. 28. " little " Benjamin רדם *their ruler*;" who ruled among them; being a tribe, though the youngeſt, and having a juriſdiction, in conjunction with Judah, to the very laſt. Hoſ. xii. 1. " Judah yet רד *is a ruler* with God, " and is faithful with the holy ones;" yet keeps the power and faith, according to the will of God.

רדיד, Cant. v. 7. and Iſai. iii. 23. A woman's veil; and is ſtill worn in the Eaſt, coming down from head to foot.

ירדן, *Jordan*; a famous river of Canaan, that riſes out of mount Libanus, and, running through the lake of Geneſareth, loſeth itſelf in the Dead Sea. Job xl. 18. " he " truſteth that he can draw up *Jordan* " into his mouth." It is a very rapid ſtream, particularly about harveſt; and may be named from its rapidity, or quick " deſcent. The land of Uz was not far from the lake of Geneſareth; and ſo Job might eaſily, by trading, or otherwiſe, be acquainted with that river. I have read ſomewhere of the ſea-horſe being in the Jordan, which Job ſpeaks of.

מורד, A *going down*; a *declivity*; or *what goes down*. 1 K. vii. 29. above, *inlaid*, or run down into the engraved figure.

מרוד, *Reduction*; *miſery*; *grief*; i. e. what brings down the ſpirits, ſtate, or condition; *perſons reduced*, brought low with grief, or otherwiſe. Iſai. lviii. 7. " the " poor מרודים *that are afflicted*;" or brought down. Lam. i. 7. and iii. 19.

נרד, *Spikenard* may be from hence. Cant. i. 12. and iv. 13, 14. A ſhrub that bears ſpikenard, and precious leaves. *Littleton's Dict.* from Pliny, xii. 12. Leigh cites that of *Tibullus*;

Illius puro diſtillent tempora nardo.

רדם, *To ſleep ſound*. Jud. iv. 21. " he נרדם *was faſt aſleep*." Jon. i. 5. " he lay, and ירדם *was faſt aſleep*." Pſal. lxxvi. 7. " the chariot and horſe *are caſt* " *into a dead ſleep*."

תרדמה, *Sound ſleep*. Iſai. xxix. 10. " the " Lord hath poured upon you the ſpirit of " *deep ſleep*;" ſtupefaction of the ſenſes and underſtanding, as in the Pſalm above.

רדף, To *follow after*; to *purſue*, *perſecute*. Gen. xiv. 14. " and *purſued* " them unto Dan." Jud. iii. 28. " *follow* " *after* me." Deut. xvi. 20. " that which " is altogether juſt *ſhalt thou follow*." It is *following after*, whatever the deſign be. Eccleſ. iii. 15. " that which is now, hath " been already; and that which is to be, " hath already been; and God requireth " נרדף *that which is paſt*; marg. *driven* " *away*;" that which is *followed after*; time or things paſt and gone. God will call back what is gone, and judge it. The time that is gone is purſued by what *follows* it.

רה, once, in תרהו, Iſai. xliv. 8. *Be afraid*. Qu.

רהב, To *ſwell*, as the ſea does, from inward commotion and depth of water. It is applied to the paſſions, and inward commotion, of love, pity, pride. Pſal. cxxxviii. 3. " תרהבני *thou haſt ſtrengthened* " *me* with ſtrength in my ſoul;" greatly encouraged me; *lift up* my courage. Prov. vi. 3. " go humble thyſelf, and רהב *make* " *ſure* [raiſe the pity or compaſſion of] " thy friend." Cant. vi. 4. " turn away " thine eyes from me; for הרהיבני *they* " *have overcome me*;" in Hiph. and expreſſes the effect her eyes had upon him. He felt their force in an inward tumult. Iſai. iii. 5. " the child ירהבו *ſhall behave* " *himſelf proudly* againſt the ancient."

רהב, *The proud*, whoſe paſſions are eaſily raiſed, or riſe high. Pſal. xl. 5. " and " reſpecteth not *the proud*." lxxxvii. 4. *proud*, ſc. Egypt.

רהב, *Pride*. Pſal. xc. 10. " yet is רהבם " *their ſtrength* [their pride, the utmoſt they have to boaſt of] " labour and ſor- " row." Iſai. xxx. 7. " *their ſtrength* is " to ſit ſtill." Job ix. " helpers *of pride*." xxvi. 12. " by his underſtanding he brought " down *the deep*;" as being a ſwelling proud thing. Iſai. li. 9. " art not thou

" it

" it that *cut* רהב *Rahab?*" divided the Red Sea.

רהט, only as a noun. Gen. xxx. 38, 41. Exod. ii. 16. *Pipes*, *canals*, or watering troughs, for ſheep to drink out of. Cant. vii. 5. " thine head upon thee " is like carmel, and the hair of thine " head is like purple; the king is held, " marg. bound, in רהטים *the galleries*." It is applied to the hair, is plain, whoſe beauteous locks held the inamoured king priſoner, as if in chains: the hair is ſmall fine tubes, or pipes. רחט, Cant. i. 17. is not רהט, as ſuppoſed by ſome.

רוה, with a mutable ה, but fixed ו; as I think all the *ſerviles*, when *radical*, and placed in the middle, are: To *ſoak*, ſatiate with water, or any other fluid. Pſal. xxiii. 5. " my cup רויה *runneth over*." xxxvi. 9. " ורוין *they ſhall be abundantly ſa-* " *tisfied* with the fatneſs of thine houſe." lxv. 11. " *thou watereſt abundantly* the " furrows thereof." Prov. v. 19. " *let us* " *take* our fill of love." xi. 25. " מרוה " *he that watereth*, he alſo himſelf יורא " *ſhall be reſpected*." Our language will not anſwer the turn in the original, though our tranſlation preſerves the ſenſe. Iſai. xxxiv. 5. " my ſword רותה *ſhall be bathed* " in heaven." Ver. 7. " their land ſhall " *be ſoaked* with blood." lviii. 11. " *a* " *watered* garden." Jer. xxxi. 25. " הרויתי " I *have ſatiated* the weary [thirſty] ſoul." Lam. iii. 15. " הרוני *he has made me drunk* " with wormwood;" drenched me with it.

רוה, a noun ſubſt. Deut. xxix. 19. " למען ספות הרוה *that plentiful drinking* " *may put an end* to my thirſt;" proverbially, that I may ſatisfy my thirſt after idolatry.

רוח, *Spirit*, *wind*, *breath*, *breathing*. See in רח.

רזה, with a mutable ה, To *waſte away*; *wax lean*; be *ſcant*, or *ſhort*, in meaſure, fat, &c. Iſai. xvii. 4. " the " glory of Jacob ſhall be made thin; and " the fatneſs of his fleſh ירזה *ſhall wax* " *lean*." Zeph. ii. 11. " for רזה *he will* " *famiſh* all the gods [princes] of the earth, " and men ſhall worſhip him."

רזה, *Lean*. Numb. xiii. 20. " the land, " whether it be fat or *lean*."

רזון, and רזי, *Leanneſs*; *ſcantineſs*. Pſal. cvi. 15. " haſt ſent *leanneſs* into their ſoul;" a plague, that they died with the meat in their mouths, Num. xi. and Pſal. lxxviii. 31. Mich. vi. 10. " *ſcant* meaſure."

רזון, A *prince*. Jud. v. 3. " hear, O " kings, give ear, O ye רזנים *princes*." Pſal. ii. 2. " רוזנים *the rulers*." Prov. xiv. 28. רזון a perſon *who lays himſelf out* for the good of others; or *who is waſted* with cares, perhaps.

ארז, The *cedar* ſeems to be from hence, either from its ſlenderneſs and talneſs; or, rather, the oil or juice that runs from it. The tree is only *comparatively ſlender*, with reſpect to its height; but the reſinous juice that diſtils from it, ſeems to bid faireſt for its etymology; and from the verb רזה, *reſin* and *roſin* are plainly derived.

תרזה, Another ſpecies of *the reſinous genus* of trees, diſtinguiſhed from the cedar and oak, Iſai. xliv. 14. and may be the pine or fir, or ſome of that kind; either from its talneſs, and *ſlender-tapering point* it runs out into; or from the juice drawn from them by inciſion, which is a conſtant *waſting*, as it runs.

רזח, occurs only in מרזח, rendered *mourning-feaſt* and *banquet*, Jer. xvi. 5. and Amos vi. 7.

רח, To *blow*; *breathe*; take *breath*: and alſo to *ſmell*, or *wind* a ſcent. 1 Sam. xxvi. 19. " if the Lord have ſtirred " thee up againſt me, ירח let him *accept*, " marg. *ſmell*, an offering." Job xxxii. 20. " I will ſpeak, וירוח לי *that I may be* " *refreſhed*;" marg. *may breathe*. Deut. iv. 28. " Gods—which neither eat nor " יריחן *ſmell*." Amos v. 21. " לא אריח I " *will not ſmell* in your ſolemn aſſemblies;" ſc. the incenſe then offered. It is a few times more uſed as a verb for *ſmelling*, and with the *hiphil jod* in it; ſmelling being

the effect of the air, or drawing the wind with the noſe. To ſay, philoſophically, how the ſcented body affects the air or *ſpirit*, and *that* the organs of the noſe, is impoſſible. I mean, the preciſe manner, or different ways and degrees, in the agitation of the air, that cauſes the different ſmells, is beyond conception: but to ſuppoſe that the effluvia, or parts of the body, that affect us by ſmells, to continually fill a ſphere, perhaps of a mile round a ſtinking carcaſe, and of many miles round the Spice-Iſlands, is to ſuppoſe what is impoſſible; and is near a-kin to that miſtake about light, that the parts of the luminous body filled every part of the ſpace, or ſphere, it could be ſeen in: the air is every way full of etherial particles, which, being ſet in motion by thoſe immediately next to the flame of a candle, *e. g.* move the next, and thoſe the next to them, till the line of motion reach the eye. And ſomething like this muſt be the caſe in ſmells, which are conveyed to, or formed in, the noſe by the *ſpirit* or air, put into different tremulous motions, both as to degree and manner, by different ſmelling bodies. Iſai. xi. 3. " and הריחו *ſhall make him of quick* " *underſtanding*, marg. *ſcent* or *ſmell*, in " the fear of the Lord." I would render it, " ſhall *inſpirit* or *inſpire* him with the " fear of the Lord:" for it does not relate to the effect of the air on the noſe in ſmelling, nor is the word confined to that effect; but to the effect of the air on the body, in ſupporting its life and operations, and thence carried to the ſpirit or ſoul of man.

רח, in רחים, A *mill*. Exod. xi. 5. " firſt-born of the maid-ſervant that is " behind הרחים *the mill*." Num. xi. 8. " ground it in רחים *mills*." Deut. xxiv. 6. " no man ſhall take רחים ורכב *the nether* " or *upper mill-ſtone* to pledge." Iſai. xlvii. 2. " take *the mill-ſtones*, and grind " meal." Jer. xxv. 10. " I will take from " them—the ſound of the *mill-ſtones*, and " the light of the candle." It ſpeaks of hand-mills; and named, I ſhould think, from *the ſwifts* they moved them *by*, as our *jacks* go; which may well be named from *wind*, the maid-ſervant, behind the mill, being one who attended, or turned *the ſwifts*; and רחים ורכב *the ſwifts and rider-ſtone*, or ſome part of the machine that made the ſtone ride.

רחת, rendered *ſhovel*, Iſai. xxx. 24. Something to make a wind with, to blow off the chaff, while the corn was toſſed in the wind. We uſe a *wind-ſheet* for that purpoſe.

רוח, The *wind*, *ſpirit*, or *breath*. And it is applied to that of the heavens; to the holy ſpirit of Jehovah; to the ſpirit of man or beaſt; and, I may add, of hell. This is one of the three great agents endued with the power that denominates the fluid of heaven, [in Hebrew] שמים *rulers*, or *diſpoſers*. And though we are more ſenſible of this agent in winds and ſtorms, yet its greateſt power, and moſt beneficial agency, is where our ſenſes do not perceive it: we enjoy the effects, but *cannot ſee it come or go*. Its power reaches through the whole ſyſtem, and lays that ſtreſs we call the expanſion, or firmament, on every thing, itſelf included, within its embrace. It conſiſts of grains of air, or atoms of heaven or ether, adhering too many in a lump to paſs the pores of other bodies, as light and fire do; and was the firſt material agent formed, and uſed in the formation of every thing elſe. Gen. i. 2. " רוח " *the ſpirit* of God [or God's ſpirit, becauſe his workman, as well as workmanſhip] " moved, or brooded, upon the face " of the waters;" and hatched the earth. For a more particular account of the ſpirit or breath of heaven, how formed, what it is made of, with many other particulars, ſee Mr. Hutchinſon, under this word. This is the agent that impels and drives the earth: hence, Gen. iii. 8. רוח יום *the wind*, or ſpirit, of the day is the evening, when and where it acts by turning the day into the night. Eccleſ. i. 6. ſpeaks of the ſame

ſame ſpirit, as theſe two texts of Gen. i. 2. and iii. 8. that which purſues, or rather drives, the earth in its diurnal and annual rotation. Gen. vi. 3. " the Lord ſaid, *my* " *ſpirit* ſhall not always ſtrive with man." Here Moſes diſtinguiſhes the ſpirit of Jehovah, from the ſpirit of the world; as St. Paul does, 1 Cor. ii. 12. " we have re- " ceived, not *the ſpirit of the world*, but " *the ſpirit* which *is of God*." The ſpirit of Jehovah did, from the creation, ſtrive for man, and with him; helping his infirmities, and ſupporting his prayers; impelling and ſtrengthening his mind, as the ſpirit of the heavens does the body, or animal ſoul. Gen. vi. 17. " every thing " wherein is רוח חיים *the breath of life*." The breath by which we live, is part of the breath of heaven; and the power it hath over us, ariſes from the expanſion. How it acts on the body, in ſupporting the circulation of the blood, may be ſeen in Mr. Hutchinſon's *Oeconomy of the Human Frame*. And hence it is applied to what we call *the ſpirit*, diſpoſition, or turn of mind, belonging to different people. And as this *ſpirit* is not corruptible, like fleſh and blood, or any groſs body, hence ariſes a diſtinction, throughout the Scriptures, betwixt *the ſpirit* and *the fleſh*; as Gen. vi. 3. *ſeeing man is fleſh*, or become carnal, has nothing of the ſpirit in him. vii. 22. " all in whoſe noſtrils was נשמת רוח חיים " *the breath* of *the ſpirit of life*." The breathing, or reſpiration of the ſpirit, or wind in the noſtrils, is life; and the brutes breathe the ſame ſpirit of the air we do. viii. 1. " God made *a wind* [the ſpirit of the world, or heavens] " to paſs over the " earth;" to compreſs and act upon it, as it does at preſent; that action having been ſuſpended, in a great meaſure, during the Flood. xxvi. 35. " grief of *mind*, marg. " bitterneſs of *ſpirit*, unto Iſaac, and to " Rebekah:" the *ſpirit* being the temper of mind, which depends on the action of the ethereal ſpirit on the body; and the breath or ſpirit in our noſtrils is tinged, tinctured, or affected by the exhalations from within. Thoſe breathings are *the ſpirit*; and therefore, as our paſſions and affections, both as to body and mind, affect the ſpirit or breath we live by, the effects on the breath expreſs thoſe different affections, or paſſions. xxxii. 18. " put " רוח *a ſpace*, or ſpirit, between drove and " drove." Jacob talks like a philoſopher, who knew that air was ſpace; or that there was no other ſpace but air between other *matter*. And, if the tranſlations would have let the S. S. have ſpoken for themſelves, we ſhould not have been troubled with ſo much metaphyſical nonſenſe about *ſpace*, or the blaſphemy of its being the *ſenſorium* of God. xli. 38. " a man in " whom the *ſpirit* of God is." The holy ſpirit does that to the ſoul, which the ethereal ſpirit does to the body; impels, moves, enlivens, and actuates it: but its immediate and direct operation on the ſoul can no more be perceived, than that of the other on the body; and it is madneſs and wickedneſs, in the higheſt degree, to pretend to feel it. xlv. 27. " *the ſpirit* of " Jacob their father revived." The ſoul dies not, and it muſt be the animal ſpirit that revived, whoſe action was weakened by ſurprize: the blood in the heart was almoſt ſtopt; but getting vent, at laſt, the ſpirit revived, or renewed its office. Exod. x. 13. " the Lord brought an eaſt רוח " *wind*." xv. 10. " thou didſt blow with " *thy wind*," or ſpirit. We loſe the meaning of רוח in many of its applications, indeed in all, by rendering it *wind*, when ſpoke of the heavens in *blowing*, becauſe it loſes the ideal meaning of the word. And here we ſee *the ſpirit*, when raiſed by the immediate power of God, as it is Gen. i. 2. is called *God's ſpirit*; " thou didſt " blow with *thy ſpirit*:" not the holy ſpirit, but God's, as he immediately *brought* it. Exod. xxviii. 3. " whom I have filled " with *the ſpirit* of wiſdom." Num. v. 14. " *the ſpirit* of jealouſy;" or a jealous ſpirit. The affections all depend upon the anim-

animal ſpirit. Num. xi. 17. " I will take " of *the ſpirit* which is upon thee, and " will put it upon them." The ſpirit of the heavens gives an idea of the Holy Spirit; and as more or leſs of *the ſpirit*, or wind, may lie upon a perſon, ſo the influence of the Holy Spirit may be, greater or leſs, given or taken away, and diminiſhed or increaſed. Ver. xxvi. " *the ſpi-* " *rit* reſted upon them." This is ſpoke of the extraordinary influence in prophecy and miracles, which was perceptible as the wind in the face is. Jud. ix. 23. " God " ſent an evil *ſpirit*;" i. e. of diſcord; not one of the fallen angels. 1 Sam. xvi. 14. " an evil *ſpirit* from the Lord troubled " him." This ſpeaks as plainly of Saul's being delivered up to Satan, as St. Paul does, 1 Cor. v. 5. of delivering up ſome in his time. And as theſe evil ſpirits are immortal, not ſuch compoſitions of fleſh and blood as we are, we take an idea of them from the air, as well as of the Holy Spirit, and our own ſpirit. And again, as the wind or winds of heaven may be, and is, frequently ſpoke of, as *one* or *more*, as it blows or acts in one or more places; ſo the evil ſpirit is ſpoke of, in the ſingular or plural number, as joined and acting together; or as disjoined, and acting in ſeparate places. So the *evil ſpirit* calls himſelf *legion*, as being many; and ſpeaks of himſelf as *one*, and yet more than one. Mark v. ver. 2. an unclean *ſpirit*. Ver. 9. " my " name is legion; for we are many." Ver. 12. " all the devils." Ver. 13. " unclean " ſpirits." So we ſpeak of *the ſpirit* of the heavens; and it is *one* or *more*, as it acts, or is ſpoke of as acting, in one or more places. Some ſuch unity there is betwixt the evil ſpirits, or blaſts of hell. 2 Sam. xxii. 11. " he rode upon a cherub, " and did fly; and he was ſeen upon the " wings of רוח *the ſpirit*." Here it is called a cherub, and Jehovah is ſeen upon it, as he was in the cloud in the wilderneſs; for this is the ſame as Ezek. i. 1. and 1 K. xviii. 12. Elijah was wont to ride in ſuch a cloud, like God. 2 Sam. xxii. 16. " נשמת רוח *the blaſt of the breath* " of his noſtrils;" the blowing of the air in a ſtorm, ſuch as a whirlwind. Job iv. 15. " רוח *a ſpirit* paſſed before my face;" ſomething not fleſh and blood, yet capable of being the object of our ſenſes, as the wind, air, or ſpirit is. xx. 3. " *the ſpirit* " of my underſtanding." xxvii. 3. " *the* " *ſpirit* of God in my noſtrils;" which two texts muſt ſpeak of the ſoul. xxvi. 13. " by *his ſpirit* he has garniſhed the " heavens." The *ſpirit* was the firſt agent in time, and acted before the light, or the expanſion, which is called God's hand, began to act. xxviii. 25. " to make the " weight לרוח for *the winds*;" rather, to give *the ſpirit* the power of balancing; and ſo of giving ſteadineſs, ſtability, to things. To enable *the ſpirit* to keep things poiſed; which is placing *weight*, or *gravity*, in the impulſe of the air. xxxii. 18. " the *ſpi-* " *rit* of my belly conſtraineth me." The belly, or veſſels in the belly, is the ſeat of the will and affections. Pſal. xxxi. 6. " into thy hands I commend my *ſpirit*." Our Lord, as he expired, ſpoke theſe words; which are ſufficient proof that a man has a ſpirit in him, diſtinct from that of the air we take the idea of it from. civ. 4. " רוחות *the winds* his agents." 30. " thou ſendeſt forth thy *ſpirit*;" for the ſpirit concretes, or grows vegetably: the ſpirit of God *regenerates*, or grows the new man in us. cxxxix. 7. " whither " ſhall I go from *thy ſpirit?*" *Jovis omnia plena:* and this is to inform us, that we cannot get out of the reach of God's power, and to aſſert *the omni-preſence* of the air in this ſyſtem; not to aſcribe an extended ſubſtance to Jehovah, as if his eſſence was like that of his creatures. Our theological writers loſe God in the deſcription of the creature; and aſcribe to the Creator, what is ſpoke only of the created thing. All things are in God's preſence; but to talk of God's preſence being every where, is not only blaſphemy, but nonſenſe. That

which is extended into all place, or ſpace, has no face or preſence, hand, eye, or other parts, being only one extenſion. And it is making God's power depend, as that of created matter does, on its extenſion. As the created ſpirit is the inſtrument of life, and what poiſes or balances our bodies, ſo as to keep them upright, *&c.* and we cannot get out of the reach of its action, power, and government; ſo neither can we have any ſpiritual ſtrength, or ſtability, but from the Holy Spirit. Prov. xvi. 2. "the Lord weigheth רוחות the *ſpirits*;" the *diſpoſitions*, ſo intentions and deſigns of men. He regardeth their affections, and conſiders what things engroſs the affections. Prov. xvi. 18. "רוח גבה *an* "*haughty ſpirit* before a fall;" or, *the wind riſeth before rain*, ſpeaking philoſophically; but proverbially, an haughty ſpirit uſually meets with its mortifications. Eccleſ. i. 14. "vanity and רעות רוח *vexa*-"*tion of ſpirit*:" in both ſenſes, to the ſpirit of man, and ſubject to the ſpirit of the air, which corrodes and deſtroys all things: as ch. xv. 16. "he hath laboured "לרוח for *the wind*;" or ſpirit, that eats up all things. Eccleſ. iii. 19. "they have "all one רוח *breath*:" man and beaſt live alike by the reſpiration of the ſame ſpirit or air; and men are בהמה המה להם *of themſelves beaſts*; have no more, by nature, in them, of excellency or worth, than the beaſts have, living and dying by the ſame means; but have a ſpirit, which God gave them, which goeth upwards; and is different from that of their animal or beaſtial part, ch. xii. 7. ſo that Solomon does not perſonate the infidel; but ſpeaks that home truth, which the infidel will not acknowledge, that without *grace* man is no better than a brute; the *unction* from above: the *divine nature* [ſee 2 Pet. i. 4.] is communicated by the uſe of the means of grace. Eccleſ. xi. 5. "as thou knoweſt not *the* "*ſpirit*" [whence it cometh, and whither it goeth], "as the bones in the womb of her "that is with the child; even ſo thou "knoweſt not the work of God, who "maketh all." The new birth, and the manner of it, the operation of the Holy Spirit on the ſoul, which new-maketh the believer, is as much a ſecret as the firſt birth, or formation in the womb. Iſai. iv. 4. "*the ſpirit* of judgment, and *the* "*ſpirit* of burning." Is not this the being baptized with the Holy Ghoſt and fire? Mat. iii. 11. See Iſai. xi. 4. Iſai. xxxi. 3. "fleſh, and not *ſpirit*;" weak and vulnerable, which the air is not. lxiii. 10. "vexed his holy *ſpirit*." Ver. 11. "where "is he that put his holy *ſpirit* within "him?" *among ſt them*, by prophets, and all the other ways of intercourſe with the Holy Spirit, ſacraments, prayers, and the Sacred Writings. Hoſ. iv. 19. "the *wind* [or ſpirit, which is the vinculum of adheſion, and by which the hardeſt bodies are held together] "hath bound her [*ſc.* the houſe of Iſrael] "in her wings;" whence her hardneſs of heart, and impenitency; having a heart of ſtone. Amos iv. 13. "he "that formeth the mountains, and createth "רוח *the wind*, marg. *ſpirit*." The grains of air grow and increaſe, by the addition of atoms, as plants do; and the ſame word ברא is uſed to both. Darkneſs is a further accretion, or concretion, of the atoms of air. Mal. ii. 15. "not one endeavours "that *the ſpirit* ſhould remain with him: "and what one ſeeketh the ſeed of God? "that ye ſhould take heed to the *ſpirit*; "and that there be not treachery againſt "the wife of thy youth;" the ſanctuary of God.

רוחה, A *breathing*, whether in taking reſt, or prayer.

ריח, *Smell*; *odour*; *reek*, in ſenſe and ſound; what the noſe, or any thing elſe, draws into it, by the help of the wind or ſpirit, as the verb is uſed to tow *ſcenting*, or drawing in the fire into it. Jud. xvi. 9. "as tow is broken, בה ריחו *when it touch*-"*eth*, marg. *ſmelleth*, fire;" when it has ſmelt the fire; the fire entering its pores, as ſteams or ſmells do the noſe. Gen. viii. 21.

21. " the Lord ירח את ריח *ſmelled a ſavour* " of reſt;" *the odour* of reſt, that pleaſed and delighted. Job xiv. 9. " מריח *through* " *the ſcent* [or ſteams] of water it will bud." Cant. vii. 8. " *the ſmell* of thy noſe, like " apples:" hot, angry, furious people have ſtinking breath, and it partakes of any diſorder within; and *vice verſa*, as here, the breath of the ſpouſe, who is all innocence and perfection, is pleaſing and delightful alſo.

רחב, To *make room*, *widen*, *enlarge*; in oppoſition to any confinement, or ſtraits. Gen. xxvi. 22. " he called the " name of it רחבות; and he ſaid, the Lord " הרחיב *hath made room* for us, and we " ſhall be fruitful in the land." He named it רחבות *Deliverances*; in memorial that God would deliver them out of all their troubles, and that they ſhould be fruitful in the land of Canaan; as, Exod. xxxiv. 24. " I will caſt out the nations before " thee, and הרחבתי *enlarge* thy borders." Deut. xii. 20. " when the Lord thy God " ירחיב *ſhall enlarge thy* border, as he hath " promiſed thee;" and to this promiſe Iſaac alludes above. Deut. xxxiii. 20. " bleſſed be מרחיב *he that enlargeth* Gad;" he that is bleſſed will enlarge, give room, plenty, a large reward to *Gad*, him that *fighteth* the good fight of faith. The *ſpiritual man* is inſtructed under all the names of the patriarchs, according to their various meanings. Job xxxvi. 16. " ſo would he have removed thee out of the ſtrait into " רחב *a broad place*, where there is no " ſtraitneſs." Pſal. iv. 2. " *thou haſt en-* " *larged* me, when I was in diſtreſs." cxix. 96. " I have ſeen an end of all per- " fection; but thy commandment is ex- " ceeding רחבה *broad*;" there are no bounds to its perfection. Ver. 32. " I will " run the way of thy commandments, for " תרחיב *it will enlarge* my heart:" in oppoſition to mean, little, narrow, ſelfiſh views. Prov. xxi. 4. " an high look, and " רחב a *proud* heart." xxviii. 25. " רחב " נפש *he that is of a proud heart*;" large in his deſires. Iſai. v. 4. " hell הרחיבה " נפשה *hath enlarged herſelf*, and opened " her mouth without meaſure." Hab. ii. 5. " *who enlargeth* נפשו *his deſire* as hell." Iſai. lx. 5. " thine heart ſhall fear, and " רחב *enlarge*;" dilate with joy.

רחב, and רחבה, *Width*, or *breadth*, in diſtinction from length. Exod. xxxviii. 18. " twenty cubits was the length, and " קומה ברחב *the heighth in the breadth* was " five cubits." 1 K. iv. 29. " *largeneſs* of " heart;" to comprehend any thing. Pſal. cxix. 45. " I will walk ברחבה *at liberty*;" freedom from all trouble, ſtraits, narrowneſs of ſoul, and power of ſin.

רחב, רחבה, and רחוב, A *ſtreet*; *broad* or *wide place* in a city, or in a gate, where courts of juſtice were held. 2 Chron. xxxii. 6. " *in the ſtreet* of the gate of the " city." Job xxix. 7. " when I went " out to the gate, through [of] the city: " when I prepared my ſeat in רחוב *in the* " *ſtreet*;" i. e. in the area of the gate, where the counſellors of the ſtate met. Iſai. liv. 14. " truth is fallen *in the* " *ſtreet*;" ſc. of the gate, or courts of juſtice.

מרחב, *Breadth*. Hab. i. 6. " which " ſhall march through מרחבי *the breadth* " of the land;" *latitudes* of the earth; for it doth not ſpeak of Judea only; but that the Chaldeans ranſacked the earth; went through all parts of it, wherever there was room to make conqueſts. We uſe *latitude*, in ſomewhat a different ſenſe, for the diſtance from the Line; here, for the places on all ſides of Babel.

רחל, only as a noun; An *ewe*, or female ſheep. Occurs Gen. xxxi. 38. and xxxii. 14. Cant. vi. 5. and Iſai. liii. 7. The plural is in ים, though applied to the *ewes* only, as גמלים is to milch camels, and נשים to women.

רחם, To *love affectionately*; to have mercy, compaſſion upon. To feel that pleaſing commotion within, when the bowels yearn. Exod. xxxiii. 19. " I *will* " *ſhew mercy* on whom *I will ſhew mercy*."

Pſal. xviii. 2. "ארחמך *I will love thee*, O "Lord, my ſtrength." Prov. xxviii. 13. "he that confeſſes, and forſaketh his ſins, "ירחם *ſhall have mercy*;" ſhall be loved.

רחם, The *bowels*, or *intrails*, of which the womb is one. It includes all the veſſels of the abdomen, which yearn, or are the ſeat of love and affection; of which the womb is the principal, and moſt eminent. Gen. xliii. 13. "God Almighty "give you רחמים *mercy*, before the man." Ver. 29. "רחמיו *his bowels* נכמרו did *yearn* "upon his brother." 1 K. iii. 26. "*her* "*bowels* did yearn upon her ſon." And, generally, the word for *mercy* is plural; and in ſome places the word ſimply means *commotions of the bowels*, as Prov. xii. 10. "רחמי *tender mercies*, marg. *bowels*;" but it is *bowellings*, or feelings of the bowels. And Amos i. 11. "שחת רחמיו *did caſt off* "*all pity*, marg. *corrupted his compaſſions*;" or perverted his bowellings. Exod. xiii. 2. "ſanctify unto me all the firſt-born, "whatſoever openeth *the womb*;" as types of Chriſt, who was the firſt-born; and as a leſſon to give to God the firſt fruits, and the chief of our love and affections. 2 Sam. xxiv. 14. "רבים רחמו *his mercies* are "great." Lam. iii. 22. "רחמו לא כלו "*his compaſſions fail not*." Job xxiv. 20. "רחם *the womb* ſhall forget him;" or *mercy* ſhall forget him. xxxviii. 8. "the "ſea—when it brake forth; it iſſued out "of *the womb*:" the great central hollow or cavity within the earth, where the abyſs of waters is lodged. Pſal. xxii. 11. "I "was caſt upon thee from *the womb*: thou "art my God, from my mother's belly. lviii. 4. "the wicked are eſtranged from "*the womb*." Pſal. cx. 3. "*from the* "*womb*, *from* the morning [or dawn of life] "thou haſt the dew, *through* thy "growing up." Jer. i. 5. "before thou "cameſt forth out of *the womb* I ſanctified "thee." Prov. xxx. 16. "the grave, and "עצר רחם *the barren womb*;" perhaps, *want of natural affection*.

רחם, with רחמתים, Jud. v. 30. "רחם "רחמתים a *damſel* or *two* לראש גבר to the "principal men." But by the context it means ſome nice curious work, tender and delicate; though רחמני is uſed for the tender and ſoft temper of woman.

רחם is alſo ſome unclean bird, Lev. xi. 8. and Deut. xiv. 17. rendered *Gier-eagle*. It is joined with קאת *the vomiter*, שלך *the caſter-forth*; and חסידה *the heron*; and ſo, likely, named from the eaſineſs its bowels are put into a commotion; and is no ſpecies of the eagle, or ravenous bird, but of the heron. See חסד.

רחום, *Compaſſionate*; *affectionate*. Paſſ. one affected in the bowels.

רחמני, pl. רחמניות, Lam. iv. 10. "*pitiful* or tender women."

רחף, occurs thrice; and is that motion which a bird has in brooding, or hovering, over its eggs or young ones. Deut. xxxii. 11. "as an eagle—ירחף *fluttereth* over her young." Jer. xxiii. 9. "my heart is broken—all my bones רחפו "*ſhake*."

מרחפת, Gen. i. 2. "the ſpirit of God "מרחפת *moved* [brooded] upon the face "of the waters;" and ſo hatched the earth, by ſorting the different materials within, and forming it, as a bird does an egg, by ſitting on it. The fleſh of a ſitting bird is all in a quaver. It is a participle or noun, which you pleaſe, with an inſtrumental מ, and fem. ת, implying, that the ſpirit, air, or ether was the agent; and it was the firſt agent God acted by, in forming the ſeveral ſtrata of the earth, and its various concretes. See Mr. Hutchinſon on the word. Cneph, an Egyptian idol, was repreſented with an egg coming out of his mouth, as maker of the world. And the notion of an egg, as Mr. Parkhurſt juſtly remarks, aroſe from the brooding of the ſpirit on the Chaos; and very properly placed in the mouth of the God, as *his ſpirit* hatched the egg.

רחץ, To *waſh* in water, or any other fluid. Waſhing was an emblem of purity, under the law. The prieſts and ſacrifices

ſacrifices were all to be waſhed with water, and there was a veſſel in the tabernacle and temple for that purpoſe; and this ſeems to be the baptiſm our Lord ſpoke of, before his paſſion. Exod. xxx. 20. " when they go " into the tabernacle of the congregation, " *they ſhall waſh* with water, that they die " not." Ver. 21. " *they ſhall waſh* their " hands and their feet, that they die not; " and it ſhall be a ſtatute for ever." Poſſibly our Lord alluded to this, when he waſhed his diſciples feet. Deut. xxi. 6. has a remarkable particular of the crucifixion: " Pilate took water, and waſhed " his hands over Chriſt;" Mat. xxvii. 24. " ſaying, I am innocent of the blood of " this juſt man; ſee ye to it." So Deut. xxi. 6. " ſhall *waſh* their hands over the " heifer—lay not innocent blood unto thy " people of Iſrael's charge." Job xxix. 6. " when *I waſhed* my ſteps with *butter*." Pſal. lviii. 11. " *he ſhall waſh* his feet in " the blood of the wicked;" ſhed their blood at his feet. Cant. v. 12. " *waſhed* " in milk;" and ſo white as milk. But Job, above, ſeems to mean great plenty of חמה wine, when the fats overflowed; but חמה is not *butter*, but *warm* generous liquor.

רחק expreſſes *diſtance*. Gen. xxi. 16. " הרחק *a good way off*." Exod. viii. 28. " *you ſhall not go very far away*." xxiii. 7. " *keep thee far* from a falſe mat- " ter." Hence, *To reach*.

רחק, One *eſtranged*, or at a diſtance. Pſal. lvi. 1. *thoſe that are eſtranged*. רחוק, Joſh. iii. 4. a *ſpace*, or diſtance.

מרחק, and מרחוק, A *diſtance*; a *far-off*. Pſal. cxxxviii. 6. " the proud he knoweth " *a far-off*." cxxxix. 2. " thou under- " ſtandeſt my thoughts *a far-off*;" long before-hand. So God knoweth the proud before-hand; before they are ſo, and watches them. Iſai. viii. 9. " מרחקי ארץ " thoſe of *far countries*." xvii. 13. and xxii. 3. " have fled *from far*;" i. e. at a diſtance, before danger came to them. xxiii. 7. " her own feet ſhall carry her " *a far-off*;" to a diſtance. Mich. vii. 11. " the day thy walls ſhall be built: that " day [or then] ירחק חק *ſhall the decree be* " *far removed*;" or the line ſtretched out long, or far and wide: the decreed buildings ſhall reach a great way; to a great diſtance. Spoke of Jeruſalem, after their return from the captivity; and of the new Jeruſalem, that extended to the utmoſt parts of the earth.

רחש, once, as a verb, Pſal. xlv. 2. " my heart רחש *is inditing*, marg. *boil-* " *eth*, or *bubbleth up*, a good matter:" " has ſtudied and prepared by fervent me- " ditation." Leigh. It occurs twice as a noun.

מרחשת, Lev. ii. 7. and vii. 9. A *frying-pan*. *Coquo*, in Lat. is uſed in the ſame manner, *to dreſs a thought*. We ſay, *digeſt a thought*, or bring it to perfection: *ripen*, in oppoſition to *raw*, *crude*. It is not *to indite*, nor *boil*, but as that is dreſſing victuals; and here the heart heats and dreſſes its thoughts, as a pan over the fire what is in it.

רט, as a verb, Num. xxii. 32. " thy way *is perverſe* before me." And Job xvi. 11. " God hath delivered me to " the ungodly; and ירטני *turned me over* " into the hands of the wicked."

רטט, as a noun, Jer. xlix. 24. " *fear* " hath ſeized on her:" fear has various effects on the body, which it is expreſſed by; as hurry, confuſion, trembling: this, from its making us ſtart, turn aſide, and twiſt, in endeavouring to avoid the danger. Hence perhaps *rota*.

רטב, only Job viii. 16. " he is " רטוב *green* before the ſun." And xxiv. 8. " רטבו *they are wet* with the ſhowers " of [or torrents from] the mountains;" to be full of ſap, or any moiſture.

רטש, To *daſh*, or *break to pieces*. 2 K. viii. 12. Iſai. xiii. 16, 18. Hoſ. x. 14. and xiv. 1. and Nah. iii. 10.

רטפש, occurs once only, Job xxxiii. 25. rendered *freſh*. If compounded of רט, *to turn aſide* eaſily, or move to and fro, and

פש, *to be fat*, it would expreſs young fleſh, which is plump and ſoft; not ſtiff and ſtarch, like the dry fleſh of old withered people.

רוח, ſee in רח, *To wind* or *ſmell* any thing.

ריק, in רק, To evacuate.

ריר, in רר, To *ſlaver*, or *drivel*.

רך, and רכך, To *be ſoft*; *tender*; to *mollify*. Gen. xviii. 7. "a calf, רך *ten-* "*der* and good." Deut. xx. 3. "let not "your heart ירך *faint*, marg. *be tender*." Pſal. lv. 22. "his words רכו *were ſofter* "than oil." Iſai. i. 6. "nor רככה *molli-* "*fied* with ointment." 2 Chron. xiii. 7. "Rehoboam was נער ורך לבב *young* and "*tender-hearted*." He was forty-one years old: how then young and tender? It ſays, *unſteady and faint-hearted*. It is his irreſolution, and want of courage, not his *youth*, the fault is laid upon.

ירך, The *thigh*, q. d. the ſoft fleſhy part of the body.

מרך, *Softneſs*, which eaſily yields and gives way. Lev. xxvi. 36. "I will ſend "*a faintneſs* into their hearts."

רכב, To *ride* or *guide* a horſe, or any other creature or thing; or in a chariot. See Mr. Hutchinſon under this word. Gen. xxiv. 61. "*they rode* upon "camels." xli. 43. "*made him ride* in "the ſecond chariot." Deut. xxxii. 13. "*he made him ride* on the high places of "the earth:" gave him the rule and command over them; for *riding* implies *guiding* the creature you ride, and gives an idea of ruling or preſiding, which is guiding and directing what you have under you. Deut. xxxiii. 26. "*who rideth* upon the heavens [whoſe throne is in heaven, ruling all nature] "in, or to, thy help." 2 Sam. xxii. 11. "*he rode* upon a cherub, and did flie:" the ſame as riding upon the heavens, or in the cloud of glory; the throne and chariot of God. Iſai. xix. 1. "*he rideth* upon a "ſwift cloud." Hab. iii. 8. "that תרכב "*thou didſt drive* with thine horſes thy "chariots of ſalvation." Job xxx. 22. "thou lifteſt me up to [or on] the wind, "תרכיבני *thou cauſeſt me to ride* upon it, "and diſſolveſt my ſubſtance." So Hoſ. x. 11. "ארכיב I *will make* Ephraim *to* "*ride*;" as what waſtes and decays does on the wind, being carried off by it.

רכב, as a noun, A *rider*: often rendered *chariot*, where it can't poſſibly mean ſo, as, *inter al.* Pſal. lxxvi. 7. It ſeems to mean, in many places, *riding cattle*, whether horſe, camel, aſs, or what elſe they rode upon. There was a body of men in their armies called by this name, and diſtinguiſhed from *the horſe*, and named ſo from the beaſt they rode on; as סוס, *a horſe*, gave name to סוס *the horſe-ſoldier*, as *horſe* does with us. Gen. xlix. 17. "that "biteth the horſe-heels, that *his rider* "ſhall fall backwards." l. 9. "both "רכב *chariots* and horſemen." It may mean *riders* in chariots, or on any other cattle, beſides horſes. Exod. xiv. 6. "יאסר את רכבו *made ready his chariot*;" or *riders*. xv. 1. "the horſe and *his rider*." Ver. 19. "the horſe of Pharoah went in "ברכבו *with his chariots* [charioteers], and "with פרשיו *his horſemen*." The *horſe* muſt mean the *horſemen*, and פרשיו *other riders*, and רכב who rode in chariots. Deut. xxiv. 6. "רכב *the upper mill-ſtone*;" or riding-ſtone. Joſh. xvii. 16. "רכב "*chariots* of iron;" or *drivers* in coats of mail; or, perhaps, with ſcythes to their chariots. Jud. v. 28. "why loiter רכבו "*his charioteers?* why tarry the wheels "מרכבותיו of *his chariots?*" 1 K. xxii. 31. שרי הרכב *captains*, or commanders, of the *riders* or drivers. Ver. 34. "he ſaid "לרכבו *to the driver of his chariot*, turn "thine hand." Ver. 35. "the king was "ſtaid up in his מרכבה *chariot*—and the "blood ran out of the wound into חיק "הרכב *the midſt of the chariot*;" or bolom of the charioteer, who ſupported him. Ver. 38. "and ישטף את הרכב *the charioteer* "*waſhed* in the pool of Samaria." 2 K. ix. 17. "take רכב a *rider*;" who is, ver. 18. "רכב הסוס one on horſeback." Ver. 25.

25. " ברע ברכבו *he ſunk down in his cha-*
" *riot*;" or againſt the driver of it, who ſat by him, and fought out of it. x. 15. " took up to him into המרכבה *the chariot*—
" ſo ירכבו אתו ברכבו *they made him to ride*
" *in his chariot:*" he, *ſc.* Jehu, made him ride with him by his charioteer; in the ſeat with him, which was a place of honour. xix. 23. " ברכב רכבי *with the mul-*
" *titude of my chariots:*" ſo we render it, becauſe it is ברב רכבי, Iſai. xxxvii. 34. but Jer. xvii. 25. and xxii. 4. רכבים ברכב, and li. 21. " I will break in pieces the horſe " and רכבו *his rider*—and רכב ורכבו *the*
" *chariot and his rider*;" labour under the ſame difficulty, if there be any. The firſt might be rendered, *by thoſe that ride in my chariots*; as the latter are, *riding in chariots*, if רכב ever be a chariot, and ſo no occaſion to correct the text: but, I take it, רכב, in theſe texts, means the cattle they rode on, as we uſe *rider* for a riding-horſe. Horſes were, in the general, forbid the Jews; ſo they moſt commonly rode on mules, aſſes, or camels. 1 Chron. xviii. 4. " David took from him a thouſand רכב
" *chariots*--David alſo houghed all הרכב *the*
" *chariot-horſes*; but reſerved of them an " hundred רכב *chariots.*" It is plain, that רכב can't mean *chariots* here: David could not hough them, nor reſerve chariots out of the horſes. It plainly means horſes for riding, or driving carriages with, in this place. 2 Chron. xxxv. 24. " took him " out of מרכבה *the chariot*, and ירכיבהו
" *made him ride* על רכב המשנה *ſecond*, or " behind one of his riders;" not being able to ſit alone on horſeback, being wounded. Pſal. lxviii. 18. " רכב *the cha-*
" *riots* of God are twenty thouſands;" *ſc.* of clouds: as civ. 3. " who maketh the " clouds רכובו *his chariots* [what he rides on], " and walketh upon the wings of the " wind." Cant. i. 9. " I have compared " thee, O my love, to the horſe among " רכבי *the riders* of Pharoah;" for grandeur and majeſty of appearance.

מרכב, *Saddle*, Lev. xv. 9. or *ſeat* of a chariot; or perhaps *couch* or *bed*. Cant. iii. 10. " *the midſt thereof*;" ſc. of the bed; the part that was ſat or laid on.

רכבה, *Riding*. Ezek. xxvii. 20. " precious cloaths for *riding*."

מרכבה, A *chariot*, *coach*, or *carriage*. How thoſe for grandeur, war, and common conveyance differed, does not appear. The ſacred chariots of the ſun, moſt probably, were made in imitation of the chariot of the cherubim, as that was of the cloud of glory, in which God appeared in the wilderneſs; and was the ſame fire, glory, or cloud on the ark, in which the cherubim ſtood. The firſt chariot of glory mentioned, is that Gen. iii. *ult*. which is referred to 1 Chron. xxviii. 18. " gold for " the pattern of *the chariot* of the cheru-
" bim." And it is deſcribed at large, Ezek. i. 4. That ſome chariots were conſecrated to the ſun, appears 2 K. xxiii. 11. *& al.* and we are pretty well aſſured *what* they were, by their being conſecrated to the ſun, the glory of heaven; as the other was to the God of glory. The idolaters had horſes to draw the chariot of the ſun to war, or on other occaſions. Joſhua was bid to deſtroy thoſe he ſhould meet with among the Canaanites; as David did thoſe he met with, and burnt the chariots. 2 K. xxiii. 11. " Joſiah took away the horſes " that the kings of Judah had given to the " ſun—and burnt *the chariots* of the ſun " with fire." The poets ſpeak often of the chariots of the Gods; the prophets of Jehovah's. Iſai. lxvi. 15. " the Lord will " come with fire, and as a whirlwind *his* " *chariots*." Zech. vi. 1. " four *cha-*
" *riots*;" repreſenting, in the viſion, the adminiſtration of Providence, towards the four quarters of the world; the colours of the horſes in them denoting the kind of buſineſs they were going upon.

רכל, occurs only as a noun: applied to *ſpreading of ſcandal*, and *vending of goods*. 1 K. x. 15. " the traffick הרכלים
" *of the ſpice-merchants.*" Cant. iii. 6. " with all powders רוכל *of the merchant.*"

Ezek.

Ezek. xxvi. 12. " and make a prey of *thy* " *merchandize*." Lev. xix. 16. " thou " ſhalt not go up and down רכיל *a tale-* " *bearer* among thy people." This crime is joined *with ſtanding againſt the blood of another*, as a crime of an equal die.

רכס, Exod. xxviii. 28. " וירכסו " *and they ſhall bind* the breaſt-plate by " the rings thereof, unto the rings of the " ephod, with a lace of blue, that it may " be above the curious girdle." And ſo ch. xxxix. 21.

רכס, Iſai. xl. 4. " הרכסים *the rough* " *places* ſhall be made plain." Pſal. xxxi. 21. " מרכסי *from the pride* of man;" *the riſings*, and over-topping attempts. And the *rough places* may mean the *precipices*, or riſing grounds that over-hung the reſt; as the verb is conſtrued in Latin, *levabunt*, *lift* or *raiſe up* the breaſt-plate by its rings, ſo as to keep it uppermoſt.

רכש, To *earn*; get by labour and care. Gen. xii. 5. " all רכושם *their* " *ſubſtance* that רכשו *they had gathered*." xxxi. 18. " all his cattle, and all רכשו *his* " *goods*, which רכש *he had gotten*; the " cattle of his getting, which רכש *he had* " *gotten*;" acquired, raiſed, or earned.

רכש, A *dromedary*, or *camel*; in general, *working cattle*. Gen. xxxi. 18. " all his " cattle, and all רכשו *goods*;" i. e. ſtock of labouring cattle. 1 K. iv. 28. " barley " alſo, and ſtraw for the horſes, and לרכש " *for the dromedaries*." They uſed aſſes, bullocks, and mules, beſides camels, Eſth. viii. 10, 14. and Mich. i. 13. to ride upon, and draw with.

רם, To *raiſe*, or *lift up*; *exalt*; *be high*. And is applied to exalting by praiſes; to *raiſing up* animals, or plants; to *lifting up*, as in offering or preſenting a gift; or *levying* a tax. It is the ſame root with רמם; but differs from רמה, to *caſt*, *project*, and *deceive*. Gen. vii. 17. " the " waters ישאו *bare up* the ark, and תרם *it* " *was lift up* above the earth." Here we ſee how נשא and רם differ. xiv. 22. " הרמתי *I have lift up* my hand unto the " Lord." xxxi. 45. " Jacob took a ſtone, " and ירימה *ſet it up* a pillar;" a ſtanding memorial. Exod. vii. 20. " ירם *he lift* " *up* the rod." xv. 2. " the God of my " father, and ארממנהו *I will exalt him*." xvi. 20. " and ירם *it bred* worms." To breed up, or *raiſe up*, is expreſſed by this word, and ſpoke both of animals and vegetables. xxix. 27. " thou ſhalt ſanctify " the breaſt התנופה *of the wave-offering*; " and the ſhoulder התרומה *of the heave-* " *offering*, which is הונף *waved*, and which " is הורם *heaved up* of the ram." To lift up the ſhoulder is ſetting it to work, and implies *conſent*, joining with, and helping, and ſo *obedience*. And as the breaſt was waved or moved towards every quarter of the world, the ſhoulder was both waved and lift up right, in token that all ſhould *lift up their ſhoulder*, or pay obedience to God. Lev. ii. 9. " the prieſt הרים *ſhall* " *take* from the meat-offering a memorial " thereof." iv. 10. " as יורם *it was taken* " *from* the bullock." vi. 10. " and הרים " *take up* the aſhes." Num. xvi. 45. " הרמו *get ye up* from among this congre- " gation;" *riſe up* from among them. xxxi. 28. " and הרמת *levy* a tribute unto " the Lord." *Levy* is from *levo*, to lift up. Deut. xvii. 20. " that his heart be " not רום *lift up*." The *vau* is *paſſive* here. 1 Sam. ii. 7. " the Lord bringeth " low, and מרומם *lifteth up*;" or is the lifter up: a participle active, or noun. 2 Sam. xxii. 49. " and מקמי תרוממני *thou* " *haſt lifted me up above thoſe* that roſe up " againſt me." 2 Chron. xxx. 24. " He- " zekiah הרים *did give*, marg. *lifted up*, " or *offered*, to the congregation a thou- " ſand bullocks." Pſal. lvii. 6. " רומה *be* " *thou exalted*, O God, above the heavens;" which the heathens ſet up againſt God, and triumphed over his people: and the ה in רומה is affixed in the imperat. mood, and is not radical here. Job xxiv. 20. " his ſweetneſs רמה *ſhall be taken away*." The ה is fem. Pſal. lxvi. 17. " I will cry " unto him with my mouth, and רומם

" *exalt*

" *exalt* him with my tongue." The tongue turns the words or ſounds about; and the Hebrew ſays, *under my tongue*. Iſai. i. 2. " I have nouriſhed, and רוממתי *have* " *brought up* children;" as we ſay, *raiſed up*. Ezek. xxxi. 10. " becauſe גבהת בקומה " *thou art high in ſtature*—and his heart " רם בגבהו is *lifted up* in his height." נשא is ſuch a *riſing* as that of the ſea; נאה to *bear up*; גבה *tall*; קם to *riſe up*, or *ſtand*. Hoſ. xi. 7. " none at all ירומם " *would up*;" or come along.

רם, and רום, *High, exalted; heighth, exaltation; haughtineſs*. Pſal. xxii. 22. " from the horns רמים of *the unicorns*." It only ſays high, elevated creatures, whether with one or more horns; bulls, ſtags, elks, or any higher creatures, if there be any higher, with horns: and, here, denotes the proud ones of the earth. lxxviii. 69. " he built his ſanctuary כרמים *like* " *high palaces*; like the earth, which he " hath eſtabliſhed for ever:" like, *templa cœli*, the high ones; *ſc.* the heavens; not the palaces of men. Iſai. ii. 11. " רום " *the haughtineſs* of men." Prov. xxv. 3. " the heavens לרום *for height*." Hab. iii. 10. " תהום *the abyſs* uttered its voice; " רום *the deep* lifted up its hands." 2 Sam. xxii. 17. " he ſent ממרום *from above*;" i. e. from heaven.

רמה, and רומה; רממה and רוממה are uſed as nouns, Ezek. xvi. 24. A lofty erect building; ſuch as the tower of a church, or porch before the temple, 2 Chron. iii. 4. Pſal. cxlix. 6. " רוממות *high praiſes* " of God in their mouth." Mich. ii. 3. " neither ſhall ye go רומה *haughtily*;" or in haughtineſs. רומה is alſo *ſtature*; and hence *Rome*.

רמה, rendered a *worm*, Exod. xvi. 24. and is equivalent to תולעים. Ver. 20. " it " bred תולעים *worms*—neither was there " any רמה *worm* in it." רם is uſed to raiſing up or breeding of animals; and ſo רמה is only *a brood*, and, by the context, of maggots or worms; ſuch inſects or vermin as breed ſo quick and numerous in fleſh and grain; and emphatically named. Job vii. 5. " my fleſh is clothed with " *worms*." xxv. 6. " man that is a *worm*;" as deſpicable in his origin from the ground; and, comparatively, as ſhort-lived.

רמת, *Exaltation; praiſe*. Jud. xv. 17. " רמת לחי *praiſe to the living God*." The name of a place.

הרם, *Hermes:* an object of worſhip to the heathen world. He had a temple, Joſh. xiii. 2. " in the valley בית הרם of " the temple of *Herm*;" with the Greek termination, *Hermes:* the power of the air, by which motion is performed, or the cauſe of gravity; and ſo, by which the heavier preponderates, and the lighter riſes up: and this is owing to the preſſure of the air, which ariſes from the expanſion or conflict of the ethereal names of light and ſpirit. Hence Mercury's *caduceus*, with two ſnakes twiſted round it, and their heads oppoſing each other. He had wings upon his head and feet, as being the cauſe of motion both up and down, at the ſame time, and by the ſame action; the preſſing down of the heavier, weighing up the lighter. And when we lift any thing up, the preſſure upon it is removed, or reſiſted, by our ſtrength; and that under it helps to raiſe it up, as any thing we pull out of the water, moves eaſier whilſt it is in the water. See Mr. Hutchinſon on this word, and Mr. Parkhurſt.

ההרמונה, Amos iv. 3. " ye ſhall be caſt " out *with a high hand:*" adverbially; not, *into the palace*, which is not ſenſe.

מרם, and מרום, What is *high*. Jud. v. 18. " מרומי *the high places* of the field," of battle, or high grounds. Job xvi. 19. " my witneſs is in heaven: and my record " במרומים *in the high places*;" ſc. where Jehovah dwells. xxv. 2. " he maketh " peace *in his high places*;" in the heights of heaven, or near the extremities where the ether is ſtagnate; not in that expanſion and agitation it is within the ſphere of the earth and planets. Pſal. lvi. 3. " מרום " *thou moſt High*." Iſai. xxiv. 21. " the

" Lord will puniſh the hoſt המרום of *the*
" *high ones* במרום *on high*." The heavens are the high ones on high, in whom the ſword of the Lord was to be bathed, the ſun to be turned into darkneſs, *&c.* and ſo the ſuperiority of Jehovah over them ſhould appear in the ſight of their worſhippers, who ſhould thenceforward acknowledge the true God. xxii. 16. " קצבי מרום קברו
" *as he that heweth him out a ſepulchre on*
" *high*;" or *deep*, low down. Literally, *with deep hewings of his ſepulchre*; cutting it deep in a rock: רם is *deep*, or *high*. Prov. ix. 3. " מרמי *high places* of the
" city."

תרומה, *An offering*, or *gift*. Exod. xxv. 2. *& ſeq.* Num. xxxi. 29. a *levy*, or tax. 2 Sam. i. 21. " שדי תרומות *fields of offer-*
" *ings*;" rather *fields of heights*; i. e. high grounds, ſuch as Gilboa were. Prov. xxix. 4. " the king, by judgment, ſhall eſtabliſh
" the land; but איש תרומות *he that re-*
" *ceiveth gifts* [rather, he that giveth gifts]
" overthroweth it." The governing by bribery and corruption is the miſchief here ſpoke of. The man of gifts or bribery, the miniſter that governs by it, will ruin his country. *N. B.* No final ה, nor ſervile, ever occurs under this root.

תרומיה, The ſame, Ezek. xlviii. 12.

רמה, with a mut. though radical ה, To *caſt*; *fling*, as an arrow by a bow; and, applied to the mind, to *deceive*, or *betray*: ſo *prodo*, in Latin, as well as *trado*, is to *give out*, *yield up*; to *tranſmit*, and ſo the bow does the arrow; to *report*; to *betray*. Exod. xv. 1. " the horſe and
" his rider רמה *hath he thrown* into the
" ſea:" they were enticed in, and *betrayed* there. Pſal. lxxviii. 9. " the children of
" Ephraim being harneſſed, רומי קשת and
" *carrying*, marg. *throwing forth*, bows." Jer. iv. 29. " the horſemen and רמה קשת
" *bowmen*." The bow may be ſaid to *deliver up*, or *out*, the arrow; as well as the hand, mouth, *&c.* And to *deliver up*, is to *betray*, *deceive*. Gen. xxix. 25. " why
" רמיתני *haſt thou beguiled me?*" 2 Sam. xix. 26. " my ſervant רמני *deceived me*." 1 Chron. xii. 27. " if ye be come לרמותני
" *to betray me* to mine enemies."

רמיה, *Deceit*. Job xxvii. 4. " nor my
" tongue utter *deceit*." Pſal. xxxii. 2. " in whoſe ſpirit there is no *guile*." lxxviii. 57. " they were turned aſide like
" קשת רמיה *a deceitful bow*:" lit. bow of deceit; that deceives, or betrays the arrow. Prov. x. 4. " he becometh poor, that
" dealeth with כף רמיה *a ſlack hand*: but
" the hand of the diligent maketh rich." Here, and ch. xii. 24. and xix. 15. and Jer. xlviii. 10. the word is oppoſed to *diligence*; an idle perſon being one who betrays the buſineſs he is about; deceives it, or acts deceitfully in it; while he only ſeems to do it; or does it negligently and careleſly. Prov. xii. 24. " רמיה *the ſloth-*
" *ful* ſhall be under tribute." Ver. 27. " *the ſlothful* man roaſteth not that which
" he took in hunting:" work out your ſalvation with fear and trembling. Jer. xlviii. 10. " curſed is he that does the
" work of the Lord רמיה *deceitfully*, marg.
" *negligently*." Negligence is deceit in work.

מרמה, *Treachery*; *deceitfulneſs*. 2 K. ix. 23. " there is *treachery*, O Ahaziah!" Job xv. 35. " their belly [as the belly includes the veſſels where the will and affections are placed] " prepareth *deceit*." Pſal. xvii. 1. " give ear unto my prayer, בלא
" שפתי מרמה *out of lips, not of deceit*;" that have no deceit in them. xxxiv. 14. " thy lips from ſpeaking *guile*;" keep a godly ſincerity. Prov. xii. 20. " *deceit* is in the heart of them that imagine evil;" a falſe and deceitful joy. xiv. 8. " the
" folly of fools is *deceit*;" deceives their expectation. Jer. v. 27. " as a cage is
" full of birds, ſo are their houſes full of
" *deceit*;" what is got by deceit.

תרמה, and תרמית, The ſame. Pſal. cxix. 118. " for *their deceit* is falſhood;" ſc. to them. It is a lye, as what fails their hopes. Zeph. iii. 13. " neither ſhall
" לשון תרמית *a deceitful tongue*, or
" tongue

" tongue of deceit, be found in their " mouth."

רמח, occurs only as a noun, Some weapon. Num. xxv. 7. " a *javelin*." Jud. v. 8. *ſpear*. 1 K. xviii. 28. *lancet*; of what direct ſhape or length, doth not appear, that I know of; but was ſome ſort of ſword, by Phineas killing Coſbi with it, and the prieſts of Baal cutting themſelves with it. Sword and buckler are ſo often put together, that no doubt this was what they held in one hand, whilſt they had a ſhield in the other.

רמך, only Eſth. viii. 10. *Dromedaries*.

רמן, and רמון, A *pomegranate*, tree and fruit: from רמה, to *ſhoot out*, or project; the apple being like a ſtar, and its eye caſting forth its leaves or flower, as a ſtar does its rays; and ſo repreſented the ſtars; and one large one the ſtar of the ſun, or its illumined orb: the reflection of light is ſo ſtrong from it, that it appears *inflamed*. See Parkhurſt. Exod. xxviii. 33. "רמנים " *pomegranates* of blue, and purple, and " ſcarlet, round about upon the hem " thereof; and bells of gold between them " round about; a golden bell, and a pome- " granate; a golden bell and a pomegra- " nate upon the hem of the robe round " about:" to repreſent him who is Lord of heaven, with the ſtars of light, and all the muſick of the ſpheres, *i. e.* ſound, hanging or depending upon him. 1 Sam. xiv. 2. Saul pitched his tent under this tree, or a grove or paliſade of them. 1 K. vii. 18. " and two rows round about " upon the one [ſo on each] network, to " cover the chapiters that were upon the " top [*ſc.* of the pillars] *of pomegranates*— " and the pomegranates were two hundred " in [two] rows, round about upon the " other [or both] chapiters." There were the ſame number of pomegranates to each chapiter, hung in the ſame manner, and in two rows round about; and ſo a hundred in a row, or circle, round the chapiter, or lily-cup-flower, on the top of the column or pillar. Ver. 42. " and *the* " *pomegranates*, four hundred for the two " net-works: two rows of *pomegranates* " for one net-work, to cover the two " bowls of the chapiters that were upon " the face of the pillars." The chapiter was, in ſhape like the cup of a lily, four cubits long; with a bowl, or croſs-bars, like thoſe of a crown, one cubit long: over thoſe croſs-bars hung a net of braſs, with ſeven bunches or cluſters of pomegranates [2 K. xxv. 17.] upon the chapiter round about. 2 Chron. iii. 16. " he made an " hundred *pomegranates*, and put them on " שרשרות *the cones*;" twiſts, in ſhape like a root, tapering. Each of the net-works had ſeven of theſe cluſters, and two rows of ſingle pomegranates. So there were two rows of oxen round the brim of the molten ſea; here two rows of pomegranates, an hundred in each row, hanging from the net, over the croſs-bar part, 2 Chron. iv. 1. Ver. 13. " and the *pome-* " *granates* four hundred for the two " wreaths [or *nets*] on each wreath," or net; ſo a hundred in a row. Jer. lii. 23. " there were ninety and ſix pomegranates, " רוחה—: all the *pomegranates* were an " hundred upon the net-work, round " about;" *ſc.* in one row; but there were two rows, ſo two hundred to each chapiter. Theſe apples are, perhaps, the beſt figure of a ſtar, that grows; and their hanging in cluſters, and ſingle, from the net-work, was their hanging in the denſe matter of the heavens, round about, ſingle and in cluſters, to cover or adorn the hemiſphere, as they appear to do in the night; being checks to the groſs air behind, and reflecting back the light into the ſphere of the earth. 2 K. v. 18. " when my maſter " goeth into the houſe of *Rimmon* to wor- " ſhip." There was a temple near Damaſcus, whoſe idol was a Jupiter, with a very large *golden pomegranate* at the end of a ſceptre, which the God held in his hand; thereby aſcribing the whole power to this God in human form, by means of *the ſtar of light* which was at the end of the

ſceptre; and which was ſtretched out, like Ahaſuerus's to queen Eſther, to thoſe who came to worſhip him. And the temple was named from the remarkably *large pomegranate* of maſſy gold; as others from *an eye*, *three eyes*, or &c. Neh. xi. 29. עין רמון, a place named from the temple in it; and the temple from the pomegranate and eye, or fountain by it. Cant. viii. 2. they made wine of this fruit.

רמם, To *trample upon*; *tread under foot*. 2 K. vii. 17. "and the people "ירמסהו *trod upon him* in the gate." ix. 33. "ירמסנה *he trod her under foot*."

מרמס, A *treading down*; or what *is trod down*. And this, though confounded by ſome, differs from

רמש, To *creep along*, or *crawl*, as inſects do; in diſtinction to the motion of beaſts, who *walk*; or to that of birds, who fly; or of fiſh, who ſwim. Gen. i. 21, 30. *& al.* ix. 2. "upon every beaſt "of the earth, and upon every fowl of "the air, and upon all that תרמש *moveth* "upon the earth, and upon the fiſhes of "the ſea." But as fiſh go upon or bruſh the ground ſometimes at the bottom of the water, it alſo includes them, Lev. xi. 46. "this is the law of the beaſt, and of the "fowls, and of every living creature "הרמשת *that moveth* in the waters." They are diſtinguiſhed 1 K. iv. 33. "he "ſpake alſo of beaſts, and of fowl, and of "הרמש *creeping things*, and of fiſh." Pſal. lxix. 35. ſpoke of all creatures. civ. 20. "wherein all the beaſts of the foreſt תרמש "do *creep forth*." They, as well as men, may be ſaid to *creep* on the ground, in a more general ſenſe. Hoſ. ii. 18. "in that "day will I make a covenant for them "with the beaſts of the field, and with "the fowls of heaven, and with the *creep-* "*ings things* of the ground; and will "break the bow and the ſword." See Acts x. 12. God cleanſed them all, and took away the enmity betwixt Jew and Gentile. This differs from שרץ, *to ſwarm*.

רן, or רנה, and the radical doubled רנן, To *break out into a ſhout*; *crowing*; *call out*; *cry aloud*. It is any audible paſſion; and applied to the heart, that feels the joy; and to trees, when their thriving healthy looks ſhew they are pleaſed, as we ſay. Lev. ix. 24. "וירנו *they ſhouted*, "and fell upon their faces;" proſtrated themſelves to God. Job xxix. 13. "the "widow's heart ארנן I *cauſed to ſing for* "*joy*." xxxviii. 7. "ברן *when* the morn- "ing ſtars *ſang* together, and all the ſons "of God ſhouted for joy." In the ſame ſenſe as Pſal. cxlviii. 3. "praiſe ye him, "ſun and moon; praiſe ye him, all ye "ſtars of light." They ſhew how worthy God is of praiſe for his wiſdom and goodneſs, in the formation and contrivance of nature. Job xxix. 23. "the quiver תרנה "*rattleth* againſt him." Pſal. lix. 17. "ארנן "I *will ſing aloud* of thy mercy." Lam. ii. 19. "ariſe, רני *cry out* in the night— "pour out thine heart like water before "the face of the Lord;" *ſc.* in prayer.

רנה, and רננה, Any *crying out*; the calling out in prayer. 1 K. viii. 28. *& alib.* xxii. 36. a *proclamation*.

רננים, Job xxxix. 13. rendered *Peacocks*; and, indeed, they are remarkable for a very ſhrill and loud noiſe, which they often make, and for a long wing. But this may not be one ſpecies, but all birds that expand wide their wings, and cry out, when they riſe on the wing, as many birds do.

ארן, An healthy thriving tree, or plant. See Pſal. xcvi. 12.

ארן, and ארון, A *cheſt* for ſacred or prophane uſe; an *ark*, or coffin: from its ſounding.

תרן, A *pole*, to diſplay a banner upon; which we may call *the diſplay*, or proclamation of joy. Iſai. xxx. 17. "as *a bea-* "*con* upon the top of a mountain." xxxiii. 23. "they ſhall not ſtrengthen כן *Thecam*, "the ſeat תרנם of their maſt."

רס, once, as a verb, Ezek. xlvi. 14. "oil לרס *to temper*, with the fine "flower;" to make cakes with.

רסן,

רסן, A *curb*, *bit*, or *bridle*. Job xxx. 11. " they have let looſe the *bridle* before " me." xli. 4. " who can bring him " within the double, or reins, of *his bit?*" or curb: who can put a bridle upon him? Pſal. xxxii. 9. " horſe, that muſt be held " in with מתג *bit* and רסן *bridle*," or curb. It is what was put into the jaws. Iſai. xxx. 28. " a *bridle* in the jaws of the " people."

רסיס, Cant. v. 2. " my head is filled " with dew; my locks רסיסי *with the drops* " of the night." Am. vi. 11. " he will " ſmite the great houſe with רסיסים " *breaches*, and the little houſe with " clefts." We may gather the meaning of the word from theſe uſages of it; to break into bits or pieces, holes, and cracks; as oil makes cakes light, and ready to crumble or crack into pieces. A *curb*, from its make. Walls of buildings break and crumble, when decayed; nor is it improper to the dew, or what drops in the night.

רע, Expreſſes *diſorder*, *confuſion*; evil. It is the oppoſite of טב, *good*, *regular*; *in order*. And as טב is applied to regular muſick, Iſai. xxiii. 16. ſo רע to an irregular noiſe, ſuch as *ſhouting*; to any irregular clamour, or indiſtinct confuſed ſound. Gen. xix. 7. " אל תרעו *do not ſo* " *wickedly*." " נרע *we will deal worſe* " with thee than with them." xxi. 11. " and the thing ירע *was grievous* in Abra- " ham's ſight." Exod. v. 23. " הרע *he* " *has done evil* to this people." Lev. v. 4. " להרע *to do evil*, or להיטיב *to do good*." Job xx. 26. " ירע *it ſhall go ill with* him." Prov. xi. 15. " he that is ſurety for [linked in with] " a ſtranger [or an alien in the faith] " ירוע רע *ſhall ſmart for it*, marg. " *ſhall be ſore broken*;" ſhall ſuffer evil enough. xiii. 20. " רעה כסילים ירוע *a* " *companion of fools ſhall* be deſtroyed;" or meet with evil. Job xxiv. 21. " רעה *he* " *evil intreateth*," or *it that evil intreateth*; for עולה *wickedneſs* is the antecedent noun; and the ה is feminine and ſervile here, as in רעה *wickedneſs*; but it is maſculine and *radical* in רעה *he fed*; and in רעה a ſhepherd, a friend, companion. xxxiv. 24. " ירע *he ſhall break in pieces* " mighty men without number;" as an army is ſaid to be roughly handled, or *to have come off bad*, when *worſted*; which comes under the ſenſe of רע *evil*, either phyſical or moral. We have no verb *to evil*; but ſay, *do* or *ſuffer evil*. So Pſal. ii. 9. " תרועם *thou ſhalt break*, or treat them " evilly, with a rod of iron." *To be bad to*, is a phraſe of ours, for *uſing badly*. Iſai. viii. 9. " רעו עמים *the people ſhall be* " *evil intreated*, and חתו *be broken in* " *pieces*." xxiv. 19. " the earth רעה " התרעעה *is utterly broken down*;" or, is all in confuſion and diſorder; in a very evil plight. Jer. xi. 16. " he has kindled " a fire upon it, and the branches thereof " רעו *are broken*;" or damaged, or hurt. xv. 12. " can iron, the iron from the " north, הירע *be broken* [be hurt or damaged], " or ſteel?" Prov. xviii. 24. " איש רעים *a man that accompanies evil* " *men*, להתרועע *will run himſelf to ruin*."

It is applied to any irregular confuſed noiſe. Num. x. 7. " ye ſhall blow, but " not תרועו *ſound an alarm*." Ver. 9. " *ye* " *ſhall blow an alarm* with the trumpet." Joſh. vi. 20. " the people ירע *ſhouted*—the " people יריעו *ſhouted* with a great תרועה " *ſhout*, that the wall fell down flat." Jud. vii. 21. " all the hoſt ran, and יריעו *cried*, " and fled." It is an outcry, whether for fear or joy. It is uſed in *Kal* and *Hiphil* both. Iſai. xvi. 10. " in the vineyards " there ſhall be no ſinging, neither ſhall " there ירעע *be ſhouting*." It expreſſes both an immoderate grief or joy, which come under no regular form, nor can be kept within bounds; and the word had this meaning, when they ſhouted over the ſacrifices; whether with inſtruments, or without.

רע, רעה, and תרועה, are uſed as nouns, for *noiſe*; though the firſt, I think, only, Mich. iv. 9. " why תריעי רע *doſt thou cry* " *aloud?*"

" *aloud?*" Lev. xxiii. 24. " in the ſeventh " month, on the firſt day of the month— " it is a day תרועה *of blowing of trumpets* " unto you;" in the day of atonement; expreſſing an immoderate joy and triumph. Pſal. xxvii. 6. " ſacrifices תרועה of *joy*, " marg. *of ſhouting*." Such they and we have reaſon to call them, ſince the ſacrifice is taken in our ſtead. Job xxxix. 25. " the " thunder of the captains, and *the ſhout-* " *ing*."

רע, and רעה, *Evil*, as noun or adjective, and as we uſe the word for any thing *grievous* or *hurtful*. Gen. vi. 5. " great " was רעת *the wickedneſs* of man." xl. 7. " why are your faces רעים *evil*, or *ſad?*" xli. 21. " רע *ill*-favoured." Lev. xxvii. 10. " a good for a *bad*, or a *bad* for a " good." 1 Sam. x. 19. " who ſaved you " out of all רעותיכם *your adverſities*." Prov. iii. 29. " deviſe not *evil* againſt רעך " thy neighbour." xvi. 4. " the Lord " hath made all things for himſelf, yea, " even the wicked for the day רעה of " *evil*;" ſc. to bring it upon others, as he raiſed up Pharoah, and gives evil princes. xx. 30. " ſores muſt be cleanſed ברע by " *evil*;" ſc. matter, ſuch as corrodes, draws, and makes them run; ſomething bad, or grievous to the fleſh. Lam. i. 21. " רעתי " *my trouble*." Amos iii. 6. " ſhall there " be רעה *evil* [trouble, adverſity] in a city, " and the Lord hath not done it?" Eccleſ. i. 14. " vanity and רעות *vexation* of ſpi- " rit."

מרע, *Evil-doer*. מרעה, 1 Chron. iv. 10. See in רעה, *to feed*. See derivatives in Mr. Parkhurſt.

רעב, To *be hungry*. *Hunger*; *famine*. Deut. viii. 3. " he humbled thee, " and ירעבך *ſuffered thee to hunger*." Job xviii. 12. " his ſtrength ſhall be רעב *hunger-* " *bitten*." Prov. x. 3. " the Lord will " not ירעיב *ſuffer to famiſh* the ſoul of the " righteous;" but fill it with his comfort. xxvii. 7. " to *the hungry* ſoul every bitter " thing is ſweet:" to him that hungereth after righteouſneſs, nothing can offend or ſeem grievous in the way of it. Iſai. xlix. 10. " *they ſhall not hunger* nor thirſt;" in the life to come. Rev. vii. 16. Amos viii. 11. " I will ſend a *famine*, not *a famine* of " bread."

רעד, To *tremble*, as in a fright. Pſal. civ. 32. " he looketh on the earth, " and תרעד *it trembleth*: he toucheth the " hills, and they ſmoak:" he ſhaketh the earth with earthquakes, and then the burning mountains burn more violently; ſo he can make the wicked tremble, or conſume them out of the earth. רעד, and רעדה, a *tremor*.

רעה, To *feed*, as a ſhepherd his cattle; manage, take care of; ſo *accompany*, *be with*; and, as a noun, a *friend*, *companion*. Gen. xli. 2. " ſeven kine, and " תרעינה *they fed* in a meadow." Num. xiv. 33. " your children יהיו רעים *ſhall be*, " or continue, *feeding* forty years in the " wilderneſs." The word is applied to men, as well as cattle; though man paſtures, or is paſtured, in a different manner. 1 Sam. xvi. 11. " behold רעה בצאן " *he is keeping the ſheep*." xvii. 15. " לרעות " את צאן *to feed* his father's ſheep." 2 Sam. v. 2. " thou תרעה *ſhalt feed* my people " Iſrael." vii. 7. " *to feed* my people Iſ- rael." Pſal. xxviii. 9. " רעם *feed them* " alſo." xxxvii. 3. " verily thou *ſhalt be* " *fed*." This is called a metaphor; but the idea is the ſame in both caſes; and is taken, not from *wandering*, or breaking or diſperſing, but finding in food; *feeding*, and *giving food* to. xlix. 15. " death ירעם " *ſhall feed on them*." Prov. x. 21. " the " lips of the righteous ירעו *feed* many." xv. 14. " the face of fools רעה *feedeth* [or encourageth] " fooliſhneſs." xxii. 24. " אל תתרע *make no friendſhip with* an angry " man;" make not thyſelf a companion to him. Cant. ii. 16. " he *feedeth* among " the lilies." vi. 2. " *to feed* in the gar- " dens, and to gather lilies;" perhaps, to eat and refreſh himſelf there. Iſai. xl. 11. " he *ſhall feed* his flock like a ſhepherd." xliv. 20. " רעה *he feedeth on* aſhes." Jer. xvii.

xvii. 16. " I have not haſtened מרעה אחריך " *from feeding after thee*;" from following them in feeding them. Hoſ. ix. 2. " the " floor and wine-preſs *ſhall not feed them.*" Mich. v. 5. " רעו *they ſhall waſte*, marg. " eat up, the land of Aſſyria with the " ſword." vii. 14. " *let them feed* in " Baſhan and Gilead, as in the days of " old." Zech. xi. 7. " I *will feed* the " flock of ſlaughter [*i. e.* which are ſlain, or perſecuted to death], " לכן *to eſtabliſh* " the poor of the flock: and will take me " two ſtaves; the one I will call pleaſant, " and the other I will call *bands*; and " ארעה *I will feed* the flock." Ver. 9. " and I will ſay, *I will* not *feed* you; that " that dieth, let it die—and I will take my " ſtaff, *the pleaſant one*, and cut it aſun- " der," *&c.* It is Jehovah is the ſpeaker, and predicts what he will do with the Jews; not the prophet, as the verſions make it.

רע, and רעה, A *friend*, *companion*, a *mate*, *another*: fem. רעות, and רעיה. Gen. xi. 3. " they ſaid one to רעהו *another*." Ver. 7. " that they may not underſtand " one *the lip* רעהו of *his companion*." 2 Sam. xii. 11. " I will take thy wives be- " fore thine eyes, and give them לרעיך " *unto thy neighbour*;" unto *others*, in the *plural*; unleſs רעי is *another* in this ſingle place; and it is likely Abſalom did not go alone to his father's concubines: there were ten of them ſhut up afterwards on this account.

רעה, and once or twice רוע, A *ſhepherd*; paſtor of cattle, or men; and alſo the *care* or *attendance*, and *paſturage* or *paſture*. Gen. xlix. 24. " by the hands of the mighty " one of Jacob, by the name רעה *the ſhep-* " *herd*, the ſtone [or rock] of Iſrael." Eccleſ. xii. 11. " that are put מרעה אחד " by *ſome ſhepherd*;" or paſtor of cattle. Pſal. cxxxix. 2. " thou knoweſt my down- " ſitting, and mine up-riſing; thou under- " ſtandeſt לרעי *my thoughts* afar off;" *i. e.* thou takeſt notice of my way of living; my paſturage, care, and conduct of myſelf, long before. We render it *thoughts*, becauſe the word in Chaldee is uſed for *pleaſure*, or *will*. And ſo, ver. 17. after mentioning the watchful care of God, and univerſal ſuperintendance over all things, his forming him in the womb, and preſerving of him, " O how precious are רעיך *thy* " *thoughts unto* me, O God! how great is the ſum of them." It is a more extenſive word than *thoughts*; it is the *paſtoral* care of God over him; diſpoſitions of him; carefulneſs over him; and in the *plural number*, as that *paſtoral care*, extended to many particulars. This is the true Hebrew ſenſe of the word, and a beautiful one it is in this place. The care or cares of Providence over men, cannot be better expreſſed than by this word, in its own Hebrew ſenſe; and, beſides the propriety of it in its own meaning, there is not the ſhadow hardly of any *barbariſm* in the Sacred Writings, except in the ſtory of the woman of Tekoah, till long after David's reign, to make us think this word is here *originis Chaldaicæ*, as *Cocceius*, for what reaſon I cannot gueſs, ſuggeſts. In the ſame ſenſe of *paſturing*, it is uſed Iſai. xxxviii. 12. " mine age is departed; and " as a tent is רעי *my paſture*, or *paſturing*, " removed from me." As *feeding* is *living*, it is here, *his time of life* was ended; taken down, or ſtruck as a tent, when the owner of it is going to remove. Jer. xlix. 19. " who is רעה *the perſon* [mate, oppoſite] " that ſhall ſtand before me?" *Shepherd*, in the tranſlations, is ſcarce ſenſe here. Hoſ iii. 1. אהבת רע *one that loveth another*, and is an adultereſs.

רעי, *Graſs-fed*; pl. 1 K. iv. 23. " twenty " oxen רעי out *of the paſtures*;" or *paſtured*.

רעיון, and רעות, in *Eccleſiaſtes*, make good ſenſe, from either root: *Vexation of ſpirit*; what the mind or ſpirit grieves at, or is *evil* to it; as ch. ii. 17. " I hated life, be- " cauſe the work that is wrought under " the ſun is רע *grievous* unto me; for all " is vanity and רעות *vexation* of ſpirit:"

or

or conſtrue it, *what eats, corrodes, preys* upon the ſpirits, the ſenſe comes to the ſame. And we may obſerve this in other inſtances, that where a word may, by the rules of grammar, be fetched from different roots, the general ſenſe of the paſſage ſhall come to the ſame, either way; which we might expect, not only from an inſpired, but even from any writer of common ſenſe; to avoid ſuch ambiguities in his ſtile, as might miſlead his reader into a ſenſe oppoſite to what he intended, or into one of any material difference.

מרע, and מרעה, A *companion*.

מרעה, in reg. מרעית, *Paſture*, or *feeding*. The only difficulty, I think, is 1 Chron. iv. 10. "Jabez called on the God "of Iſrael, ſaying—ועשית מרעה *then thou* "*ſhalt have the management* [or, be my ſhepherd], "and not our idol." He vows to God, that if God would help him, and enlarge his coaſt, that then he would eſtabliſh the worſhip of God, and deſtroy the idols, as others had done beſides, and were helped. And עשה מרעה is the ſame phraſe as עשה מלכה.

רעל, once as a verb, Nah. ii. 4. "*the* fir-trees הרעלו *ſhall be terribly* "*ſhaken*." Mr. Parkhurſt, "*the fir-ſpears* "ſhall be ſhaken by thoſe who fought "from chariots."

רעל, and תרעלה, *Trembling*. Pſal. lx. 5. "thou haſt ſhewed thy people hard "things; thou haſt made us to drink the "wine תרעלה of *aſtoniſhment*." Iſai. li. 17. "the cup of his fury; thou haſt drunk "the dregs of the cup of *trembling*." Zech. xii. 2. "I will make Jeruſalem a "cup of *trembling*, marg. *ſlumber*, or *poi-* "*ſon*, unto all the people round about." A metaphor, from the effects, perhaps, that ſtupifying draughts had on the condemned; or of poiſon on thoſe who were put to death by it; that the fear of Jeruſalem ſhould be on all nations, and ſtrike them with a damp, coldneſs, trembling, and then death.

הרעלות, Iſai. iii. 19. Some female ornament; ſome ſay *veils*: our tranſlation, *bracelets*; *bracheolæ*, a tremore. Coc. Parkhurſt, *ſpangles*.

רעם, *Thunder*; as well the dark black cloud it is engendered in, as the *noiſe*; and, of courſe, any thing that reſembles a *thunder-cloud*, or *the noiſe*. 1 Sam. i. 6. "her affliction fretted her ſo "much, that הרעמה *it broke* or *burſt out*." And this is the caſe in thunder; the inward ſtorm and agitation in the cloud works and heats, till at laſt it burſts forth in flaſhes and noiſe. The verſions ſeem to have miſſed the ſenſe of the paſſage. ii. 10. "out of heaven ירעם *ſhall he thunder* "upon them." vii. 10. "the Lord ירעם "*thundered* with a great קול *thunder*." 1 Chron. xvi. 32. "let the ſea *roar*." Ezek. xxvii. 35. "their kings ſhall be ſore afraid, "רעמו פנים *they ſhall be troubled in their* "*countenance*;" their faces ſhall look like thunder, as we ſay.

רעם, *Thunder*, or *thunder-cloud*, ſuch as God appeared in at Sinai. Pſal. lxxvii. 19. "the voice of thy *thunder* was in "heaven." lxxxi. 8. "I anſwered thee, "בסתר רעם *in the ſecret place of thunder* [*i. e.*. from the dark cloud, or out of the thick darkneſs, as Num. xx. 6.] "I proved "thee at the waters of ſtrife."

רעמה, The thick, buſhy, flowing *mane* of a horſe. Job xxxix. 19. "didſt thou "cloath his neck with רעמה thunder?" When a horſe is full of courage, and bounding along, his mane flows in the form of a dark flying cloud; and *cloathing his neck with it*, includes his courage, that throws him into that prancing and bounding, which toſſes his mane into this ſhaggy cloud. So שער is *hair*, and a ſhag of rain.

רענן, To *be green and flouriſhing*. Job xv. 32. "his branch ſhall not תרענה "*be green*." Deut. xii. 2. "under every "*green* tree." Pſal. lii. 10. "I am like "a *green* olive-tree in [rather *by*] the houſe "of God." It could not be *in* the houſe unleſs the open courts be called the houſe

of God, as belonging to it, and uſed for ſacrifices and prayers. The altars were near or under olive-trees in the ſacred courts. No epithet can better ſuit the olive than this; Ezek. vi. 13. " *the ever-*
" *green tree*;" ſo often ſpoke of, as ſtanding by their altars, and as a ſhelter to their images, is diſtinguiſhed from the oak. Hoſ. xiv. 9. " as for me, thou ſhalt be like
" a *green* fir-tree; from me ſhall thy fruit
" be found;" or ſupplied in plenty. Other green trees, beſides the olive, might ſtand by their altars; but none deſerves the epithet better; and it was uſed for ſhelter, as well as ſymbolically, by their images and altars.

רעף, To *diſtil*, or *pour down*. Job xxxvi. 28. " which the clouds יזלו *do*
" *drop* and ירעפו *diſtil* upon man." זל is the *ſmall threads*; ערף *the neck*, a drop makes in dropping; and this the *pouring down* of the rain. Pſal. lxv. 13. The rain of God's grace is poured down upon the paſtures of the wilderneſs, where the loſt ſheep wandered, and fills the hills and valleys with joy, and the bread of life. Iſai. xlv. 8. " הרעיפו *drop down*, ye heavens,
" from above, and let the ſkies pour down
" righteouſneſs:" it being the work of God, and not of man, as when the ſkies poured down manna.

רעץ, occurs twice, Exod. xv. 6. " thy right hand, O Lord, *hath daſhed*
" *in pieces* the enemy." Jud. x. 8. " ירעצו
" *they vexed*, and ירצצו *oppreſſed*."

רעש, To *quake*, or *ſhake*; as the ground does, from any great noiſe; or as a ſpear in the hand. Pſal. xviii. 8. " the
" earth תגעש *ſhook*, and תרעש *trembled*." lxxii. 16. " the fruit thereof ירעש *ſhall*
" *ſhake* like Lebanon." Iſai. xiv. 16. " that
" *did ſhake* kingdoms;" making them totter and fall. Nah. iii. 2. " the noiſe רעש
" of *the rattling* of the wheels."

רפא, To *heal*, *repair*; and differs from רפה, as that is to *aſſwage*, *abate*, though ſuppoſed to ſtand one for the other in ſeveral places. Gen. xx. 17. " God
" *healed* Abimelech." 1 K. xviii. 30.
" ירפא *he repaired* the altar of the Lord
" that was thrown down." 2 K. ii. 21.
" רפאתי I *have healed* theſe waters." Ver. 22. " ſo the waters ירפו *were healed*;" i. e. the heat and poiſon in them were abated, aſſwaged, ſuppreſſed. Jer. xxxviii. 4. " is
" it thus that he מרפא *heals*, *cures*, or
" *raiſeth up* the hands of the men of war?" The word is to *raiſe up*, and put into *ſtatu quo*, what was fallen down. The hands of the people hung down with fear, and they applied to God by Jeremiah for help, who ordered them to ſubmit themſelves to the Chaldeans; therefore his enemies cry out, is this the help we hoped for from the prophet? is it thus that he ſtrengthens the weak hands, and raiſeth up their fallen courage? li. 9. " רפאנו *we would have*
" *healed* Babylon, ולא נרפתה *but ſhe is not*
" *healed*;" but ſhe is no better; *ſhe is not eaſed*, *aſſwaged*; ſc. in the pain, ſpoke of in the verſe before, is as good ſenſe. Jer. vi. 14. " רפאו *they have healed* the hurt of
" my people ſlightly," is ch. viii. 11. ירפו *they have aſſwaged*, or *eaſed*, the hurt; which is as proper to a ſore as *heal*. Hoſ. v. 13. " but he could not *heal* you;" help or ſupport you. vii. 1. " כרפאי *as I was*
" *about to heal* Iſrael, then the iniquity of
" Ephraim was diſcovered."

רפא, maſc. A *phyſician*, or *healer*. Gen. l. 2. Job xiii. 4. Jer. viii. 22.

רפאות, pl. fem *Health*, or reviving medicinal drugs. Prov. iii. 8. " *health* to thy
" navel:" application to the navel of proper medicines hath a wonderful efficacy. Jer. xlvi. 11. " in vain ſhalt thou uſe many
" רפאות *medicines*."

רפא is alſo the name of *the dead*; the oppoſite to מתים *men*, mortals, thoſe who are to die; this, *thoſe who are to riſe*, be repaired, rebuilt. Job xxvi. 5. " *the dead*
" ſhall be reformed, or re-made, from un-
" der the waters;" the ſea ſhall give up its dead: nay, further, all waters, even thoſe of the deluge, ſhall give up their dead. Pſal. lxxxviii. 11. " ſhall the dead ariſe

" and praiſe thee? ſhall thy loving kind-
" neſs be declared in the grave?" therefore they ſhall be raiſed out of their graves to praiſe God. The queſtion does not deny, but aſſert a reſurrection. Iſai. xxvi. 14. " they are *dead*, they בל יקמו *ſtand not up*;" are fallen. Ver. 19. " the earth ſhall caſt " out *the dead*;" ſc. ſeeds, in new plants.

רפא, The name of a people, Gen. xiv. 5. whether named from their own dealing in healing-drugs, or that their anceſtors had done ſo; or from their extraordinary robuſtneſs, being hail and ſtrong, as they are deſcribed Deut. ii. 12. Qu. רפה is the name of a gigantic family, 2 Sam. xxi. 16. The ſame as רפא, by 1 Chron. xx. whether called רפה [actively] from *ſtriking terror*; or, *paſſively*, from having been humbled by Iſrael, and ſo the name changed *pro more antiquo*. Q. though the latter ſeems very probable. They, or a branch of them, are called Gen. xiv. 5. אימים *terrible ones*; but Deut. ii. 11. the children of Lot conquered them, and called them אמים *people*; i. e. common people, mere men; turning the name, by omitting the *jod*; as Iſrael turned that of רפא into רפה, as ſeems probable.

מרפא, A *cure*, or *healing*; and, *paſſively*, ſound, healed. Prov. xiv. 30. " a *ſound* " heart is the life בשרים of men;" for out of the heart are the iſſues of life and death, both phyſically and ſpiritually. If what flows from the heart is right, all is well. xv. 4. " a *wholeſome* or *ſound* tongue " is a tree of life:" with the tongue confeſſion is made to ſalvation. Eccleſ. x. 4. " if the ſpirit of a ruler riſe up againſt " thee, תנח *keep* not thy place [*i. e.* yield, ſubmit]; " for it is מרפא a *healing medi-* " *cine*, which will יניח *appeaſe*, or atone for " great ſins."

רפד, occurs thrice. To *ſpread*, or *ſtrew*. Job xvii. 13. " רפדתי I *have* " *made* [or ſpread] my bed in darkneſs." xli. 21. " *he ſpreadeth* ſharp-pointed things " upon the mire;" or, perhaps, he ſtretches himſelf out, or lies down upon ſharp-pointed things, as mire. Cant. ii. 5. " רפדוני *comfort me*, marg. *ſtraw me* with " apples; for I am ſick of love:" or, perhaps, lay me among or by the trees, whatever fruit תפוח was, or how it might comfort the heart.

רפה, with a mutable ה, To *aſſwage*, *abate*, caſt down, weaken the vigour of any thing; of courage, anger, heat, fury, ill-humour in the body, violence of a diſtemper, pain, or *&c.* *Slack*, *lazy*, *remiſs*. Exod. iv. 26. " וירף ממנו *ſo he let him go*." v. 8. " they נרפים be *idle*." Deut. iv. 31. " he will not *forſake* thee." Joſh. i. 5. " I will not *fail* thee." x. 6. " תרף *ſlack* " not thy hand from thy ſervants." xviii. 3. " how long מתרפים *are ye ſlack* to go " to poſſeſs the land?" Jud. viii. 3. " then " their anger רפתה *was abated*." xix. 9. " רפה יום לערוב, lit. *the day yields*, or " gives way, *to the evening mixture*;" which comes preſſing upon the day, as the dark air of the night does ſoon after upon the mixed air of the evening: and this is aſcribing the cauſe of the rotation of the earth to the impulſe of the dark air, preſſing into the day, and overcoming its reſiſtance. Prov. xxiv. 10. " התרפית *thou* " *faint* in the day of adverſity; thy ſtrength " is צר *ſmall*;" or will be overpreſſed: faintneſs in the heart yields to every preſſure; therefore be ſtrong in the Lord. Job xxvi. 11. " the pillars of heaven ירופפו *tremble*, " and are aſtoniſhed at his reproof:" in thunder and lightning, which is the voice of God in chiding and anger, the columns of the air give way and yield to the ſuperior force of the Divine Power, in a natural way; and, perhaps, this may refer to the Flood, when the pillars of heaven, which are the ſupport of the earth, let go their hold, and the earth was diſſolved; and this was the greateſt ſtorm, raiſed in the heavens, they ever trembled or ſunk under the fury of: but there is ſomething like it in hurricanes, tornadoes, and other ſtorms of heaven, when *the foundations* of the world

are *discovered at the rebuke of the Lord, at the blaſt of the breath of his noſtrils.* Job v. 18. " he woundeth, and his hands תרפינה " *make whole*;" by gradually *abating* the ſore; in the *active voice:* but in the *paſſive*, Ezek. vii. 17. & *al.* " all hands תרפינה " *ſhall be feeble*;" faint, or caſt down.

רפה, A *noun*, pl. in ות and תים. 2 Sam. xvii. 19. " ſpread a covering over the well's " mouth, and ſpread הרפות *ground corn* " thereon;" rather dung, rotten ſtraw, or ſome ſuch decayed ſtuff. Hab. iii. 17. " and there be no herd ברפתים *in the* " *ſtalls*;" fatting places, full of dung, and what is trodden under foot.

ריפה, A *lenitive*, or medicine, that cures by abating or weakening the force of a diſtemper. Prov. xxvii. 22. rendered *wheat*. " Though thou ſhouldſt bray a " fool in a mortar among הריפות *lenitives*, " or medicines, with a peſtil, yet will not " his fooliſhneſs depart from him." Medicines are beat together in a mortar; and ſhould a fool be beat together in a mortar with them, and the medicines be mixed up with his very ſubſtance, yet is there no cure for him; nothing that can make his folly give way.

רפיון, *Feebleneſs*, Jer. xlvii. 3. of hands; their courage being quailed and ſunk.

תרף, pl. תרפים, *Teraphim*. A compound plural image, which, like the cherubim, had ſeveral heads; and uſed by believers, like the cherubs, as images, or hieroglyphical ſtatues, of *Jehovah Aleim*, the Lord God in covenant for and with man. Whether they differed from the cherubical emblems doth not appear, except in ſize. Theſe were kept in private houſes; and, no doubt, the *Lares* and *Penates* aroſe from thence. Gen. xxxi. 19. " Rachel had ſtolen תרפים *the Teraphim* " that were her father's." Laban was a true believer; and the images muſt be ſmall, becauſe Rachel hid them by ſitting upon them. Ver. 37. they are called *inſtruments*, or furniture of his temple; and ver. 30. his Gods. But it appears, ver. 49. and indeed from the whole ſtory, that Jehovah was his God, as one might naturally expect a grand-ſon of Nahor, a brother of Rebekah, and the father of Leah and Rachel, who muſt be taught their faith by him, to have been; and therefore this was an image of Jehovah, as *Aleim God*, as it is called. Jud. xvii. 5. " the man *Micah* " had an houſe of *God*, and he made an " Ephod and *Teraphim*." They are conſulted, ch. xviii. 5. by the *Danites*, and a true anſwer returned from God; which induced them to take them away, and ſet them up for public uſe, which they continued poſſeſſed of, even under Samuel and David, and to the captivity. 1 Sam. xix. 13. " Michal took את התרפים *an image*, and " laid it in the bed;" as if it had been David; by which our tranſlators took it, and as common ſenſe directs, that there was but one image, and that muſt be a compound one, from its plural name. Ezek. xxi. 21. " to conſult בתרפים by *the* " *Teraphim*;" as the people of God did the Preſence in the cherubs." Hoſ. iii. 4. " the children of Iſrael ſhall abide many " days without a king, and without a " prince, and without a ſacrifice, and with- " out an image, marg. ſtatue, and with- " out an Ephod and *Teraphim*." There are many inſtances of derivations with a ת prefixed; and as Iſaac's *Fear* is the God he feared, this is *thoſe before whom they caſt down themſelves*.

תרופה, *Medicine*; i. e. *lenitive*, or *plaiſter*, and properly, as to mollify, or ſoften, or eaſe, is what a plaiſter does to a ſore; or lenitives do inwardly. Ezek. xlvii. 12. " the leaf thereof for *medicine*;" the tree of life, Rev. xxii. 2.

רפם, occurs twice. Pſal. lxviii. 31. " מתרפס *who humble* or *proſtrate them-* " *ſelves* before carvings [or carved images] " of ſilver:" as the word ſhould be rendered, by Prov. vi. 3. " go, התרפס *humble* " *thyſelf*."

רפסדות, *Floats*. 2 Chron. ii. 16. rafts, or floats, which רפם and סד very well de-

ſcribe, in the Hebrew ſenſe of the words; the trees being faſtened together, and laid flat upon the waters, like a floor.

רפק, once, Cant. viii. 5. *Leaning upon.*

רפש, To *foul* or muddy a ſtream, by ſtirring up its bottom. Ezek. xxxii. 2. "and תרפש *fouledſt* their rivers." Prov. xxv. 26. "נרפש *a troubled* fountain, and [not *a corrupt*, but] "corrupted or mudded "ſpring."

רפש, *Mire.* Iſai. lvii. 20. "the troubled "ſea, whoſe waters caſt up *mire* and "dirt."

מרפש, Ezek. xxxiv. 19. "*that which is* "*fouled* by their feet."

רץ, To *run*; to *break* or *crumble to pieces.* The breaking or coming to pieces, as lime, chalk, and clods of dirt do, is always called *running*; and רצץ, *to break to pieces*, or *cruſh*, is the ſame root with the radical doubled, as in other inſtances. Gen. xviii. 2. "ירץ *he ran* to "meet them." Ver. 7. "Abraham רץ "*ran* unto the herd." Joſh. viii. 19. "ירוצו *they ran*, as ſoon as he ſtretched out "his hand." 2 Sam. xviii. 19. "ארוצה "*let me run.*" Ver. 22. "ארצה *let me* "*run.*" 2 Chron. xxxv. 13. "יריצו *divided* "*them ſpeedily* to all the people;" conveyed them quickly, or diſpatched them to the people. Pſal. lxviii. 32. "Chuſh תריץ "*ſhall ſoon ſtretch* [or *run*] *out* her hands "to God." Job xiv. 6. "'till ירצה *he ſhall* "*accompliſh* as an hireling his day;" or *till his day be run*; as we ſay, time runs. xv. 26. "ירוץ *he runneth* upon him, even on "his neck." xvi. 14. "ירץ *he runneth* "upon me, like a giant." Jer. li. 31. "רץ לקראת רץ ירוץ *one poſt ſhall run to meet* "*another.*" Joel ii. 4. "ירוצון *they ſhall* "*run.*" Hab. ii. 2. "that ירוץ *he may* "*run*, or readily do it, that readeth it." Nah. ii. 5. "like lightnings ſhall ירוצו "*they run.*"

רץ, and רצץ, To *break to pieces.* Gen. xxv. 22. "the children יתרוצצו *ſtruggled* "*together* within her;" run or beat againſt one another. Deut. xxviii. 33. "oppreſſed "and רצוץ *cruſhed* [or broken] always." Jud. ix. 53. "and תרץ *brake* his ſkull." 1 Sam. xii. 3. "whom רצותי *have I op-* "*preſſed?*" Eccleſ. xii. 6. "or the golden "band תרץ *be broken.*" Ver. 7. "or "נרץ הגלגל *the wheel be broken* at the "ciſtern." Iſai. xlii. 4. "he ſhall not "fail, nor ירוץ *be diſcouraged;*" broken in mind or courage. Ezek. xxix. 7. "תרוץ "*thou didſt break* and rent."

רץ, *One that runs*; a *poſt*, or *ſoldier.* Alſo *what is made to run*, or caſt, as metal is. Pſal. lxviii. 31. "רצי כסף images of "ſilver." רציץ, a noun ſubſt. *the running*, 2 K. xi. 13. מרוץ, a *race*, *courſe*, or running. מרצה and מרוצה, the ſame. Jer. xxii. 17. *violence*, marg. *incurſion*, as the verb is uſed above.

רצה, with a mutable ה, *To be pleaſed, delighted with*; *enjoy*, or take *delight.* To run to a thing, is from deſire; and to *concur with*, as liking and approving; is from *curro*, to *run*; which ſeems to connect the Hebrew words רץ and רצה into one root. See Mr. Parkhurſt. But ſtill I find not the radical, though mutable, ה, under רץ *to run*, as under רצה, in the ſenſe of *complacency.* Gen. xxxiii. 4. "Eſau "ירץ *ran* to meet him, and embraced him." Ver. 10. "and תרצני *thou waſt pleaſed with* "*me.*" Lev. i. 4. "נרצה *it ſhall be ac-* "*cepted* for him to make atonement for "him." xxvi. 34. "the land—תרצה *ſhall* "*enjoy* her ſabbaths." Ver. 41. "and ירצו "*they accept* the puniſhment of their ini- "quity;" take in good part. Deut. xxxiii. 11. "and תרצה *accept* the work of his "hands." 1 Sam. xxix. 4. "wherewith "יתרצה *ſhould he reconcile himſelf* unto his "maſter?" 1 Chron. xxviii. 4. "among "the ſons of my father בי רצה *he liked* "*me.*" Job xx. 10. "his children ירצו "*ſhall ſeek to pleaſe* the poor; marg. *the* "*poor ſhall oppreſs his children*;" or it may be, *his children ſhall be broken poor*; or brought to poverty. Pſal. l. 18. "תרץ "*thou conſenteds̈t* with him;" which certainly

tainly is, *didſt concur* with him. cxlvii. 10, 11. "לא ורצה *he taketh not pleaſure* in "the legs of a man: the Lord רוצה *taketh* "*pleaſure* in them that fear him." Prov. iii. 12. "as a father the ſon ירצה *he de-* "*lighteth in.*" And the ה moſt generally occurs in the ſenſe of *accepting*, or being *pleaſed with*, in ſuch ſituations as it does in other roots diſtinguiſhed by a final ה.

רצוי, *Accepted.*

רצן, and רצון, *Will, pleaſure, delight, acceptance.* Gen. xlix. 6. "ברצנם *in their* "*ſelf-will;*" more out of *their own pleaſure* than the honour of God, or pleaſing of him, though they pretended otherwiſe. *Self* is at the bottom of abundance of *holy zeal*; witneſs the tragedy of the laſt century, which is now in rehearſal at *the Tabernacle*, and might ſoon come upon the ſtage again, but that all pretence to religion ſeems almoſt quite out of doors. Lev. xix. 5. "ye ſhall offer it לרצנכם *at your* "*own will;*" rather, ſurely, to procure them good-will from God; as the word is uſed Lev. xxii. 20. Pſal. v. 13. Iſai. lvi. 7. & *alibi.* Exod. xxviii. 38. "לרצון להם "*that they may be accepted* before the "Lord." And ſo it ſhould be Lev. i. 3. "לרצנו *that he may be accepted before the* "*Lord.*"

רצד, *To leap.* Once, Pſal. lxviii. 17. "why *leap ye*, ye high hills?"

רצח, To *ſlay*, and is uſed to the killing of a man; but without our diſtinction of man-ſlaughter and murder. Exod. xx. 13. "*thou ſhalt not kill;*" ſpoke to private perſons, not to the magiſtrate. Num. xxxv. 30. "whoſo killeth any per- "ſon, ירצח את הרצח *the murderer ſhall be* "*put to death.*" הרג is to kill any thing; this only a man. Deut. iv. 42. "that "הרוצח *the ſlayer* might flee thither, "which ירצח *ſhould kill* his neighbour un- "awares."

רצח, *Slaughter*, or what cauſes death. Pſal. xlii. 11. "ברצח *with a ſword* in my "bones, mine enemies reproach me;" *with killing taunts*, as we ſay. It is alſo a *ſlayer.*

רוצח, and מרצח, A *ſlayer.*

רצע, To *bore a hole.* מרצע, the inſtrument only, Exod. xxi. 6. and Deut. xv. 17.

רצף, only as a noun, and is applied to *coals*, and a *paved floor.* The idea of the word ſeems taken from *coals*, which crack by the heat, and divide into various forms, as floors are laid of pieces of marble, or ſtone, in various figures: and ſo the word is applied to any *opus teſſellatum*, checkwork; or be the paving of any other figure. Solomon mentions a work of this kind, called *Love*, from the intricateneſs, uniformity, or ſome ſuch reaſon, of the work. 1 K. xix. 6. "a cake baken on רצפים *the* "*coals.*" Iſai. vi. 6. "having רצפה a *live* "*coal* in his hand." Cant. iii. 10. "the "midſt thereof רצוף *being paved* with "love." We have the true lover's knot, and other alluſions of that nature, in figures. Several texts mention the pavements, their beds were upon, of marble, for coolneſs and grandeur, under רצפה. Eſth. i. 6. "upon a *pavement* of red and blue, and "white and black marble." Ezek. xl. 17, 18. "thirty chambers upon the *pave-* "*ment.*" See Mr. Parkhurſt.

מרצפת, *A pavement.* 2 K. xvi. 17. "and "put it upon *a pavement* of ſtones." The ſea was upon twelve bulls, and he ſet it upon the ſtone-pavement, in compliment, among other innovations, to the king of Aſſyria. The twelve bulls referred to the twelve tribes, as from whom ſalvation, or the Saviour, was to be; the ſea, which the prieſts waſhed in, being the purity which that prieſthood procured to the people of Iſrael, and from whom it was to be communicated to all nations: in the mean time, the wrath of God lay on all nations who had caſt off the fear of his holy name.

רק, To *make void, empty, evacuate*, as drawing a ſword empties the ſheath.

ſheath. Gen. xiv. 14. " Abraham—ירק " *drew out* his trained ſervants." Here the verb is in *Kal*, though moſt uſed in *Hiphil*. xxxvii. 24. " the pit was רק *empty*." xli. 19. " רקות בשר *lean-fleſhed*;" void of fleſh. xlii. 35. " as they מריקים *were emptying* " their ſacks." Exod. xv. 9. " אריק I *will* " *draw* my ſword." The *drawing* it, refers to the emptineſs it makes in what it is drawn out of. Deut. xxxii. 47. " it is " not רק *a vain* thing for you;" a thing there is nothing in, as we ſay. Pſal. xviii. 43. " אריקם I *did caſt them out* as the dirt " in the ſtreets;" as ſcavengers empty the kennels of it. Rev. xvi. " I *will ſpew* thee " out of my mouth," comes near this. xxxv. 3. " הרק *draw out* the ſpear." Eccleſ. xi. 3. " if the clouds be full of " rain, יריקו *they will empty* upon the " earth;" and ſo will the clouds of God's anger: the face of God is againſt them that do evil; againſt a wicked world. Cant. i. 3. " ointment תורק *that is poured out*, is thy name." Jer. xlviii. 11. " and הורק " *hath not been emptied* from caſk to " caſk."

רק, *Spittle*, Job vii. 19. and xxx. 10. Iſai. l. 6. " I hid not my face from ſhame " and *ſpitting*;" filth that we caſt out, or empty out. And hence a verb is formed from the noun.

ירק, *To ſpit*. Lev. xv. 8. " if ירק *he ſpit* " upon him that is clean." Num. xii. 14. " if her father ירק ירק *had but ſpit* in her " face." Deut. xxv. 9. " and ירקה *ſhe* " *ſhall ſpit* in his face." *Spittle* is a light, frothy, empty ſubſtance itſelf, and might be properly named from רק *empty*; and to *empty out*, means, *per ſe*, to *throw out the froth*, if the word be not too general. Mr. Parkhurſt makes another root of ירק, and perhaps he may be in the right.

רק, and ריק, *Empty*, *void*; and metaphorically, as we ſay alſo, an *empty* fellow. Jud. vii. 16. " with ריקים *empty* pitchers." ix. 4. " *vain* and light perſons." 2 Sam. vi. 20. " as one of הרקים *the vain* fel- " lows." Pſal. lxxiii. 13. " I have cleanſed " my heart ריק *in vain*;" without any advantage, ſo *void*. Hab. ii. 13. " that the " people ſhall weary themſelves בדי ריק for " very vanity;" with vanity enough; abſolutely to no purpoſe.

רק is alſo uſed as a *diminutive*, for ſomething next to nothing; *only*, *but*.

ריקם, *Emptily*, *empty*; formed as שלשם, יומם, &c.

רקה, in reg. רקת, The *temple* of the head. Jud. iv. 21. " and ſmote the nail " ברקתו *into his temples*." Cant. iv. 3. " רקתך *thy temples* are a piece of pome- " granate within thy locks;" from the make of that part of the head. See Mr. Parkhurſt.

רקיק, A *cake*, or *wafer*, from its thinneſs; almoſt void of ſubſtance; and perhaps were named from their *lightneſs*, and *vacuity* within. Exod. xxix. 2. made with oil, as we do with butter.

ירק, and ורוק, The *green herb*, or *green* of the herb; which is but a *froth*, and belongs to ירק *to ſpit*, if that does not belong to רק. Gen. i. 30. " every עשב ירק " *green herb*." Exod. x. 15. " not any " ירק *green thing* in the trees, or in the " herbs of the field."

ירקון, *Mildew*; a diſtemper on plants. Deut. xxviii. 22. " with blaſting and with " *mildew*." It is joined, 1 K. viii. 37. with locuſts, and other devouring inſects; and perhaps may mean the ſpittle-bred vermin, which blight and deſtroy almoſt what they breed upon, and come with a blight.

ירקון, The colour of what is green, which is a kind of *blue*. Jer. xxx. 6. " all " faces are turned into ירקון *paleneſs*." Mar. de Cal. *pallor exſubito terrore ortus, qui faciem viridem & lividam reddit*. We ſay, *looking blue*.

ירקרק, the root doubled, Lev. xiii. 49. " if the plague be ירקרק *greeniſh* or reddiſh " in the garment;" which ſeems to mean that faint yellow, which greens contract as they

they wither, or are over-ripe; and the leaves of fruit-trees often look yellowiſh. The word is applied to gold, Pſal. lxviii. 14. " her feathers with *yellow* gold;" as pigeons are often ſpotted.

רקב, To *rot*, *decay*. Prov. x. 7. " the name of the wicked *ſhall rot*." Iſai. xl. 20. " a tree that will not *rot*."

רקב, A *rotten thing*; and *a rot*. Prov. xii. 14. " as *rottenneſs* in the bones." Hoſ. v. 12. " to the houſe of Judah as *rotten-* " *neſs*;" as a rot comes among ſheep.

רקד, To *jump*; *friſk* and *ſkip*, as deer, and moſt young creatures do; as children and calves do, ſkipping, bounding, or capering. David did this before the ark, 1 Chron. xv. 29. through an extreme gaiety of heart, and exulting in joy, before God. Pſal. xxix. 6. " ירקידם *he* " *maketh them to ſkip* like a calf [ſpeaking of the cedars in a ſtorm], " Lebanon and " Sirion like a young unicorn," or elk, with thunder and earthquakes, ſhaking the kingdoms of Canaan and Syria, as a fawn is with fear, and running away. Joel ii. 4. " like the noiſe of chariots *ſhall they* " *leap*."

רקח, To *compound*, *mix up*, or *prepare drugs*; as the apothecary does for ointments; or to ſpice wine for drink. Exod. xxx. 25. it relates to the holy anointing oil, to conſecrate the high prieſt and tabernacle, and all its utenſils, every ingredient in which had its meaning; and which none was to imitate, and uſe on himſelf, under the penalty of death; it being arrogating to himſelf the holineſs of Chriſt, or making himſelf holy without his righteouſneſs. The uſe of ſpices, and all manner of rich drugs, both for anointing the body for holineſs, as well as health and refreſhment; and the mixing of ſome ſorts in wine, as well for ſacred as convivial uſes, is too well known to need mentioning, and comes under the ſeveral names of the ſpices, gums, and oils.

רקח, The *mixture* itſelf, as well as *the operator*, which רוקח is alſo uſed for. Cant. viii. 2. " *ſpiced* wine of the juice of the " pomegranate."

מרקח, and מרקחה, The *ointment*, or mixture, 2 Chron. xvi. 4. uſed for embalming the dead.

רקם, To *embroider*, with the ſhuttle or needle. חשב is to *inſert*, work in figures, flowers, or any ornaments into garments, hangings, carpets. It occurs once as a verb, Pſal. cxxxix. 15. " my ſub- " ſtance was not hid from thee, when I " was made in ſecret: רקמתי *curiouſly* " *wrought* in the loweſt parts of the earth;" made by the hand and finger of God, as the expanſion is called; *woven together*, and artificially wrought. Mr. Parkhurſt obſerves, that עשיתי and רקמתי are the ſecond perſon preter. in Kal, with י [me] ſuffixed.—*When thou madeſt me in ſecret, didſt form my parts*, members, and differently figured organs, on the low, inferior materials of earth. And it is alſo the ſecond perſon fem.—When *it* [ſc. his ſubſtance] *was formed*, &c. Exod. xxvi. 36. " מעשה " רקם *wrought with needle-work:*" the figures embroidered, or wrought in, of gold and various coloured ſilks, and white thread or cotton, into all the ſacred veſtments of Aaron, as prieſt; the hangings, veils, curtains, and coverings of the tabernacle, were a lion and man in profile, with a palm-tree in bloom between them; and as the figures ſtood as thick as they could, every palm-tree had the face of the lion, as well as the man, turned towards it, without dividing this compound cherub, or lion-man; the prieſt, as well as tabernacle, being Chriſt, God-man in effigy. See לוח, and Ezek. xli. 18. רקם may, in the texts in *Exodus*, be a noun; the agent, or the *work*.

רקמה, *Embroidery*. Jud. v. 30. " a prey " צבעים רקמה *of finger-wrought embroidery* [or of *thoſe who embroider with the finger*, which might excel what was wove in], " צבע רקמתים *the needle-work of embroi-* " *derers* for the neck of thoſe who divide " the ſpoil." There was a manufactury of theſe

theſe artiſts, ſee צבע, as well as of other trades, among the Iſraelites; and, by the application to the framing of the body of man, the word ſignifies *weaving together*, or working the figures upon a proper ground, with the finger; as the figure and parts of a man upon the atoms of earth. *To variegate or raiſe various figures upon a ground with a needle* [or ſhuttle], by working in threads of different [or the ſame] colours. Parkhurſt.

רקמה, The various colours or figures in the feathers of a bird, which are like inwrought work; or, rather, which embroidery reſembles. Ezek. xvii. 3. "a "great eagle with great wings, long "winged, full of feathers, which had "רקמה *divers colours*;" or divers figures, or variouſly marked, as ſome are moſt beautifully. It is not the *colours*, but *forms*, *figures*, or *marks*, the word relates to the working in. Hence *racemus*, a bunch or *cluſter* of grapes, &c.

רקע, To *expand*, *ſpread out*, *extend*. Exod. xxxix. 3. "ירקעו *they did* "*beat* the gold into thin plates;" extend or ſpread it out, whether by the hammer, roller, or caſting. Num. xvi. 39. "ירקעום "*they were made broad plates* for a cover- "ing of the altar." 2 Sam. xxii. 43. "I "did ſtamp them as the mire of the ſtreet; "ארקעם I *did ſpread them abroad.*" Job xxxvii. 18. "haſt thou with him *ſpread* "*out the ſky*, which is ſtrong as a molten "looking-glaſs?" The word is תרקיע in Hiphil; *didſt thou with him give the power of expanding to the ethers*, which *are as ſtrong as caſt metal?* God alone formed the powers of the air; the force, and ſtrength of the expanſion, was his work alone, as Iſai. xliv. 24. The force with which the light expands and ſpreads itſelf is inconceivably great; ſome gueſs at which we may form by the effects of lightning, and by its burning and diſſolving even diamonds through convex glaſſes, or by reflection from concave glaſſes, or metals: and the force of the ſpirit, or groſſer air, is evident, from the ſplitting of rocks, burſting of guns, &c. in ſtorms or tempeſts. See Mr. Hutchinſon under this word; and ſome curious experiments of the Rev. Mr. Jones, in his *Firſt Principles of Natural Philoſophy*. This double expanſive force of the light one way, and of the ſpirit the oppoſite way, is *the cauſe of motion*; and is the great movements of this machine, in which, *phyſically*, we live, move, and have our being. What has been called attraction, gravity, projection, elaſticity, and ſo forth, are but *ſons of this heathen God*, the *vis vivida cæli*; and different effects of the expanſion, or firmament, on different ſubjects, according to their different conſtitutions and circumſtances. And a common fire, or a candle, may give any man an idea of the manner of the operation of Jupiter. Light expands and extends itſelf every way from the fire, and air draws into the enlightened ſpace, expands, and forces it out; is itſelf melted in the fire, and driven out by ſucceeding air; forced from the fire, and, at proper diſtances, grows cold, or concretes; and ſo ſucceſſively. Pſal. cxxxvi. 6. "לרוקע "*to him that ſtretched out the earth* upon "the waters." The earth is ſpherical, and extended over the waters, as they fill its great womb, or central cavity. Iſai. xl. 19. "the workman melteth a graven "image, and the goldſmith ירקענו *ſpreadeth* "*it over* with gold." They covered the image with ſheet-gold, as the ſkin covers the body. xlii. 5. "רקע *that ſpread forth* "the earth, and that which cometh out "of it;" by the expanſion: it is heat which raiſeth the productions of the earth. Jer. x. 9. "ſilver מרקע *ſpread into plates*." Ezek. vi. 11. "ſmite with thine hand, and "*ſtamp* with thy foot;" which ſpreads the ground under it.

רקע, A *broad plate*.

רקיע, *The expanſion*, or *firmament*; i. e. the heavenly fluid, or air; including what is in the condition of fire in and round the orb of the ſun, as well as the ſtreams of lig-

ſight from that fire; and the ſpirit, or groſſer air, that continually flows into the ſun, to keep up the action, ſupply the waſte of melted air, and extend the force from the center to the circumference of the heavens. This is *the heaven*, conſidered as expanding. And, perhaps, our word *heaven* is from *heave*, which is to ſwell, as what ferments or expands inwardly does, and ſo is exactly equivalent to *expanſion*. Gen. i. 8. "God called *the firmament* "heaven." It reaches from the ſun in the center to the ſtars, and is loſt [its action, I mean] in the thick darkneſs that incloſes the ſyſtem of Nature. Ver. 16. and Pſal. cxxxvi. 7. he ſet the ſtars in the firmament to rule the day and the night, in conjunction with the ſun, and other orbs: and S. S. particularly Gen. i. aſcribe the natural cauſes of every thing to the expanſive power of the heavens; and here the philoſopher muſt look for the cauſe and continuance of motion, and not in projection and gravity, or any other occult qualities. The chriſtian muſt praiſe God, Pſal. cl. 1. "for *the firmament* of his power;" and therefore ſhould conſider what *the firmament* is, and how it is the power of God, unleſs he is to praiſe God for he knows not what.

רד, once as a verb, Lev. i. 3. "whether his fleſh *run* with his iſſue." There is a diſtemper named *the whites*, from the colour of the flux, or iſſue.

ריר, *Foam*, or *white froth*, or *ſpittle*. 1 Sam. xxi. 13. "feigned himſelf mad in "their hands, and ſcrabbled on the doors "of the gate, and let his *ſpittle* fall down "upon his beard." And ſuch *ſlaver* is *the white* of an egg, Job vi. 6. "is there "any taſte in *the white* of an egg?" Whether תרהו, Iſai. xliv. 8. be of this root, Q. As a verb, the meaning is to *drivel*, or *ſlaver*; a running or flowing peculiar to ſuch matter.

רש [which often takes an initial י, as טב, צא, and others do], To *drive out*, and ſo *come into the place* of what is driven out; ſo *to inherit*, *ſucceed to a poſſeſſion*. What is driven out, or diſpoſſeſſed, is emptied, exhauſted, impoveriſhed. Hence the ſeeming contradictory application of the word; for there is no motion, which doth not drive out ſomething before it, into whoſe place it ſucceeds: *all is full*, and therefore what moves makes way for itſelf, by driving ſomething out of its place. Gen. xv. 4. "this לא ירש *ſhall not inherit thee*;" which is taking all a man hath, and ſo exhauſting or impoveriſhing him. Ver. 7. "this land לרשתה *to inherit it*." xlv. 11. "leſt תורש *thou come to poverty*." Exod. xv. 9. "my hand תורישמו *ſhall deſtroy* "*them*, marg. *repoſſeſs*;" rather *poſſeſs*, or take what they have got. xxxiv. 24. "אורישׁ "I *will caſt out* the nations from before "thee." The verb is in *Hiphil*; and to *expel* and *poſſeſs* are all along the ſame word, as one is the conſequence of the other. Deut. i. 21. "go up, רש *poſſeſs* "the land." ii. 21. "וירשם *they ſuc-* "*ceeded them*, and dwelt in their ſtead." Jud. i. 19. "the Lord was with Judah, "and יורש *he poſſeſſed* the mountain; כי "לא ליורש *but not to drive out* the inha- "bitants of the valley, becauſe they had "chariots of iron." God aſſiſted Judah ſo far, and no further, leaving the inhabitants of the valley to try them. There is no *could not*, as in the Engliſh, to be extended to *the Lord*, *that he could not drive out*, as ſome have objected, from the tranſlation. 1 Sam. ii. 7. "the Lord מורשׁ "*maketh poor*, and maketh rich." Jer. v. 17. "וירשׁ *they ſhall impoveriſh* thy fenced "cities with the ſword;" diſmantle them.

רש, *Poor*. ריש, *poverty*. רישון, *driven out*, *expelled*; ſo gone: ſpoke of time *paſt*, ſucceeded by what comes after, Job viii. 8.

רשיון, *Power* or *licence to take*. Ezra iii. 7. "to bring cedar-trees, according to רשיון *the grant* they had of Cyrus;" in the true Hebrew ſenſe of the word.

ירשׁ, One who expels, or *takes poſſeſſion*. Mich. i. 15. "yet will I bring ירשׁ upon

" thee, O inhabitant מרשה of *Mareſhah*;" not a regular *heir*, but one to expel and ſeize upon them.

יורש, An *heir*. ירשה, מורש, and מורשה, a *poſſeſſion*. Job xvii. 11. " מורשי *the* " *thoughts* of my heart;" as they poſſeſs it; fill it.

רשת, *A net*. *A* ירש—*quod retineat ea quæ eo capiuntur*. Leigh. It is what you caſt or throw out to take what it is thrown over; but, perhaps, it may be named from its own *emptineſs*, being all *vacuities*, or maſhes almoſt; having but little ſubſtance, as רש is uſed. *Rete* is by ſome derived a *raritate*. Exod. xxvii. 4, 5. " a grate of " *net*-work of braſs;" for the altar, with four rings, at each corner one, to carry the altar by. Upon this the fire was made, and the wind drew into the fire through it, as the aſhes alſo dropt through it. Job xviii. 8. " for שלח ברשת ברגליו *he is caſt* " *into a net by his own feet*." He is caſt upon his feet with a net; a net catches his feet: and the word is often uſed metaphorically.

תירש, and תירוש, *Wine*. Gen. xxvii. 28. " plenty of corn and *wine*;" without any diſtinction of new from old: and it is likely it is ſo named merely from its being expelled, forced, driven out by the preſs. Ver. 37. " with corn and *wine* have I " ſuſtained him." Spoke of a ſpiritual bleſſing, incluſively with the natural; the wine being in type, under the law, what it is under the Goſpel. Num. xviii. 12. " all the beſt of the oil, and all the beſt of " the *wine*—which they ſhall offer unto " the Lord, them have I given unto thee;" the prieſt being the perſonator of Chriſt, in whom all the riches of the Divine Goodneſs are hid. Jud. ix. 13. " the vine " ſaid—*my wine* cheereth God and man;" in drink-offerings. Pſal. iv. 8. " more " than at the time their corn and their " *wine* are increaſed;" come to perfection; ſc. at the feaſt of ingathering. Iſai. lxv. 8. " as התירוש *the* new *wine* is found in " the cluſter:" the juice, which *is fit*, or [which barely] *is*, to be preſt out; and the name is as proper almoſt before as after preſſing. Hoſ. ix. 2. " *the* new *wine* ſhall " fail in her;" or *in it*; ſc. the wine-preſs. Mich. vi. 15. " thou ſhalt tread—תירוש " ſweet *wine*, but ſhalt not drink יין *wine*." Hence it is plain, that תירש is what is *preſſed*; the grapes, or juice preſſed out: and it is neither *ſweet* nor *new* wine; but what wine is, as to its manner of being made. And the prophecy of their preſſing the juice out, but not drinking it in wine, may refer to the ſpiritual curſe of keeping the word of God for the benefit of others, themſelves not being the better for it. Zech. ix. 17. " new *wine* the maids;" the ſpiritual joy which daughters of God ſhould receive: and may refer to the ſpirit of God, which was to fill with the ſpirit of prophecy the young of both ſexes, as well as the old. Four daughters of Philip, that propheſied, are mentioned Acts xxi. 8.

תרשיש, The name of the ſecond ſon of *Javan*, Gen. x. 4. who gave it to the country, and its metropolis called *Tarſus*, Acts xxi. 39. now *Teraſſa*. It was a place of great trade for gold, ſilver, iron, and precious ſtones; among which one is called by its name, which we render *beryl*; and for ſtatuary, painting, and embroidery. 1 K. x, 22. " the king had a *Tarſhiſh* ſhip " in the ſea, with a ſhip of Hiram's." אני תרשיש, *a Tarſhiſh ſhip*, is, as we ſay, an *India ſhip*, one that trades there; and in *the ſea*, ſhould mean the Mediterranean, both as *the ſea* commonly means that ſea, and as *Hiram's* ſhip is mentioned with it. But here is a difficulty; for, 1 K. xxii. 49. and 2 Chron. xx. 36. Jehoſhophat made ſhips for the Tarſhiſh trade at Ezion-Geber, in the Red Sea. One would think, that Solomon's and *Hiram's* ſhips were in the Mediterranean; and that Jehoſhophat's *Tarſhiſh*-ſhips were for the ſame traffick, as well as Iſai. ii. 16. " the ſhips of *Tar-* " *ſhiſh*:" What did they do then in the Red Sea? Did they make a trading voyage all round Africa, through the Streights, and ſo

ſo by Greece and the Iſles, and then back again the way they came? By Ezek. xxvii. 12, 25. Tyre traded with Tarſhiſh; and it can't be ſuppoſed that Hiram would have ſhips in the Red Sea to trade to Cilicia or Caramania, or to Spain; nor that Jonah, ch. i. 3. ſhould go to Joppa for a ſhip to Tarſhiſh, if it were near Ezion-Geber: nor did Solomon or Jehoſhophat build at Ezion-Geber for want of a port in the Mediterranean, when they had *Joppa*, or might have built at Tyre. 1 K. xxii. 49. "Jehoſhophat made ſhips at Tarſhiſh, to "go to *Ophir* for gold: but they went "not; for the ſhips were broken at Ezion-"Geber." 2 Chron. xx. 36. "ſhips to "go to Tarſhiſh: and they made the ſhips "in Ezion-Geber." We muſt obſerve, that *the Tarſhiſh ſhips to go to Ophir*, were to go to Ophir firſt; and it is not neceſſary for the ſhips to go to Tarſhiſh, if the men went by land from Ophir thither. A trade was carried on between Tarſhiſh and Tyre by ſea, and between Ezion-Geber and Ophir by ſea; and might between Ophir and Tarſhiſh by land, by caravans. Ophir, ſee Gen. x. 29, 30. lay in the Eaſt Indies. The text poſitively ſays, that they went from Ezion-Geber to Ophir; and they muſt get thence to Tarſhiſh by land, or by ſea: but ſea there is none to go by; ſo they muſt go by land, carry the gold of Ophir to Tarſhiſh, it is likely, to be worked up there; and bring back the wares of Tarſhiſh upon camels to Ophir, and thence back again to Ezion-Geber; which ſeems to reconcile all difficulties on this head. Be that as it will, the trade carried on to and from Tarſhiſh, of all manner of ſacred garments, gold, ſilver, and pictures, ſhews what is meant Pſal. xlviii. 8. "thou break-"eſt the ſhips of *Tarſhiſh* with the eaſt "wind;" and ſo confounded, as in the preceding verſes, the kings of the earth, and its merchants, the enemies of the God of Iſrael. Pſal. lxxii. 8. "the kings of "*Tarſhiſh*, and of the Iſles, ſhall bring pre-"ſents: the kings of Sheba and Seba ſhall "offer gifts." *Tarſhiſh and the Iſles*, meaning the Iſles of the Mediterranean, ſhews where the *Tarſus* lay that is ſpoke of in Scripture; not in Spain, as ſome have ſuppoſed. Iſai. ii. 16. "the day of the Lord "of hoſts ſhall be upon—all the ſhips of "*Tarſhiſh*, and upon all pleaſant pictures," which thoſe ſhips were loaded with: all was to fall, and did fall, before Chriſt; their pictures, or idols, and every thing elſe. Iſai. xxiii. 1. "howl, ye ſhips of "*Tarſhiſh*," for Tyre, their chief mart. lx. 9. "the Iſles ſhall wait for me, and the "ſhips of *Tarſhiſh*;" the converſion to Chriſtianity of all thoſe countries. The trade of Tarſhiſh, and its connection with the idolatry of the heathens, appears Jer. x. 9. "ſilver ſpread into plates is brought "from *Tarſhiſh*, and gold מאופז *from Up-*"*haz*, the work of the workman, and of "the hands of the founder [to be uſed on their images, as well as for their own dreſs], "blue and purple is their cloathing: they "are all the work of cunning men; but "the Lord is the true God."

תרשיש, The *beryl*; a glittering ſparkling ſtone, like fire. Ezek. i. 16. and x. 9. the appearance of the wheels is compared to עין the ſparkling of the beryl; and the body of Chriſt to it, Dan. x. 6. which, Ezek. i. 27. appeared like fire. It was one of the ſtones in the breaſt-plate. See Mr. Parkhurſt.

רשע, *Wrong*; to *be in the wrong*; to *worſt*; *put to the worſe*; *condemn*; *caſt in ſuit*. חטא is *to miſs*; עוה to *be crooked*; פשע to *ſtep*, or *ſtride*; this, to be in the wrong, condemnable: the oppoſite of צדק *juſt*, *right*. Exod. xxii. 9. "the cauſe of "both parties ſhall come before האלהים "*the judges*, and whom the judges ירשיען "*ſhall condemn*." Deut. xxv. 1. "they "ſhall juſtify the righteous; and הרשיעו "*condemn* את הרשע *the wicked*:" but a man may be in the wrong in a cauſe, without being *wicked*. 1 Sam. xiv. 47. "where-"ſoever he turned himſelf, ירשיע *he vexed* "*them*;" worſted, or put them to the

worſe. 2 Sam. xxii. 22. " I have kept " the ways of the Lord, and לא רשעתי " *have not gone wickedly* from my God." 1 K. viii. 47. " ſaying, we have ſinned, " we have done perverſely, רשענו *we have* " *committed wickedneſs*;" or have done wrong, or gone wrong. 2 Chron. xxii. 3. " להרשיע *to do wickedly*;" to make him wicked; or to his going wrong. Job ix. 29. " I ארשע *am wronged:* why is it that " I labour in vain?" xxxiv. 29. " when " he giveth quietneſs, who then ירשע *can* " *make trouble?*" If God is quiet, without troubling, by calling to account, who ſhall condemn? Something like this St. Paul ſays, Rom. viii. 33, 34. Eccleſ. vii. 18. " be not over-much *wicked*;" deſpair not; condemn not thyſelf too much, or look not upon thyſelf too wicked, *ſc.* to be forgiven.

רשע, One *wicked*, or *in the wrong*. Exod. ii. 13. " he ſaid לרשע *to him that did the* " *wrong*." vii. 27. " I and my people " רשעים *are wicked*;" are in the wrong. Num. xxxv. 31. " ye ſhall take no ſatiſ- " faction for the life of a murderer, who " is רשע *guilty* of death;" condemned to death. Job xxxviii. 13. " that *the wicked* " might be ſhaken out of it:" he that ſhaketh off the darkneſs from the earth, can ſhake the wicked off. A noble inference, from God's caſting off the darkneſs, that he will the wicked alſo; like that of his puniſhing the wicked, who made birds of prey to eat carrion. Job ſays, that the *day-ſpring lays hold on the wings of the earth, and the wicked ſhall be ſhaken off it:* the light breaks in upon a whole hemiſphere at once, and ſo ſhall juſtice on the wicked. Ver. 15. " from " the *wicked* their light is with-holden, " and the high arm ſhall be broken." Prov. ii. 22. " the *wicked* ſhall be cut off " from the earth." iv. 19. " the way of " the *wicked* is as darkneſs."

רשע, and רשעה, *Wickedneſs*, and *condemnation*. Deut. xxv. 2. " according to " his *fault*;" condemnation, or ſentence. Lat. *reus*.

רשף, as a noun only; A *fiery blaſt*, or *the darting* of flame and lightning, which burns and deſtroys, Deut. xxxii. 24. Pſal. lxxvi. 4. " there brake he רשפי " קשת *the arrows of the bow*;" the fiery darts of the enemy of righteouſneſs. Cant. viii. 6. " *the coals* thereof [*ſc.* of love] are " *coals* of fire;" the fiery heat: not the coals, or thunder-bolts, but the darts of lightning; as Pſal. lxxviii. 48. " their flocks " to *hot thunder-bolts*, marg. *lightnings*;" for it is the lightning that kills." Hab. iii. 5. " רשף *burning coals* went forth at his " feet;" lightning from the cloud of glory that God ſtood in, as at Sinai, though not permitted there to do any hurt.

רתח, To *boil*, as a pot, Job xxx. 27. and xli. 22. Ezek. xxiv. 5. " רתח " רתחיה *make it boil well*."

רתם, once as a verb, To *bind*. Mich. i. 13. " *bind* the chariot to the ſwift " beaſt."

רתם, Some tree, whatever it was, which we render the *juniper*, as the Vulgate does; Pagnine, *geniſta*, the birch. Our *birch* is tough; but not tough enough to make cordage of, as the *geniſta* of the Romans was: there is a willow whoſe twigs ſerve for cords with us. Some trees ſerve for cordage in the Eaſt and Weſt Indies both. 1 K. xix. 4. " Elijah—came and ſat under " *a juniper*-tree. Job xxx. 4. " *juniper*- " roots for their bread;" if it mean the tree here, and not ſome coarſe vegetable. Pſal. cxx. 4. " ſharp arrows of the Mighty, " with גחלי רתמים *coals of juniper*." See Parkhurſt.

רתק, occurs only as a verb, Neh. iii. 10. " all her great men רתקו *were bound* in " chains;" or girt round like a ſwath, or ſwaddle, as ſeems by the uſe of the nouns.

רתק, רתוק, and רתיק, occur as nouns. 1 K. vi. 21. " and יעבר *he did over* ברתיקות " *with plates* [or *ſheets*] of gold לפני *the*

" *front*

" *front* of the oracle, and overlaid it with " gold;" covered it with ſheets of gold, as we do our rooms with ſheets of paper. Iſai. xl. 19. " the workman melteth a " graven image, and the goldſmith ſpread- " eth it over with gold, and caſteth רתקות " *chains* [ſwaths, ſheets] of ſilver." Some images were *ſkinned* over with ſilver, ſome with gold; and this is the *ſilver ſpread into plates*, mentioned Jer. x. 9. The Holy of Holies, being heaven itſelf, in figure, was covered with pure gold, the royal metal. Ezek. vii. 23. " make *a chain*, for the land " is full of bloody crimes:" chains or fetters, from girding round; broad, and girding the hands and body together, perhaps.

רתת, only Hoſ. xiii. 1. Q.

ש, *Schin*,

IS a ſervile, only prefixed when it ſignifies *who*, or *which*. In number 300; and anſwers to *ſh*, or *ſ*, with an aſpirate, either before or after it, as in חש *hſh*. It differs from ס, as Jud. xii. 6. " ſay now, " שבלת *Shibboleth*, and he ſaid סבלת *Sib-* " *boleth*; for he could not frame to pro- " nounce it aright." So our Tranſlation and the Vulgate; LXX. not ſounding שבלת, but tranſlating of it. It ſeems ſuch a trial as an Engliſhman would make of a foreigner by *the*, who would pronounce it *te* or *de*; and the difficulty above being in pronouncing ש, not ס, implies there was more to be pronounced with the former than the latter; and therefore that ש is *ſh*, and not ס, which is only *ſ*.

שא, ſee in נשא. To *lift up*; to *take away*, or carry off.

שאב, To *draw water* out of a pit, or well. Gen. xxiv. 13. " the daugh- " ters of the men of the city come forth " לשאב to *draw water*." Moſt of the ſervile work in the fields lies upon the women in thoſe parts of Aſia ſtill; the men being employed in defending the country, and excurſions for prey or trade. Iſai. xii. 3. " with joy *ſhall ye draw* water out of " the wells of ſalvation;" having communication with God by *the means of grace*; his word and ſacraments.

משאב, Jud. v. 11. " במשאבים *in the places of drawing water* [i. e. in pits and places under ground] " יתנו צדקות *did they* " *adminiſter the righteouſneſſes* [the righteous laws, both eccleſiaſtical and civil] " of the " Lord, to his villages in Iſrael;" the unwalled towns being deſolate, and the people taking ſhelter in pits and holes.

שאג, To *roar*, or *cry out*, in pain or triumph; and ſpoke of man and beaſt. Job xxxvii. 4. " after it a voice *roareth*: " he thundereth with the voice of his ex- " cellency." Pſal. lxxiv. 4. " thine ene- " mies *roar*." Jer. xxv. 30. " the Lord " *ſhall roar* from on high, and utter his " voice from his holy habitation." Amos iii. 8. " the lion hath *roared*—the Lord " hath ſpoken."

שאט, *Deſpite* and *ill-will*. Occurs only in Ezekiel.

שאל, To *crave*; to *aſk* for, and ſo *get*. Gen. xxiv. 47. " אשאל I *aſked* " her, and ſaid, whoſe daughter art thou?" Exod. iii. 22. " every woman שאלה *ſhall* " *borrow* of her neighbour jewels of ſil- " ver;" *ſhall aſk* for the ſacred pledges of protection from their Gods, which, on *demand*, not on *borrowing*, they ſhould give up to the ſervants of the God of Iſrael to ſave their lives. xii. 35. " *they aſked* of " the Egyptians jewels," &c. 36. " the " Lord gave the people favour in the ſight " of the Egyptians, וישאלום *and they* " *aſked them*, and ſpoiled the Egyptians;" or, perhaps, *obtained* them; as Neh. xiii. 6. " after certain days נשאלתי *obtained I leave* " of the king." xxii. 14. " if a man " *borrow* aught of his neighbour;" *aſk*, and ſo get it by aſking for, without buying or paying for. 1 Sam. i. 20. " ſhe called " his name שמואל *God eſtabliſh him*, be- cauſe

" cauſe שאלתיו I *aſked him* of the Lord." שמואל is not *aſked*, as the margin. Ver. 28. " I *have lent* him to the Lord, as long " as he liveth; שאול he ſhall be lent to the "Lord;" or, I aſked him for the Lord as long as he liveth; he was aſked for God. I deſigned him as a Nazarite and prophet to God, as long as he liveth. ii. 20. "*aſked* " for the Lord." And it appears, by what is ſaid ch. i. ver. 21. and 23. *his vow*, and *the Lord eſtabliſh his word*, that Samuel was given by vow, and that God had deſigned Samuel for what they gave him. 2 K. vi. 5. " the ax-head fell into the " water: and he cried, alas, maſter, והוא " שאול *for it was borrowed;*" or *it is gone*, as *deſidero* is uſed in *Latin* to be miſſing, wanting, or lacking: we do not *aſk for*, or *wiſh for*, what we have, but what we have not: the *being miſſing* is included in aſking for. 1 Sam. xx. 6. " David נשאל " נשאל *earneſtly aſked* leave of me;" or *was earneſtly aſked of me*; i. e. obtained by aſking. The word does not ſignify to *borrow* or *lend*, but to *aſk for*; which implies the lack of what you aſk for; and *aſked*, paſſively, is obtained.

שאלה, and משאלה, A *petition*.

שאול, the name of the firſt king of Iſrael, who was ſo greatly deſired of the people; and ſoon anſwered his name alſo, as *being gone, miſſing*.

שאל, and שאול, The place and ſtate of thoſe, *qui in quæſtione ſunt*, Cocc. *who are out of the way, and to be ſought for*, as Littleton conſtrues the phraſe from *Pliny*. שאל might be *the craver*, the grave, from its *inſatiableneſs*, as Leigh and ſome others conſtrue it: but שאול is *paſſive*; what is *out of the way*, as the *ax-head* above, when ſunk in the water; and is proper, whether ſpoke of the pit or grave the dead are put into, or whereſoever their dead bodies are, and ſomewhere they muſt be. And it is the ſtate and condition of the dead, void of all ſenſe, glory, and happineſs, as far as the body is concerned; and ultimately, in ſeveral places of S. S. means the place of thoſe who are gone eternally, as *death* alſo does, Gen. xxxvii. 35. " I will go " down to my ſon, mourning to *the grave*." His ſon was not in the grave, being ſuppoſed to be devoured by wild beaſts; but ſtill he was in the recevoir of the dead, and in the condition of thoſe who are *to be ſought* for; and though ſomewhere, yet are out of the way. The word does not ſignify a hole or a pit, nor the grave, but as it is *out of the way*, or out of ſight; and anſwers to αδης, directly, in ſenſe, as it properly ſignifies τον αιδη τοπον. Cocc. Num. xvi. 33. " went down alive שאלה *into the* " *pit*;" the grave. Deut. xxxii. 22. " ſhall " burn unto the loweſt *hell*;" not place of miſery, becauſe it ſpeaks of the earth; but unto the foundations of the mountains below. 1 Sam. ii. 6. " he bringeth down to " the *grave*, and bringeth up;" raiſeth up the beggar from the duſt, and ſo from the *grave*; i. e. metaphorically, *the loweſt* ſtate. 2 Sam. xxii. 6. " the ſorrows שאול of *hell* " encompaſſed me;" death. Job vii. 9. " he that goeth down לשאול *to the grave* " ſhall come up no more to his houſe." xi. 8. " as high as heaven, what can'ſt " thou do? deeper than שאול *hell*, what " can'ſt thou know?" The word is plainly uſed here for the depth under ground, out of ſight, and ſo to *be ſought for*, without any regard to burying within that depth. xvii. 16. " the pillars שאול of *the grave* [the inviſible houſe] " ſhall come down, " and lay altogether in duſt." A noble confeſſion of a reſurrection to eternal life; but wretchedly murdered in the tranſlations. xxvi. 6. " שאול *hell* [the place of the dead] " is naked before him: and deſtruction " has no covering." This is another inſtance of Job's knowledge and belief of a future ſtate, and of the unfortunate blindneſs of ſome antient and modern commentators. Pſal. vi. 6. " in the *grave* who " will give thee thanks?" therefore he hopes to be raiſed up. ix. 18. " the wicked " ſhall remain לשאולה *in the grave*, or " ſtate of death;" ſc. eternal. xvi. 10. " thou

" thou wilt not leave נפשי לשאול *my body* " *in the grave.*" xxx. 4. " O Lord, thou " haſt brought up my ſoul from the *grave:* " thou haſt revived me from ירדי thoſe " who are down in the pit:" literally fulfilled at the reſurrection of Chriſt; and ſuppoſes the reſurrection of his myſtical body, the members of his body eccleſiaſtical. xlix. 15. " like ſheep they are laid " in *the grave*; death ſhall feed on them:" they ſhall lie under the power of death eternal; riſe no more to life, *ſc.* happineſs, than the beaſts of the field. Prov. v. 5. " her feet go down to death; her ſteps " lay hold on שאול *hell*;" the houſe of death. Iſai. v. 14. " שאול *hell* [or death] " hath enlarged her deſire:" ſpeaking of it as a perſon. vii. 11. " העמק שאלה " make it deep into the grave;" or depth under ground. lvii. 9. " and didſt debaſe " thyſelf unto שאול *hell*;" even below the duſt; into the ground beneath. Amos ix. 2. " though they dig into *hell:*" not the place of the damned, but under ground. And this uſage of the word *hell* by our reformers in the tranſlation, ſheweth, that they might not mean the place of the damned by it, in the Apoſtle's Creed; but only the real ſtate and place of the dead. Jon. ii. 3. " out of the belly שאול of *hell.*" The belly of the fiſh was as much שאול to Jonah, as the pit is to the dead; he being as much loſt to the living as one in the grave; taking the word שאול to mean *what is to be ſought for*, as not ſeeing or knowing where it is.

שאנן, To *be at eaſe; careleſs; undiſturbed.* Job iii. 18. " there the pri- " ſoners are altogether שאננו *at reſt.*" xii. 5. " a lamp is diſregarded for its *quiet* " ſhining;" but a meteor ſtared at. So ſilent and domeſtic virtues, though of infinitely more value, are overlooked, when the ſlaughtering hero is the envy of his time. Iſai. xxxii. 9. " ye שאננות *care-* " *leſs* women;" lukewarm, in different churches; without fervour or love. xxxvii. 29. " thy provocation of me, or provoking " behaviour to me, and שאננך *unconcern* " *about me:*" Mr. Parkhurſt, inſolent ſecurity. Such *ſecurity* is the higheſt inſolence, or preſumption. We render it *tumult*, which is the reverſe of what it ſignifies in all other places. Amos i. 6. " woe " to them that *are at eaſe* in Sion;" lukewarm, or indifferent. רענן is another inſtance of two final *nuns*.

שלאנן, Job xxi. 23. " wholly שלאנן *at* " *eaſe* and שליו *quiet.*"

שאם, once, Jer. xxx. 16. " they " that *ſpoil* thee." Of a correſpondent ſenſe with שסה, and is preſerved in the Chaldee.

שאף, To *ſup up*, as the word ſounds, *draw into the mouth*; and implies an eager deſire. Job v. 5. " the robber " *ſwalloweth up* their ſubſtance." vii. 2. " as a ſervant ישאף *earneſtly deſires* the " ſhadow," or night to come. A longing deſire ſheweth itſelf in the tempering of the mouth, and *ſucking in*, as if going to ſwallow. xxvi. 20. " תשאף *deſire* not that " people ſhould be cut off in a night;" *i. e.* ſtrangely and ſuddenly. Pſal. lvi. 2. " mine enemies would daily *ſwallow me* " up." cxix. 131. " I opened my mouth, " and אשאפה *panted* [or ſucked in my breath, the ſymptom of a ſtrong deſire], " for I longed for thy commandments." Jer. ii. 24. " the wild aſs *ſnuffeth up*, or " draws in, the wind." xiv. 6. " they " *ſnuffed up*, or ſucked in, the wind, as " dragons." Snakes, when they are hot and angry, ſuck in and hiſs: to which alſo, Iſai. xlii. 14. " I will deſtroy and אשאף " *ſwallow* at once." Amos ii. 7. " השאפים " *that pant after* the duſt of the ground " on the head of the poor;" who *ſuck at*, hiſs at, the duſt of the ground on the head of poor afflicted mourners; deſpiſe their mourning, and perſecute them for their righteouſneſs. viii. 4. " *who ſwallow* " *up* the poor;" make a prey of them: but when it means only *ſwallowing*, or *ſucking in* the breath, it expreſſes that defiance and rage which makes people, as

well as ſerpents, ſnuff up or ſwallow the wind.

שאר, To *remain*, or *be left*. Gen. vii. 23. " Noah only ישאר *remained*, and " they that were with him in the ark." " הנשארים they that *remained* fled to the " mountain." Exod. x. 12. " all that " the hail השאיר *hath left*;" or *let remain*. And it is often in Hiphil. 2 Sam. xiv. 7. " ſo they ſhall quench my coal הנשארה " *that is left*; and ſhall not leave to my " huſband name, nor שארית *remainder*." 2 K. iii. 25. " till השאיר *they left* only its " ſtones in the wall of Hareſath." Mal. ii. 15. " not one does any thing, that the " ſpirit שאר *ſhould remain* with him." And this is the ſenſe of the word, and what ariſes from the idea. To *remain*, implies a relation to what is gone, or did belong to it.

שאר, and שארית, *The remainder* of any thing; and ſo what belongs to and is part of a family, kindred, or neareſt relations. And as *fleſh* is what is left, and remains to the human frame, when the evacuations are made, it is uſed in that ſenſe for the *fleſh*; and alſo for *ferment*, or dough left till it grows ſour.

שאר, and שארית, *Remainder*, or *kindred*. Lev. xviii. 6. " *the remainder* of his fleſh." xxv. 49. " his uncle, or his uncle's ſon, " or משאר בשרו any *that is nigh of kin to* " *him*." Num. xxvii. 11. " שארו *his kinſ-* " *man*, that is next to him of his family." Iſai. x. 21. " *the remnant* ſhall return, even " *the remnant* of Jacob, unto the mighty " God." xiv. 22. " and cut off from Ba- " bylon the name, and *remnant*, and ſon, " and nephew." Ver. 30. " I will kill " thy root with famine, and שאריתך thy " *remnant* ſhall be ſlain." Mich. iv. 7. " I will make her that halted לשארית a " *remnant*; and her that was caſt out a " ſtrong nation."

שאר, *Fleſh*. Pſal. lxxiii. 26. " my *fleſh* " and my heart faileth." lxxviii. 20. " can he provide *fleſh* for his people?" Prov. v. 11. " when thy *fleſh* and thy body " are conſumed." Mich. iii. 2. " their " *fleſh* from off their bones."

שאר, *Proviſions* in general, as being what is *left*, *ſet by*; what is to remain; *ſtore*. As 1 Sam. ix. 24. " behold, *that* " *which is left*, marg. *reſerved*, is ſet be- " fore thee, eat." Exod. xxi. 10. " שארה " her *food*."

שאר, and שארית, *Ferment*; *leaven*. Exod. xii. 15. " the firſt day ye ſhall put שאר " *leaven* out of your houſes." The leaven of malice, pride, and luſt, in doctrine or practice: whatever ferments, heats, and lifts up itſelf. And ſo, Lev. ii. 11. " ye " ſhall burn no *leaven*, nor honey, in any " offering of the Lord made by fire." There was nothing ſour or fermenting in the burnt ſacrifice in the garden, or on the croſs. Pſal. lxxvi. 11. " the wrath of man " ſhall confeſs or yield unto thee, שארית " חמת תחגר *the violence of wrath ſhalt thou* " *be girded with*;" ſhalt put on wrath and vengeance.

משארה, Kneading-trough, or rather fermenting-trough, where they leavened and made their bread. When they came out of Egypt, their *troughs* were bound up in their cloaths, and brought out upon their ſhoulders, and their dough unleavened; which, like other circumſtances of the Exodus, were to point out moral leſſons to them: this was to teach them, that they ſhould *habitually* reſtrain the leaven of nature, and *eat the unleavened bread of ſincerity and truth*.

שב, and the laſt radical doubled, שבב, To *turn*; to *turn* to and from. הפך is to turn up and down, over and over; and ſo *change*. סב, To go round, or ſurround, and ſo bring about. שבה and נשב are different roots, though the ה of the one and נ of the other are mutable. Gen. iii. 19. " till שובך *thou return* unto the ground— " unto duſt תשוב *ſhalt thou return*." viii. 3. " the waters ישבו *returned* from off the " earth." xiv. 16. " and ישב *he brought* " *back* all the goods; and alſo השיב *brought* " *again* his brother Lot." xxvii. 43. " till " thy

" thy brother's fury תשוב *turn away*." Deut. xxx. 3. " the Lord thy God שב את שבותך *will* " *turn thy captivity*." Pſal. xix. 8. " the " law of the Lord is perfect, משיבת *convert-* " *ing*, marg. *reſtoring*, [or refreſhing, de-lighting] " the ſoul;" as what refreſhes it, reſtores it. xxiii. 3. " ישובב *he reſtores* my " ſoul;" which is refreſhing or delight-ing. lx. 3. " תשובב *turn* to us *again*;" perhaps from נשב, to *blow in anger*. lxxx. 8. " השיבנו *turn us again* [or turn to us], " O God of hoſts, and cauſe thy face to " ſhine." Iſai. xxviii. 6. " and for ſtrength " to them משיבי that *turn* the battle to the " gate:" perhaps, that reſtore or renew the battle in the gate; that ſupport the contention for righteouſneſs. xlix. 5. " לשובב to *bring* Jacob *again* to him." To be *perverſe*, backſliding, as rendered, comes under the idea of *turning*, or *being turned from* or *away*. 1 K. ix. 6. " if " שוב תשבון *ye at all turn* from following " me." Iſai. xlvii. 10. " thy wiſdom, " and thy knowledge, it שובבך *hath per-* " *verted* thee." lvii. 17. " שובב *froward*, " marg. *turning away*, in the way of his " heart." Jer. iii. 6. " משבה *backſliding* " Iſrael." Ver. 22. " שובו שובבים *return*, " *ye backſliding* children, and I will heal " משובתיכם *your backſlidings*." l. vi. " their ſhepherds made them to wander " upon the mountains; שובבים *making* " *them to go backwards and forwards*." It is a participle, and ם is *them*, שובבי being in reg. Ezek. xxxviii. 4. " and שובבתיך " *I will turn thee back*." xxxix. 2. " and " שבבתיך *I will turn thee back* [perhaps, *make thee to wander*, as Jer. l. 6. above], " and ששאתיך *utterly take thee away*." It is plain, from theſe inſtances, that the word is uſed both for *turning to* and *turning from*; *to* and *from* being implied in *turn-ing*; though the prepoſitions often occur.

שובה, Iſai. xxx. 15. תשבה, and תשובה, *A return*, or *turning again*.

משבה, *A turning away*; averſion.

שובב, *Perverſe*; as משבה is, in the fem. Jer. iii. 6. ſpeaking of Iſrael as a woman; and ſo, viii. 5. " why is this people שובבה " *backſliding*; Jeruſalem perpetually משבה " *backſliding*."

שבב, and שביב, A *coal*. Job xviii. 5. " the light of the wicked ſhall be put out: " and שביב *the ſpark* of his fire ſhall not " ſhine." Job's phraſe is like the woman of Tekoa's; they *will quench my coal*, 2 Sam. xiv. 7. the coal of the wicked ſhall ſhine no more. And Hoſ. viii. 6. " it is " not a God; for the calf of Samaria ſhall " be שבבים *broken in pieces*;" become coals; be reduced to embers or aſhes, which keep fire in them, and whence it is *renewed*; and ſeems a proper word for ſuch *embers*. Dan. iii. 22. " the *flame* of the " fire." And vii. 9. " the fiery *flame*;" in Chaldee.

שב, To be *grey-headed*. 1 Sam. xii. 2. " I am old, and שבתי *am grey-headed*." Only here, as verb, applied to old age.

שב, *Grey-headed*, q. d. *changed*, or *turned*. Job xv. 10. " with us are both שב the " *grey-headed*, and ישיש the *very aged* " *men*."

שבה, in reg. שבת, שיב, and שיבה, *Old age*; *grey hairs*; *hoary head*. Gen. xv. 15. and xlii. 38. *& al.* 1 K. xiv. 4. " his " eyes were ſet, כשיבו *by reaſon of his age*; " marg. hoarineſs." Job xli. 23. " one " would think the deep לשיבה *to be hoary*." Hoſ. vii. 9. " *grey hairs* are here and there " upon him." It is ſome effect of old age, and is more than זקן, and leſs than ישיש; and is the time of life when a man begins to *change*, *alter*, and *turn*; and which ſhews itſelf ſo remarkably in the hair turning *grey*; and this turning of the hair is plainly included in the word, as ap-pears by Hoſ. vii. 9. and Job xli. 23.

שבו, An *agate*, Exod. xxviii. 19. One of the ſtones in the breaſt-plate, from *vary-ing its appearance without end*. Mr. Park-hurſt.

שבה, with a mutable ה, *To lead captive*. Gen. xiv. 14. " that his brother " נשבה *was taken captive*." And the ſenſe of the word is very plain, from Exod. xxii.

10. " a beaſt to keep, and it die, or be " hurt, or נשבה *be driven away*, no man " ſeeing it." Num. xxi. 1. " וישב ממנו שבי " *and took ſome of them priſoners*;" or drove ſome of them off. 1 Sam. xxx. 2. " and " ישבו *had taken captive* the women; they " ſlew not any, either great or ſmall; but " ינהגו carried them away:" another word uſed for driving cattle. 3. " נשבו *were* " *taken captives*;" or forced away. 1 K. viii. 46. " *that they carry them away cap-* " *tives.*" 1 Chron. v. 21. " and ישבו *they* " *took away* their cattle." Pſal. lxviii. 19. " שבית שבי *haſt led captivity captive*;" haſt taken him captive, who had taken others captive. Iſai. xiv. 2. " and *take them cap-* " *tive, whoſe captives* they were." lxi. 1. " liberty to שבוים *the captives*;' declined as עניים in this verſe.

שבי, fem. שביה, in reg. שבית a *captive*, and *captivity*. שיבה, in reg. שיבת the ſame. שבוה, in reg. שבות, *captivity*.

שבח, To *praiſe*, or celebrate the praiſes of a perſon; *i. e.* to *ſooth, ſpeak ſoft* and *fair*, and ſo to quiet, calm, *compoſe*. Pſal. lxiii. 4. " my lips *ſhall praiſe* thee." Eccleſ. iv. 2. " *I praiſed* the dead, which " are already dead, more than the living, " which are yet alive;" commended the ſtate of the dead. viii. 15. " *I commended* " mirth." Pſal. cvi. 47. and 1 Chron. xvi. 35. " ſave us, O God of our ſalvation, " and gather us, and deliver us from the " heathen, to give thanks unto thy holy " name, להשתבח to *triumph* in thy praiſe:" lit. to *boaſt ourſelves* in thy praiſe; which was taking glory to themſelves from the great works God had done for them. God honoured them, by his miraculous deliverances of them; they praiſed God for them, and *boaſted themſelves* in them to the heathen: to boaſt of their God to the heathen was the higheſt act of praiſe; but that they could not do in captivity. And the meaning of the word is plainly to *praiſe* or *commend*; and in Hithp. to *boaſt one's ſelf*. And juſt the ſame it ſignifies in Chaldee, Dan. ii. 23. " I thank thee, and " *praiſe* thee, O God of my fathers;" & *alibi*.

שבח, To *calm, compoſe, regulate*. Pſal. lxv. 8. " *which ſtilleth* the noiſe of the " ſeas." lxxxix. 10. " when the waves " thereof ariſe, *thou ſtilleſt* them." And Prov. xxix. 11. " a fool uttereth all his " mind [bringeth forth all his ſpirit, or gives a looſe to it]: " a wiſe man באחור " ישבחנה *keepeth it in till afterwards*;" *giving good words*, ſoothing, and ſo reſtraining anger; and *praiſing*, ſpeaking well of; have a connection, that takes in both applications of the word.

שבט, occurs only as a noun, A *ſtaff*, or *ſtick*, to walk or ſtrike with; whether ſuch as magiſtrates carried in their hands, or common ones; and, of courſe, what reſembles a *ſtick*. Gen. xlix. 10. " the " *ſceptre* ſhall not depart from Judah: nor " מחקק *the magiſterial ſtaff* from between " his feet [as, when he ſits in judgment, the magiſtrate leans his hand upon it], " till Shiloh come." Ver. 16. " as one of " שבטי *the tribes* of Iſrael:" each tribe had a ſtaff, or was a body corporate, with a ſupreme magiſtrate over them, who was the firſt-born of the tribe. Exod. xxi. 20. " if a man ſmite his ſervant with a *rod*," or ſtick. Lev. xxvii. 32. " of the herd, " or of the flock, of whatſoever paſſeth " under the *rod*," of the ſhepherd. Num. xxiv. 17. " a *ſceptre* ſhall ariſe out of Iſ- " rael;" a ſhoot or branch from the ſtock of Iſrael. Jud. v. 14. " that handle, marg. " draw, with שבט *the pen* of the writer." The ſtyle, or pencil, they wrote on wax, or engraved with: the handle was a ſtick, or in ſhape like one. Pſal. ii. 9. " a *rod* of " iron;" a ſtick in ſhape. Ezek. xx. 37. " I will cauſe you to paſs under *the rod*;" as ſheep that of the ſhepherd. Mich. vii. 14. " feed thy people with *the rod*;" the ſhepherd's ſtaff, or crook. 2 Sam. xviii. 14. " three *darts* in his hand, and thruſt them " through the heart of Abſalom;" *ſticks* headed with iron, or braſs.

שבך, Croſs-bar work, or lattice work;

work; and differs from סבך, as the *perplexity* of a thicket of buſhes and thorns does from the croſſing boughs of an oak, or the more regular croſſings of a net or lattice; things as widely different as the two letters ם and ש are. 2 Sam. xviii. 9. "the mule went under שובך the *thick* "*boughs* of a great oak;" where they croſſed one another. Job xviii. 8. "a net "ſhall be caſt on his feet: and he walketh "upon שבכה *a ſnare*;" ſuch as they ſet for wild beaſts; poles laid *croſs and croſs* over a pit, and covered with ſomething. 1 K. vii. 17. "שבכים מעשה שבכה *nets of* "*chequer works*;" for the chapiters upon the top of the pillars. Ver. 41. "two *net-*"*works* to cover the two bowls of the "chapiters." Ver. 42. "four hundred "pomegranates for the two *net-works*; "even two rows of pomegranates for one "*net-work*." This lattice, or net-work of braſs, repreſented the thick and denſe matter of the heavens, at or near the confines, which encompaſſes the mundane ſyſtem round, with the ſtars fixed in it [which it hampers, catches, holds, as a net]; and that and the ſtars in it are barriers, or checks to the expanſive force, and turn back the light into our ſphere, and ſtop the darkneſs behind them from coming in too faſt. See Mr. Hutchinſon. 2 K. i. 2. "Ahaziah fell down through a *lattice* in "his upper chamber." The upper rooms, in the warmer climates, have cloyſters before them for coolneſs, with a baluſtrade, or lattice-work, round them, to prevent people's falling.

שבל, occurs only as a noun; and is ſuch a *track*, hollow paſſage or path, as that in a *ſtraw*; the leg-bone; the bed, channel, or current of a river; and, of courſe, *the ſtream* that makes the path, or goes in the current; and *the ſnail*, from its putting out two ſuch *pipes*, we commonly call its horns, before it; or from its ſlimy tract it leaves behind it. See Mr. Parkhurſt. Gen. xli. 5. "ſeven שבלים *ears* of "corn came up upon one קנה ſtalk;" ſeven *ſtraws* upon one ſtem, or from one root, that formed into one ſtalk at bottom; but not ſeven ears upon one ſtraw. We often ſee ſeveral *ſtraws* from one root; but never more ears than one to one ſtraw. Ruth ii. 2. "glean among שבלים *the ears* of the "corn;" not *the ears*, but as they make part of the ſtraw or corn juſt cut. Job xxiv. 24. diſtinguiſheth the ſtraw or pipe from the ear of the corn; "and cut off as "ראש שבלת *the tops of the ears of corn*." ראש *the tops*, here, it is plain, are what we call the *ears*; and שבלת *the pipe* or *ſtraw* of the corn. Iſai. xvii. 5. "as the "harveſt-man gathereth the corn, and "reapeth שבלים *the ears* with his arm:" he reaps the ſtraw with the ears at the end or top of it. Zech. iv. 12. "what be thoſe "two שבלי הזיתים *olive-branches* [or ſhoots of the olive, like the ſtalk or ſtem of corn in ſhape], "which, by the means of two "golden bottles, empty out of themſelves "the gold?" or into the gold, *ſc.* candleſtick. Pſal. lxix. 3. "I am come into "deep waters, and שבלת *the floods* [currents] "overflow me." Ver. 16. "let not "the water-*flood* overflow me:" the current, track, or path of the water; *i.e.* what runs in the middle of the ſtream is moſt violent. lxxvii. 20. "thy way is in the ſea, "and שבילך *thy paths* in the great waters, "and thy footſteps, are not known." There is no ſearching out the depth of the ſea, or tracing the power of God in its deep places, in its currents and tides; and they are God's, becauſe he made them. Iſai. xxvii. 12. "from שבלת *the channel* "of the river." xlvii. 2. "make bare "שבל *the leg*;" channel-bone: the leg is little elſe than this bone.

שביל, A *path*, Pſal. lxxvii. 20. above.

שבלול, A *ſnail*. Once, Pſal. lviii. 9. "as a *ſnail* melteth." See Parkhurſt.

שבים, only Iſai. iii. 18. *Cauls*; *crepidarum*. It is joined with עכס, ſome ornaments on the leg; theſe, perhaps, on the ſhoe or ſlipper: and, perhaps, from ש and בס, to *tread upon*.

שבע, *To ſatisfy*; *have enough of*; and *to ſwear*. מלא is to be *full*, as a veſſel is. Exod. xvi. 12. " in the morning " תשבעו *ye ſhall be filled* with bread;" have enough of it. Lev. xxvi. 26. " ye ſhall " eat, and not *be ſatisfied*." Job vii. 4. " שבעתי I *am full* of toſſings." xix. 22. " and ye that are my fleſh will not *be ſa-* " *tisfied*." xxxviii. 27. " להשביע *to ſatisfy* " the deſolate and waſte ground."

שבע, *Full*; *having plenty*, or *enough of*. Gen. xxxv. 29. " old and *full* of days." Deut. xxxiii. 23. " *ſatisfied* with favour, " and מלא *full* with the bleſſing of the " Lord." 1 Sam. ii. 5. " שבעים *the full*, " or them that had plenty, have hired out " themſelves for bread." Prov. xix. 23. " the fear of the Lord tendeth to life; he " that hath it ſhall abide *ſatisfied*." So Abraham died, Gen. xxv. 8. " old and שבע " *ſatisfied*."

שבע, and שבעה, *Fulneſs*, *plenty*, *ſatiety*, *ſatisfaction*.

שבע, and שבעה, *Seven*; שבעים, *ſeventy*; שביעי, *ſeventh*; שבעתים, *ſevenfold*. *Seven* is often uſed for *many*; a full ſufficient number; *enough* of any thing. Gen. ii. 3. " God bleſſed the *ſeventh* day;" entailed a bleſſing on the obſervance of it; appointed it as a memorial of what ſhould be a full and ſatisfactory, or complete, reſt. iv. 15. " whoſoever ſlayeth Cain, vengeance ſhall be taken of him *ſevenfold*." Ver. 24. " if Cain ſhall be avenged *ſeven-* " *fold*, truly Lamech *ſeventy* and *ſeven-* " fold." xxi. 28. " Abraham ſet *ſeven* " ewe-lambs—what mean theſe *ſeven* ewe- " lambs—theſe *ſeven* ewe-lambs be a wit- " neſs—wherefore he called that place " באר שבע *Bar-ſheba*, becauſe there נשבעו " *they ſware both of them*;" the oath being the *completion* or perfection of the covenant; what made it binding and ſatisfactory to each of them; and that idea being implied in *ſeven*, as appears on many occaſions. Lev. iv. 6. " and ſprinkle of the " blood *ſeven* times before the Lord:" the preciſe number of *ſeven*, in alluſion to the *perfection* and *fulneſs* in the number of ſeven, and which is expreſſed by the word; as ch. xxvi. 18. " if ye will not yet hearken " unto me, I will puniſh you *ſeven* times " for your ſins;" *i. e.* fully and effectually. Job v. 19. " he ſhall deliver thee in ſix " troubles; yea, in *ſeven* there ſhall no " evil touch thee." Pſal. xii. 7. " puri- " fied *ſeven times*." Prov. vi. 16. " yea, " *ſeven* are an abomination to him." ix. 1. " " wiſdom hath builded her houſe: " ſhe hath hewn out her *ſeven* pillars." xxiv. 16. " a juſt man falleth *ſeven* times, " and riſeth again." Eccleſ. xi. 2. " give " a portion to *ſeven*, and alſo to eight;" *i. e.* never think you have given enough, or to enough. Iſai. xxx. 26. " the light " of the moon ſhall be as the light of the " ſun, and the light of the ſun ſhall be " *ſevenfold*, as the light of *ſeven* days." Mich. v. 4. " then ſhall we raiſe againſt " him *ſeven* ſhepherds, and eight princi- " pal men." Zech. iii. 9. " upon one " ſtone ſhall be *ſeven* eyes." iv. 10. " thoſe " *ſeven*, they are the eyes of the Lord, " which run to and fro through the whole " earth." So in the *Revelation*, ſeven churches, ſeven golden candleſticks, ſeven ſtars, ſeven angels, *&c.* this number implying *fulneſs*, *completion*, perfection, ſymbolically. And to this idea of *fulneſs*, *perfection*, *complete*, *intire*, do the *ſevens* in the law allude, as well as the ſeven orbs in heaven, the ſeven lamps in the candleſtick, *&c.*

שבע, שבוע, and שבעה, A *week*, or a *ſeven*, *ſeptimana*; in which time all things were perfected, or quite finiſhed. Gen. ii. 2. " on the *ſeventh* day God ended his " work." Whence that idea is fixed to *ſeven*; and, in alluſion to that, *a week* is a ſacred period in the law; and the reſt enjoined on the ſeventh day, a ſtanding memorial of the time when all time ſhall be finiſhed. Gen. xxix. 27. " fulfil this " *week*, and we will give thee this alſo;" for ſo long the marriage-feaſt laſted. Jacob had Rachel before the other ſeven years

years he was to ſerve for her, as ver. 30. and during this week we find marriages frequently broken off, for reaſons on either ſide. Dan. ix. 24. " שבעים שבעים *ſevens*, " *ſevens* are determined upon thy people:" not *ſeventy weeks*, as the verſions. And this is a form of ſpeech like that Gen. vii. 2. " thou ſhalt take unto thee *ſeven*, " *ſeven*;" by ſevens, or ſeven of each ſpecies of the clean beaſts. Dan. ix. 25. " from the going forth of the command-" ment to reſtore and to rebuild Jeruſa-" lem;" which was in the firſt year of Darius the Mede, ver. 1, 2. of this chapter; " in the firſt year of Darius, the ſon " of Ahaſuerus, of the ſeed of the Medes-- " I ſat my face unto the Lord God, to ſeek " by prayer, and I prayed unto the Lord " my God." Ver. 23. " at the beginning " of thy ſupplication *the commandment* " came forth;" from God. Now Babylon was taken in the year, of the Julian period, 4175. See Dean Prideaux's Chron. Table. From hence, ſays the angel, " *unto* " *Meſſiah the prince ſhall be* שבעים שבעה " ושבעים *weeks* [or ſevens] *ſeven and ſe-*" *venty*;" for ſo the words naturally divide themſelves; and they ſay, that from the taking of Babylon there were *ſeven times* " *ſeventy-ſeven years* to Chriſt. Now from P. J. 4175, when Babylon was taken, and Darius, Dan. v. 31. began his reign, and the commandment of God to build Jeruſalem came forth, unto P. J. 4713. the birth of Chriſt is incluſively 539 years; for 7+77=539. *Capellus*, in his *Chron. Sacra*, prefixed to Walton's Polyglott. p. 24. ſays, there were 529 years from the firſt of *Cyrus*, or from the ending of the captivity, by him, to the birth of Chriſt; and that Cyrus reigned only three years from the end of the captivity, and Cambyſes eight; but Cyrus reigned ſeven years, and Darius before him three: the captivity ended when Babylon was taken by Darius and Cyrus. The prophet Daniel ſays, that Darius took the kingdom on the diſſolution of the Babyloniſh empire, ch. v. 31. and ſo vi. 28. puts Darius before Cyrus, in whoſe firſt year he died. See Æra of Daniel's *Weeks*, by J. Bate.

שבע, *To ſwear.* נשבע, *To be ſworn.* Some ſay, " ſwearing is always expreſſed, " in the Hebrew, in the form paſſive, *to* " *be ſworn*," Leigh; and would diſtinguiſh ש here from that in *ſeven*, and to *ſatisfy*; but theſe are fancies that depend upon *the points:* and it is plain, by Abraham's ſeven lambs, Gen. xxi. 28. above, that he alluded to the idea of *ſatisfaction*, or *fulneſs* in *an oath*, and the number *ſeven*. And therefore we may conclude, from the identity of the letters, that it was the *ſecurity*, *ſatisfaction*, fulneſs of the obligation, or compleatneſs of the bond, ariſing from an oath, which induced them to give this name to it; *an oath*, *for confirmation*, *being an end of all ſtrife*. It is uſed both in the active and paſſive form; *to ſwear*, and *be ſworn*, being the ſame thing: and ſo *juravit* and *juratus eſt* are uſed in *Plautus*, cited by *Leigh*. Gen. xxi. 23. " now " השבעה *ſwear* unto me here by God." Ver. 24. " I אשבע *will ſwear*." Ver. 31. " there נשבעו *they ſware* both of them;" or *were ſworn*. Where is the difference in the ſenſe, or impropriety in the language? xxiv. 3. " אשביעך *I will make thee ſwear* " by Jehovah;" in Hiph. xxv. 33. " *ſwear* " to me this day; and *he ſware* to him." And ſo, in many other places, no paſſive form appears; but, xxvi. 3. " the oath " which נשבעתי *I ſware* [or *am ſworn*] to " Abraham." And this is ſenſe, whether we ſay *I am ſworn to*, or *ſworn by*; or only, *the oath I am ſworn*. And, in fact, he that *hath ſworn*, is alſo *ſworn*, paſſively. Ezek. xxi. 23. " שבעי שבעות *them that have ſworn* " *oaths*."

שבע, שבעה, and שבועה, *An oath*. The form of words was more or leſs ſolemn, or full, according to the occaſion; but always implied a curſe. As *the Lord liveth*, the king liveth, by the Lord, by God, occur, or the like. And God ſwears by himſelf, his נפש ſoul, or life; and by his holineſs.

But

But the full form was by denouncing a curſe, if —— ſo and ſo; as Num. v. 2. *& ſeq.* " then the prieſt השביע *ſhall charge* " the woman בשבעת האלה with an *oath of* " *curſing*; and the prieſt ſhall ſay unto " the woman, the Lord make thee a *curſe* " and *an oath* among thy people;" ſo miſerable as to become a proverb, and an inſtance to imprecate the like in making an oath. 1 Sam. xiv. 24. " Saul *adjured* " the people, ſaying, curſed be the man, " that *&c.*" Ver. 26. " the people feared " השבעה *the oath.*" The execration is expreſſed by אלה *a curſe*; but the obligation, or confirmation, is expreſſed by שבעה; which implies, but doth not expreſs, a curſe. Dan. ix. 11. " therefore אלה *the* " *curſe* is poured upon us, and השבעה *the* " *oath*, that is written in the law of " Moſes." Here curſe and oath are diſtinguiſhed; and the latter, if we may rely on the meaning of the word, as uſed in other places, means, as it is, the laſt and fulleſt ſecurity that can be given, or taken; or what completes it. " Quum ſibi in- " vicem jurabant veteres, ſymbola adhibe- " bant, eaque non ſingula, ſed ſeptempli- " cia, tanquam perfecto numero." Vide Gen. xxi. 18. Herodotus in *Thalia*, cap. viii. " Arabum fœdera deſcribens memorat, " eos jurantes ſeptem lapides ſanguine " tinxiſſe." Cocc. under *verbum* נשבע.

שבץ, once as a verb, Exod. xxviii. 39. " and שבצת *thou ſhalt embroider* the " coat of fine linen." This doth not determine what the embroidery was, or what it was that was worked in: by the uſage of the noun, it was making *eyelet-holes irradiated*, ſet with precious ſtones.

שבץ, 2 Sam. i. 9. " השבץ *anguiſh* is " come upon me;" marg. " *my coat of* " *mail*, or *my embroidered coat*, hindereth " me." Saul was in the greateſt agony, from his wounds, and conſternation; and his *eyes dazzled*, or ſhot forth, as in convulſions. And this paſſage plainly ſhews, that *ocellatura*, or an *eyelet-hole irradiated*, is the meaning of the word.

משבץ, *Ouches*, or eyelet-holes, which were worked with gold. Exod. xxviii. 11. " thou ſhalt make them [the two onyx- ſtones] " מסבת משבצת *to be ſet in ouches* of " gold;" ſurrounded with eyelets of gold. Ver. 13. " thou ſhalt make משבצת *ouches*, Lat. *ocellaturas*, " of gold—and put the " wreathen chains על המשבצת *into the* " *ouches.*" Ver. 20. " they ſhall be " משבצים *ſet* in gold, in their incloſings;" *irradiated* with gold; *eyeletted*. The ſtones in the breaſt-plate, as well as the two on the ſhoulders, were ſet in eyelet-holes, irradiated with gold; the rays darting, as from a ſtar, around them; and the eye, in convulſions, or great agony, does the ſame. The embroidered coat of fine linen was under מעיל *the robe*, and longer, reaching down to the feet; the lower part of it, below the robe, being powdered with ſtars. The robe reached below the knee, as the ephod only below the ſtomach. This was the coat פסים which Joſeph wore, and the royal virgins one, embroidered in like manner, 2 Sam. xiii. 18. and Pſal. xlv. 14. " the king's daughter is all glorious with- " in; her cloathing is ממשבצות of *wrought* " *gold.*" The prieſt's coat was wove, Exod. xxxix. 27. " they made coats of fine linen " of woven work for Aaron and his ſons;" which implies, that they were wove intire in one piece: the other garments were made of what was woven, and were joined of ſeveral parts: this was all wove, *woven work*; only it had an embroidered border of ſtars, below the robe. LXX. omit the word, Exod. xxviii. 11. and in the 13th verſe, render it by αστιδισκας; but, ver. 20. περικεκαλυμμενα, and δεδεμενα; which expreſs the ſenſe of מלואת and מסבת; but have no relation to κοσυμβω[illegible], *fimbriata*, or αστιδισκη, or the other words they uſe for it.

שבק, To *leave*, or *let alone*. It occurs only in *Ezra* and *Daniel*, in Chaldee. No doubt the Jews picked up many words in the captivity, and incorporated them into the Hebrew. Our Lord uſed this

this word on the croſs, "אלי אלי למה שבקתני
"my God, my God, why haſt thou for-
"ſaken me?" Mat. xxvi. 46. "*Eli, Eli*
"*lama Sabacthani?*" in the Hebrew form.

שבר, To *break*. Gen. xix. 9. "came near to *break* the door." Exod. ix. 27. "the hail—*brake* every tree of the "field." xii. 46. "neither ſhall *ye break* "a bone thereof." This had one completion, when Chriſt's legs were ſpared on the croſs: nor can a bone of his myſtical body be broken, or a grain of corn be loſt. It is applied to breaking ſtatues, earthen veſſels, hands, feet, arms; to breaking the heart, as Ezek. vi. 9. "becauſe נשברתי את
"לבם [ſecond perſon fem.] *their heart*
"*ſhall be contrite.*" It is uſed to the diſcomfiting an army; to breaking or opening a dream; to breaking thirſt, as we ſay, breaking faſt; to the breaking forth of children, or breaking their *involucra* before delivery; as Iſai. lxvi. 9. "ſhall I אשביר
"*cauſe the breach*, and not bring forth?" Proverbially, ſhall God attempt, and not ſucceed? ſhall his ſtrength fail in the execution of his purpoſe, in its proper time? So, ch. xxxvii. 3, "the children are come
"to משבר *the birth* [or are ready to break],
"and there is not ſtrength to bring forth."

שבר is conſtrued to *buy* and *ſell*; i. e. *break*, *part*, or *retail*. Gen. xli. 56. & *al.* and, as a noun, what is ſo *broken*, or *retailed*. To *break off a piece*, or *take by little and little*, is proper both to buyer and ſeller.

שבר is applied to the eyes of the body and mind, when they break their look-out *at* or *on* a particular thing: and the prepoſitions are always uſed in this ſenſe of it; but not in *breaking* corn, or other goods, in piece-meal traffick: for that is *breaking* what is bought or ſold; this *breaking upon*, that the eye ſtops upon; and it is the eye or mind that breaks out, as we ſay of the ſun, upon what their ſight is turned upon. —*Seſe diverſi erumpent radii.* Virg. Geo. lib. i.—Neh. ii. 13. "and אהי שבר בחומת
"*I viewed* the walls." Pſal. cxlv. 15.
"the eyes of all אליך ישברו *wait upon thee*;"
and this is *hope*, in the mind, to ſtay and depend upon. Ruth. i. 13. "would ye
"*tarry*, marg. *hope*, for them till they
"were grown up." Iſai. xxxviii. 18.
"they that go down into the pit, לא ישברו
"*cannot hope* for thy truth;" as far as the body is concerned, which is in the pit, they know nothing, and ſo make no dependance upon any thing.

שבר, A *breach*, or *breaking*. Lev. xxiv. 20. "*breach* for *breach*;" in a judicial way; not private revenge. Jud. vii. 15. "the dream, and *the interpretation*, marg.
"*breaking* thereof." Gen. xlii. 1. "I have
"heard that there is שבר *corn* [or buying]
"in Egypt." 19. "carry שבר רעבון *corn*
"*for the famine* of your houſes;" ſomething to break, or put an end to, the hunger of their houſes. Pſal. cxlvi. 5. "whoſe
"*hope* is upon the Lord his God."

שברון, Jer. xvii. 18. and Ezek. xxi. 6. A *breaking*.

משבר, Pſal. xlii. 8. A *breaker*, or *wave*. Job xli. 16. "משברים *breakers*, or *de-*
"*ſtroyers:*" a breach, or breaking, ſpoke of children ready to break forth, or to break their *involucra*. Iſai. xxxvii. 3. and Hoſ. xiii. 13. "but עת *at this time*, he
"ſhall not ſtand in the *breaking forth* of
"children:" as Hezekiah ſaid, the children are come to משבר *the birth*; but there is not ſtrength to bring forth; ſo *Hoſea* ſays, of Ephraim, that the ſorrows of a travailing woman ſhould come upon him; but he ſhould not ſtand; he ſhould fail at the breach, or birth, of the children: trouble ſhould come upon him, and he ſhould fall under it.

שבת, To *ceaſe*; *deſiſt*; *ſtop*; *reſt*. Gen. ii. 2. "and ישבת *he reſted* on the ſe-
"venth day from all his work." viii. 22.
"day and night ſhall not *ceaſe*." Exod. v. 5. "you make them *reſt* from their la-
"bours." xii. 15. "the firſt day תשביתו
"ye *ſhall put away* leaven." 2 Sam. xxiii. 7. "thorns—and they ſhall be utterly
"burnt with fire בשבת *in the ſame place*."
Vulg.

Vulg. *ad nihilum*, to deſtroy, *put a ſtop* to them; as fire does to thorns, which barely cutting them down does not: as fire puts an end to thorns, ſo will it to the growing of the wicked. This is the ſenſe of the word, and ſcope of the context.

שבת, and שבתון, A *reſt*, *ceſſation*, or *leiſure*. The day of *reſt*, or *ceſſation* from our common labour, not of *idleneſs*; for the word by no means implies doing nothing; but only ceaſing common work. Exod. xvi. 23. " to-morrow is *the reſt* of " the holy *ſabbath* to the Lord;" which is before the commandment to keep it holy, ch. xx. 8. and ſhews, that they had been uſed to keep it holy, as God had ſanctified it long before, Gen. ii. 3. in memorial of the creation, and of there being a reſt or ceſſation from worldly work to the children of God, as there was to God on that day. Exod. xxxi. 15. " the ſeventh is " שבת שבתון *the ſabbath of reſt*, holy to " the Lord;" to ſanctify or ſeparate men to God; ſo a memorial of the promiſed reſt. Ver. 17. " it is a ſign betwixt me " and the children of Iſrael for ever;" which ſufficiently juſtifies St. Paul's comment, Heb. iv. without citing more texts, that the inſtitution of the Sabbath was a plain intelligible promiſe of eternal reſt, as well as that the due obſervance of the Sabbath is the means of qualifying for it. How little did Dr. W——n, now biſhop of Glo—ſter, underſtand or conſider Scripture, when he talked of *no future ſtate* in the law of Moſes! And how little does he reſpect the Goſpel, when he ſtill ſuffers the monſtrous poſition to go under his name and authority, by not recalling his books on the Divine Legation of Moſes! Lev. xix. 30. " ye ſhall keep את שבתתי *my Sab-* " *baths*." There were ſeveral ſtated annual, as well as the weekly, ones; though *the Sabbath* means the ſeventh day. xxiii. 32. " from even unto even ſhall ye cele- " brate your שבת *Sabbath*;" or reſt, taking in all holy days. xxv. 8. " thou " ſhalt number ſeven *Sabbaths* of years " unto thee, ſeven times ſeven years; and " the ſpace of the ſeven *Sabbaths* of years " ſhall be unto thee forty and nine years." Every ſeventh year was a *Sabbath*, or year of reſt.

משבת, A *reſt*, or *ceſſation*. Lam. i. 7. משבתה *her Sabbaths*;" or keeping of holy days. חדל is *inactive*; this to ceaſe what was doing.

שגא, To *grow*, or *increaſe*, as a tree, in bulk or ſize; and differs from שגה to *grow rank*. Job xii. 25. " משגיא *he* " *increaſeth* the nations, and deſtroyeth " them." xxxvi. 24. " remember that " thou תשגיא *magnify* his work." xxxvi. 26. " behold, God is שגיא *great*, and we " know him not;" greater than we can think. xxxvii. 23. " *excellent* in power." And this ſenſe of *growing* it hath in the Chaldee. Ezra iv. 22. " why ſhould da- " mage ישגא *grow* to the hurt of the king?" Dan. ii. 6. " *great* honour:" which is a quite different idea from the luxuriancy of a tree.

שגיא, as a noun. Pſal. xix. 13. " who " can underſtand שגיאות *his errors?*" There is no *his*; and the word may as well be referred to what goes before: the ſtatutes, commandments, or law of God, ſays David, are more to be deſired than gold; by them is thy ſervant warned; *in keeping of them there is great reward: who can underſtand the great things* [for ſo שגיאות ſignifies] of them, or in them? *ſc.* without God's teaching, or help. So Pſal. cxix. 18. " open thou mine eyes, that I may behold " נפלאות *the wonderous things* out of thy " law." The *wonderous things*, and the *great things* of it, come to the ſame in ſenſe. It follows, Pſal. xix. 13. " cleanſe " thou me from ſecret *faults:*" a freedom from ſin being connected with the knowledge and practice of the law. See Pſal. cxix. *& al.*

שגב, To *be lifted up high*, above reach. Deut. ii. 36. " there was not one " city נשגבה *too ſtrong* for us." Job v. 11. " that thoſe which mourn שגבו *may be* " *exalted*

" *exalted* to ſafety." xxxvi. 22. " God " *exalteth* by his power." Pſal. xx. 2. " the name of the God of Jacob ישגבך *de-* " *fend thee*;" marg. *ſet thee on an high place.* xxxix. 6. " ſuch knowledge is too " wonderful for me; נשגבה it *is high*, I " cannot attain unto it." Prov. xviii. 10. " the name of the Lord is a ſtrong tower; " the righteous runneth into it, and *is* " *ſafe*;" marg. *ſet aloft.* Ver. 11. " *an* " *high* wall." Iſai. xxxiii. 5. " the Lord " *is exalted*; for he dwelleth on high."

משגב, A *refuge*, *aſylum*; place of ſafety. Pſal. ix. 10. " a *refuge*;" what puts out of the reach of danger.

שגה, with a mutable ה, and שגג, with the radical doubled, To *run wild and luxuriant*, as a tree; to *wander*, *err.* Job viii. 7. " thy latter end ſhould greatly ישגה " *increaſe.*" Ver. 11. " can the flag *grow* [flouriſh] " without water." Pſal. lxxiii. 12. " השגו חיל *they increaſe in riches*;" rather *get riches*, from נשג. xcii. 13. " ישגה *he ſhall grow* like a cedar." Iſai. xvii. 11. " in the day נטעך תשגשגי *ſhalt* " *thou make thy plant to grow.*" Lev. iv. 13. " if the whole congregation of Iſrael " ישגו *ſin through ignorance.*" Num. xv. 22. " if תשגו *ye have erred.*" Ver. 28. " the prieſt ſhall make atonement for the " ſoul that השגגת בחטאה *that ſinneth ig-* " *norantly*, בשגגה *when he ſinneth by igno-* " *rance* before the Lord." It is oppoſed to doing a thing of ſet deſign, and knowingly wrong; and שגה the verb, and שגגה *the noun*, are evidently of the ſame root. Deut. xxvii. 18. " curſed is he משגה *that* " *maketh* the blind *to wander* out of the " way;" that leadeth aſtray; which is *error*, or ſinning through ignorance, to the mind. Job xii. 16. " with him are ſtrength " and wiſdom: לו שגג ומשגה *the deceived* " *and the deceiver are his.*" Pſal. cxix. 10. " אל תשגני *let me not wander* from thy " commandments." Prov. v. 19. " תשגה " *be thou raviſhed* always with her love;" marg. *err* thou always in her love; *i. e.* give a looſe, take an uncontrolled ſwing in it. xxviii. 10. " who cauſeth the righteous " *to go aſtray* into an evil way." Ezek. xxxiv. 6. " my ſheep *wandered* through all " the mountains." And it is ſtill the ſame idea, whether the wandering of the mind in error, the wandering or ſpreading of boughs in growing rank, or of the feet in walking, or of the heart in taking pleaſure, be ſpoke of.

שגגה, An *error*; inadvertence, or wandering.

שיג, rendered *purſuing*, 1 K. xviii. 27. " he is talking, or he is *purſuing*:" as if from נשג, may be, *he is wandering*, taking a walk.

שגיון, applied to a ſacred *ſong*, Pſal. vii. 1. from its filling the mind with delight and rapture; as the verb is conſtrued, Prov. v. 19. what the mind gives a looſe to, and is, as we ſay, loſt in. Hab. iii. 1. " a prayer " of Habbakuk the prophet, על שגיונות *to* " *be put among the hymns.*"

משגה, An *error*. נשונה, the ſame.

שגח, occurs in Hiphil thrice. Pſal. xxxiii. 14. Cant. ii. 9. and Iſai. xiv. 16. " they that ſee thee, ישגיחו אליך *ſhall* " *narrowly look upon thee.*"

שגל, The noun, Neh. ii. 6. and Pſal. xv. 10. is a *wife* or *conſort*; and the verb needed not the modeſt correction of the Rabbies, who put שכב inſtead of it. Deut. xxviii. 30. " thou ſhalt betroth a " wife, and another ישגלנה *ſhall conſort* " *with her.*"

שגע, *Fury*, or *madneſs*, as far as that is ſhewn by the hurry and haſte that attends it. 1 Sam. xxi. 14, 15. " you ſee " the man משתגע *is mad*; have I need of " משגעים *madmen?*" 2 K. ix. 11. " why " came this *mad fellow?*" or, perhaps, *this man in ſuch a hurry?* for he was not to tarry, but haſte away. Or it may be a word for a prophet, an inſpired perſon, filled with the holy air or ſpirit, which muſt neceſſarily agitate and affect the body; and the captains with Jehu do not ſeem to uſe it as a word of contempt, by their immediate ſubmiſſion to his meſſage. Jer.

xxix. 26. " every man that is משגע *mad*, " and maketh himſelf a prophet;" *furious*, or filled with the ſpirit; not *mad*. Hoſ. ix. 7. " the man of the ſpirit is משגע " *mad*;" is only outward fury and hurry. Such effects on the body are to be habitually contracted, and mechanically communicated to the bodies of others; as witneſs the quakings and tremblings of thoſe we thence call *Quakers*; the God of the air, or material ſpirit, helping forward the effects of the wind on and in the body; and which are catching, as yawning is. Virgil deſcribes the prophetic fury, Æn. vi. 45. *& ſeq.*

שגעון, *Furiouſneſs*, or great hurry, as 2 K. ix. 20. " he driveth *furiouſly*."

שגר, only Exod. xiii. 12. Deut. vii. 13. and xxviii. 4. 18. and 51. " *increaſe* " of thy kine." And it is confined to the young of large cattle; for *the beaſt*, Exod. xiii. 12. means ſuch tame beaſts as אלפים does in the other texts.

שד, and שדד, To *waſte*, *deſtroy*, *harraſs*, *ſpoil*, *diſſipate*; whether at once, or by degrees; out of itſelf, or that which is another's. To *diſpenſe*, and the noun a *diſpenſer*, comes near the ſenſe and derivation. The breaſts and field waſte or drain out of themſelves; the robber ſpoils that which is another's. The harrow *harraſſes* the ground, and tears to pieces every thing upon its ſurface. As it ſignifies to waſte and diſſipate, ſo it ſeems applied to שיד *plaiſter*, as that is *lime*; ſc. chalk, ſtone, or any hard ſubſtance calcined, or burnt till it become a powder, or friable. Jud. v. 27. " he fell down שדוד *dead*, " marg. *deſtroyed*;" waſted, ſpent. Pſal. xvii. 9. " from the wicked that שדוני *waſte* " *me*." xci. 6. " nor the deſtruction that " ישוד *waſteth* at noon-day." Prov. xix. 26. " משדד *he that waſteth* his father." xxiv. 15. " *ſpoil* not his reſting-place." Iſai. xxiii. 14. " your ſtrength is *laid waſte*." Jer. xxv. 36. " the Lord שדד *hath ſpoiled* " their paſture." Hoſ. x. 2. " *he ſhall* " *ſpoil* their images." Joel i. 10. " שדד " *the field is waſted*; the land mourn- " eth." Mich. ii. 4. " שדוד נשדנו *we be* " *utterly ſpoiled*." Job xxxix. 10. " ישדד " *will he harrow* the valleys after thee." Iſai. xxviii. 24. " doth the ploughman " plow all day to ſow? does he [or *he does*] " open and ישדד אדמתו *break the clods of* " *his ground?*" The harrow harraſſes and tears the ground to pieces. Hoſ. ix. 6. " משד *waſted*." x. 11. " Judah ſhall be " plowed: Jacob *ſhall be harrowed*."

שד, שרד, שוד, and שודד, A *robber*, *ſpoiler*, *waſter*; and *ſpoil*, *waſting*, *deſtruction*. Job v. 21. " neither ſhalt thou be afraid " משוד *of deſtruction* when it cometh." xii. 6. " the tabernacles of שודדים *robbers* " proſper." Pſal. xii. 6. " for שד *the op-* " *preſſion* of the poor." Prov. xi. 3. " וסלף בגדים ושדם *and the perverſeneſs of* " *tranſgreſſors is even their deſtruction:*" two *vaus* connecting the ſentence, as in other inſtances. Iſai. xiii. 6. " it ſhall " come כשד *as a deſtruction* משדי from *the* " *Almighty*." Jer. xlviii. 8. " שדד *the* " *ſpoiler* ſhall come upon every city." Obad. " שדדי *robbers* by night."

שד, שדה, and שדי, *The field*; from its being שדוד *harraſſed* by the harrow, ſpoiled, broke to pieces; as corn, cities, and whole countries are ſaid to be, under this word, by armies that ravaged and laid them waſte; or elſe [or perhaps both], *actively*, from *waſting* and *draining* out of themſelves, as breaſts do. Gen. xxv. 27. " a cunning " hunter, a man שדה of *the field*." And it is uſed, at large, for any ground that yields graſs or corn." Deut. xi. 15. " שדך " *thy field*." xxxii. 13. " that he might " eat the increaſe שדי *of the field*." 1 Sam. vi. 1. " the ark of the Lord was in שדה " *the country* of the Philiſtines ſeven " months." viii. 14. " שדותיכם *your* " *fields*." Pſal. xcvi. 12. " let שדי *the* " *field* be joyful, and all that is therein;" all the country." cxxxii. 6. " שדי יער *the* " *fields* of Jor;" the country of Bethlehem, where Chriſt was to be born. Iſai. xxxii. 12. " they ſhall lament על שדים *for* " *the*

" *the teats*, for שדי חמד *the pleaſant fields*." Eccleſ. ii. 8. " I gat me men-ſingers, and " women-ſingers; and the delights of the " ſons of men, שדה ושדות *muſical inſtru-* " *ments, and that of all ſorts:*" without any authority from the uſage of the word, in any of its applications; nor hath LXX. any authority for its rendering of *a male cup-bearer, and female cup-bearers*; for the word is no where uſed to that ſort of *pouring out*; but only to what diſſipates and *waſtes* the ſubſtance of what is poured out; and comes nearer, as in ſound, ſo in ſenſe, to *ſhed* than *pour out*. Suppoſe we render it—*a dairy and fields*; as Iſai. xxxii. 12. *teats and pleaſant fields*, above. *The delights of men* is but equivalent to חמד *pleaſure*; and שדה, *ſingular*, *teat-ing*, *breaſting*, or *milking*, comes to the ſame with שדים *teats* or breaſts, *i. e. udders* of cattle. And what does *lamenting for the teats* mean, but lamenting for what the teats give, *ſc.* milk, butter, cheeſe? Our word *dairy* comprehends what שדים means, and is *ſingular*, as שדה is.

שד, A *breaſt*, *teat*, or *udder*; pl. in ים. Gen. xlix. 25. " bleſſings שדים of *the* " *breaſts*;" of milk, and all that is meant by milk. Lam. iv. 3. " the ſea-monſters " draw out שד *the breaſt*; they give ſuck " to their young ones:" and named from draining or ſpending out of themſelves. Iſai. lx. 16. " thou alſo ſhalt ſuck the milk " of the Gentiles, and ſhalt ſuck שד *the* " *breaſt* of kings." lxvi. 11. " that ye " may ſuck, and be ſatisfied משד *with the* " *breaſt* of her conſolations."

שדי is a name of God, *The All-bountiful*, rather than the Almighty, as we render it. The Divine Nature is inſtilled into man, by 2 Pet. i. 4. " *partakers of the Divine* " *Nature*." And 2 Cor. xii. 15. " *to ſpend* " *and be ſpent for you*;" ſeems the idea in the word שד. Gen. xvii. 1. " I am אל שדי " *the All-bountiful* God." xxxv. 11. " I " am God *All-bountiful*, increaſe and mul- " tiply." Exod. vi. 3. " I appeared unto " Abraham, unto Iſaac, and unto Jacob, " באל שדי *by* the name *of God Almighty*; but by my name Jehovah was I not known " unto them." To be known as *Jehovah*, was to be known as *Almighty*, which God had not given that proof of, he did in Egypt; and yet, as *the All-bountiful God*, he had made himſelf known to Abraham and the patriarchs. Iſai. xiii. 6. and Joel i. 15. " the day of the Lord is at hand; it " ſhall come as שד משדי —" is a turn of words not to be preſerved in another language; and ſeems to point out שד as the root of שדי: God gives, without *waſting* or *exhauſting* himſelf, as the breaſts and the field do in their giving; but ſtill it is of his own, and, by a conſtant *waſting* from his own treaſure, ſupplies the wants of all his creatures; nay, communicates his own nature to ſome of them: and ſo the word is as proper to God, as *All-bountiful*, as it is to the paps or fields, whoſe manner of giving gives us the idea of bounty and goodneſs. There is a richneſs which kings waſte, drain, or pour out to thoſe about them; the heavens conſtantly drain out their treaſure; the paps of female creatures do the ſame; and it would be almoſt as unintelligible to call a woman's *paps* her *bounties*, as to call a king's *bounty* his *paps*, as the verſions do above.—And I would render, Iſai. lx. 16. " thou ſhalt ſuck שד " *the bounty* of kings;" for *paps* they have none to be ſucked; nor does the word ſignify *paps*, when ſpoke of women, but as their paps are bountiful in giving out their own ſubſtance. Some derive שדי from ש, *who*, and די *ſufficeth*, or *ſatisfies*; but *All-bountiful* is the true ſenſe of שדי from שד, and is highly proper, and ſupported by the alluſions to it.

שדים is twice, if not oftner, the name of the heathen Gods, or Idols. Deut. xxxii. 17. " they ſacrificed to שדים *devils*, " not to God." And Pſal. cvi. 37. " they " ſacrificed their ſons and their daughters " to devils:" but *devils* is the tranſlators imagination. The objects of their worſhip were the heavens, the real givers of food,

under God; as a ſteward, under the lord to the houſhold. And as they had images, with many and large paps, to expreſs this power and *bountifulneſs* of the heavens, we need make no doubt but that the word does not ſignify here *devils*, but *breaſts* or *paps*; naming the image, as in other inſtances, from theſe, its moſt remarkable *inſigne*; for they were all named ſo: *Rimmon*, *Aſhteroth*, *Peor*, *Karnaim*, and many others, might be inſtanced in. And Moſes ſays, they ſacrificed to *dugs* or *paps*, not to Gods; in the ſame view, as other texts ſpeak of their Gods as being only images, they having no more power, in reality, of themſelves; but not making their images to be their Gods, as ſome people take it. Theſe were *dugs* only, not Gods. Another was *Rimmon*, a pomegranate, not a God; and ſo on.

השדים, *Siddim*; a vale, where now the Dead Sea is, Gen. xiv. 3, 10. might be named from a temple of ſuch a demon or idol in it; as other places are named from their temples, or places of worſhip, as well as with us. They might call the heavens שדים *the genial* or *bountiful powers* of Nature; but whether they did or no, the paps on the image were to aſcribe thoſe powers to them; and was hieroglyphically calling them ſo, whether *nominally* or no.

שד, twice as a verb, To *lime*, or to *plaiſter*. Deut. xxvii. 2, 4. "שדת *thou* "*ſhalt plaiſter* them בשיד *with plaiſter*."

שיד, *Lime*, and *plaiſter* made of lime. Iſai. xxxiii. 12. "the people ſhall be שרפות "שיד as *the burnings* [fuel] of *lime*." Amos ii. 1. "becauſe he burnt the bones "of the king of Edom to *lime*." And the verb, as in many other inſtances, is formed from the noun, as *lime* is named from its condition: the verb from that noun is to *do over with lime*; not to *waſte* or *diſſipate*, as the radical verb ſignifies.

שדם, only as a noun; rendered *Field*, whether for corn or wine. Deut. xxxii. 32. & *alib*. Iſai. xxxvii. 27. "as "graſs on the houſe-tops; and שדמה *corn* "*blaſted* לפני קמה before it be grown up." But why not, as in other places—"as graſs "on the houſe-tops, and *of the field?*" As graſs dried up and withered, ſo were the nations before the Aſſyrians: and graſs on the houſe-tops, and that under-graſs in a corn-field, is alſo like *blaſted* graſs. See in the next word.

שדף, To *blight*. Gen. xli. 6. "thin ears, and שדופת *blaſted* with the "eaſt wind." Ver. 27. "empty ears "*blaſted* with the eaſt wind." 2 K. xix. 26. "as the graſs of the houſe-tops, as "שדפה *what is blaſted* לפני קמה *before the* "*ſtanding corn:*" meaning, poſſibly, the graſs under it, as I think it is expreſſed in the parallel place, in Iſai. xxxvii. above; tho' *a blaſt upon corn in the ear*, is a black ſtinking powder you may blow away with your mouth. Theſe two paſſages are differently worded, though ſpoke on the ſame occaſion; many like inſtances of which occur, particularly in the 18th Pſalm, and 2 Sam. xxii. where the general ſenſe comes to the ſame: but why שדם ſhould be conſtrued *a blaſt*, more than שדף *a field*, I ſee not.

שדפון, A *blight*, or blaſt. Deut. xxviii. 22. & *al.* the aſcribing it to the eaſt wind, attended with the caterpillar, ſhews the diſtemper on green things it means.

שדר, 1 K. vi. 9. "he covered "the houſe גבים ושדרות *with beams and* "*boards* of cedar." 2 K. xi. 8. "he that "cometh within the *ranges*." Ver. 15. "have her forth without the *ranges*." Theſe *ranges*, above, were covered with cedar, and were not *boards*, as rendered—"he covered the houſe, גבים the vault-"beams, *and* שדרות, whatever they were, "with cedar." The margin ſays the *ceilings*; but גבים, *the vaults*, includes the ceilings; and probably theſe were the pillars, or baluſtrade of the porches, which were deemed part of the temple, and were within the ſacred ground, which was not to be polluted with Athaliah's blood.

שה, and שי, A *ſheep*, or *goat*, old or young. Lev. xxii. 28. "a cow or

" שה *ewe*, ye ſhall not kill it and her " young both in one day :" it ſhall have its life for the loſs of its young; as the fruit of its labour. xxvii. 26. " the firſt- " ling of the beaſts—whether it be *of* the " ox or שה *ſheep*." Deut. xiv. 4. " theſe " are the beaſts ye ſhall eat, the ox, שה " כבשים *the ſheep*, and שה עזים *the goat*." xxii. 1. " thou ſhalt not ſee thy brother's " ox, or שיו *his ſheep*, go aſtray :" and, *à fortiori*, they were to aſſiſt, help, and inſtruct one another, when at a loſs. It is uſed as a name only of the ſmall cattle. It is rendered a *preſent*, and *preſents*, Pſal. lxviii. 30. " ſhall kings bring שי *preſents* " unto thee?" *lambs*, ſuppoſe. And lxxvi. 12. " let all that be round about " him bring שי *preſents* unto him that " ought to be feared." And, Iſai. xviii. 7. " *the preſent* [lamb] ſhall be brought unto " the Lord." The ſmaller cattle were offered every night and morning; and the word does not ſeem to mean *preſents*, but *cattle*, or *offerings of ſacrifice*; the ſmaller ſort being the moſt frequently uſed for that purpoſe. It does not appear what it preciſely ſignifies.

שהד, A *record*. Job xvi. 19. " my witneſs is in heaven, and שהדי *my* " *record* on high." It occurs only here, and in the compound שהדותא, Gen. xxxi. 47. *the record of the ſettlement of the bounds*, as Laban and Jacob both explain the heap of ſtones they gave this name to.

שהם, Some precious ſtone, Gen. ii. 12. in Havilah, a little to the eaſt of Babylonia. Job xxviii. 16. " with the " gold of Ophir, with the precious שהם " *onyx*, or the ſapphire." Ophir went further eaſt than Havilah, their habitation. Gen. x. 30. " was from Meſha as thou " goeſt to Sephar, a mount of the Eaſt." Whether the ſtone was named from ſome ſon of Havilah's, *i. e.* from the country, which the ſon might give name to, or what the word ſignifies, is not clear from Scripture.

שוא, which belongs to נשא, not שוה, is ſpoke of any thing *falſe*, *vain*, *light*, and *uſeleſs*; or which tends only to deſtruction, *q. d.* what is to be taken away; or is *eaſily taken away*, and ſo deſtroyed; in contradiſtinction to what abides and ſtands the teſt.

שוה, with a fixed radical *vau*, and mutable ה, *To equal*, or *make equal*; or *like to*. *To ſet againſt*, or *put together*, as two things are, that are compared, and put one to the other. So to *provide*, *procure*, as *comparo* in *Latin*, from *par* and *cum*, is to *compare* and *provide*, as this verb is uſed, Pſal. xvi. 8. and xxi. 6. below. 2 Sam. xxiii. 24. " משוה *he equalleth* my feet to " hinds feet." Job xxxiii. 27. " it is right " for man that he ſhould ſay, I have " ſinned, and perverted that which is right, " and לא שוה לי *it profiteth me not*:" it made no return; or did not pay an equivalent. Eſth. iii. 8. " it is not *meet* or " *equal*, worth while, to ſuffer them." v. 13. " all this שוה *availeth* me not." Pſal. xvi. 8. " שויתי *I have ſet* the Lord always " before me;" or by me. xxi. 6. " honour " and majeſty תשוה *haſt thou laid* upon " him." cxix. 30. " משפטיך שויתי *I have* " *profited* from thy judgments;" made an advantage from attending to them. cxxxi. 2. " ſurely שויתי *I have behaved* [made like] " and quieted myſelf, as a weaned child." Prov. iii. 15. " all the things thou canſt " deſire, לא ישוו *are not to be compared* to " her;" or ſet againſt her. xxvii. 15. " a " dropping is continual in a rainy day; and " a contentious woman נשתוה *makes herſelf* " *like it*." Iſai. xxviii. 25. " when שוה *he* " *hath made plain*, or equal, the face there- " of;" without inequalities or uneveneſſes. Hoſ. x. 1. " Iſrael is an empty [emptying] " vine, שוה *he bringeth* fruit לו *unto him-* " *ſelf*;" brings forth fruit accordingly.

שו, Job xv. 31. " he that erreth אל יאמן " בשו *ſhall not reſt on what is equal* [right, uſeful, available, *ſhall not abide in any good way*]; " vanity ſhall be his recompence."

שוע, with a radical *vau*, *To open*, as in calling out; and it is oppoſed to כילי *tenacious*,

tenacious, as *rich* or *liberal* is to poor and ſtingy. Job xix. 7. " אשוע *I cry aloud*; " but there is no judgment." xxx. 24. " he will not exert his hand againſt the " grave: בפידו להן שוע in their diſtreſs " upon them, *they cry out*." xxxviii. 41. " when his young ones ישועו *cry unto* " God." Lam. iii. 8. " when אזעק I cry " and שוע *ſhout*;" or call out; open wide.

שוע, and שועה, in reg. שועת, An open and loud calling. Exod. ii. 23. " שועתם " *their cry* came up unto God." Iſai. xxii. 5. " and שוע *of crying* on the mountains."

שוע, *Open*; *liberal*. Job xxxiv. 19. " that " accepteth not the perſons of princes, nor " regardeth שוע *the rich* more than the " poor." xxxvi. 19. " *riches*." Iſai. xxxii. 5. " nor לבילי *the churl* be ſaid to be שוע " *bountiful*."

שוף, To *look upon*. Job xx. 9. and xxviii. 7. and Cant. i. 6. " I am black, " becauſe the ſun *hath looked upon me*."

שזר, whence משזר, *twined*, Exod. xxvi. 1. *&c. al.* A thread of gold, of blue and purple and ſcarlet ſilk, and שש *linen*, were twiſted together; and of that compound thread they wove the curtains and veils of the tabernacle, and the ſacerdotal robes, with a lion-man inwrought, as thick as the figures could ſtand.

שח, To *bend low*, *ſtoop*, *incline*, or *go downward*. To *meditate*, *think deeply upon*; be in profound meditation, Parkhurſt. To ſpeak *low* and *ſubmiſſively*, as in prayer, *Vatab.* in Leigh; but the firſt is beſt. Gen. xviii. 2. " and וישתחו *bowed* " *himſelf* to the ground." xxii. 5. " I and " the lad will go yonder, and נשתחוה *wor-* " *ſhip*." And in *Hithpael* it has, I think, always a *vau* after the ת, as here; and ſometimes an ה, as if the root were שיחה; which, perhaps, it may be. xxiv. 63. " Iſaac " went out לשוח *to meditate* in the field;" perhaps *to lay down*, or *repoſe*, under ſome cool ſhade, as the word is uſed, Job xxxviii. 40. and Iſai. li. 23. Exod. xx. 5. " לא תשתחוה *thou ſhalt not bow down thy-* " *ſelf* to them." This forbids all honour or reſpect to be paid to any image of any creature. The word, as the geſture, comprehends both religious and civil honour. Job ix. 13. " the proud helpers שחחו *do* " *ſtoop* under him." xxii. 29. " he will " ſave שח עינים *him that has low eyes*;" or *keeps his eyes down*. xxxviii. 40. " when " ישחו *they couch* in their dens." Pſal. x. 10. " he croucheth, and ישח *humbleth him-* " *ſelf*;" he croucheth low. xxxviii. 7. " שחותי *I am bowed down*." xliv. 26. " our " body שחה is *bowed down* to the duſt." Prov. ii. 18. " her houſe שחה *inclineth* " unto death." Iſai. lx. 14. " ſhall come " שחוח *bending* unto thee." But it is *paſſive*, " ſhall come *bent* unto thee;" as in paying great veneration: and ſo in Hithpael the *vau* is *paſſive*, *to make one's ſelf bent*, or *bowed down*. Lam. iii. 20. " my " ſoul תשיח *is humbled* in me;" or bowed down.

It is rendered to *ſwim*, Pſal. vi. 7. " I " am weary with my groaning; אשחה *I* " *am bowed down* [or humbled, brought low]; " all the night I water my bed, my " couch, with my tears:" or אשחה may poſſibly be to *run down upon*, *make deſcend* with his tears upon the bed—" *I flow* my " bed with my tears; I water my couch;" which keeps the order of the words, as it ſtands in the Hebrew. Iſai. xxv. 11. " he " ſhall ſpread forth his hands in the midſt " of them, as השחה *he that bends down* " ſpreads them forth לשחות to *bend down*, " or fall to the ground." The hands, in ſuch a caſe, ſpread out involuntarily. Ezek. xlvii. 5. " מי שחו *waters to ſwim in*;" *waters of depth*, or deep waters; שחו being a noun, as אחו. Parkhurſt.

שוחח, To *meditate upon*, Pſal. cxliii. 5. and Iſai. liii. 8.

שיח, To *think deeply*, *muſe*; and includes *muttering*, or murmuring, in ſome places. Jud. v. 10. " שיחו *ſpeak ye*, or *meditate*." 1 Chron. xvi. 9. " שיחו *talk you* of all his " wonderous works." Job vii. 11. " אשיחה " *I will complain* in the bitterneſs of my " ſoul."

" ſoul." Pſal. lxix. 13. " ישיחו בי *they*
" *ſpeak againſt me* that ſit in the gate."
lxxvii. 7. " *I commune* with my own heart."
Prov. vi. 22. " when thou awakeſt, תשיחך
" *it ſhall talk with thee* ;" or, be thy meditation.

שח, שיח, and שיחה, *Meditation*, and *muſing*; q. d. what we think deeply of, or what deeply affects us; and rendered *complaint*, 1 Sam. i. 16. " out of the abun-
" dance of my *complaint* and grief have I
" ſpoken." 2 K. ix. 11. " you know the
" man and שיחו *his communication*." Job
ix. 27. " if I ſay, I will forget *my com-*
" *plaint*." xxiii. 2. " now is מרי שחי *my*
" *complaint* bitter ;" or humiliation. Pſal.
lxiv. 2. " hear my voice, O God, in *my*
" *prayer*." Amos iv. 13. " he that form-
" eth the mountains and createth the wind
[or ſpirit], " and declareth unto man שחו
" *his thought* ;" what he ſhould think, meditate, and employ himſelf upon; who hath revealed his duty unto him.

שיח, A *ſhrub*, from its lowneſs, and bending to the ground, as brambles and many ſorts do, and are all near to it.

שוחה, and שיחה, A *pit*. Pſal. lvii. 7.
" they have digged a *pit* before me." Jer.
xviii. 22. " a *pit* to take me." Pſal. cvii.
20. " and delivered them משחיתותם *from*
" *their deſtructions* ;" or low diſtreſſed condition. This word differs from שחת, *corruption*, or diſſolution.

שחין, An *ulcer*, eat down into the fleſh.

ישח, Mich. vi. 14. " there ſhall be a *caſting down* in the midſt of thee."

משתחויתם, Ezek. viii. 16. " and המה
" משתחויתם *they worſhipped* the ſun towards
" the Eaſt :" *as for them, their worſhipping* was of the ſun, to the Eaſt.

שחד, To *bribe*. Job vi. 22. " did
" I ſay שחדו *give a reward* for me ?" Ezek.
xvi. 32. " and תשחדי *hiredſt* them to come
" in unto thee."

שחד, A *gift*, or *bribe*. Exod. xxiii. 8.
" thou ſhalt take no *gift* ; for a *gift* blind-
" eth the wiſe."

שחט, To *ſlick*, or *ſtab*, and ſo to kill. Gen. xxii. 10. " took the knife
" לשחט *to ſlay* his ſon." And it is the general word for ſlaying the ſacrifices, or killing people by the ſword. Jer. ix. 8.
" their tongue is an arrow שוחט *ſhot out*."
It is *active*, that ſtabs or pierces. Gen.
xl. 11. " Pharoah's cup was in mine hand,
" and I took the grapes, and אשחט *preſſed*
" them into Pharoah's cup." He pierced them with ſome inſtrument, and the juice ſpurted out into the cup.

שחוט, rendered *beaten*, 2 Chron. ix. 15,
16. " two hundred targets of gold שחוט
" *beaten* ;" in boſſes : *aureus umbo*, in Virgil, ſeems the ſenſe of *gold*, שחוט *protuberatum* ; unleſs theſe targets were *ſpiked*, or full of golden ſpikes.

שחל, A lion, Job iv. 10. & *alib*. שחלת, Exod. xxx. 34. rendered *onycha*.

שחין, A *bile*, or *ulcer*, Exod. ix. 9. Lev. xiii. 18. " a *bile*, and is healed."
I ſuppoſe, named from its eating into a hole, and ſinking lower and lower.

שחים, Iſai. xxxvii. 30. for which, 2 K. xix. 29. is סחיש rendered *what ſprings of itſelf*.

שחף, Some bird, Lev. xi. 16. and Deut. xiv. 15. rendered *cuckow*.

שחיף, Ezek. xli. 16. " שחיף *cieled* with
" wood."

שחפת, Some diſtemper, Lev. xxvi. 16. and Deut. xxviii. 22. rendered *conſumption*. Perhaps the *ſcurf* ; and the bird named from the naſty, nauſeous, ſtinking, ſcurfy humour all birds of prey have upon them : and it is joined with קדחת a *burning ague*. And the cieling meant might be a froſting, or cruſting over with wood.

שחץ, only Job xxviii. 8. rendered *lion* ; and xli. 25. " he is king over
" all בני שחץ *the children of pride* ;" violence, rapine, or *&c.* and ſeems a general word for wild beaſts ; ſuch as lions and tigers, which the leviathan or crocodile will deſtroy.

שחק, To *dance*, to *play*, and to *laugh* ;

laugh; *laugh at*; from the motions up and down, to and fro; and, by ſo doing, to *beat* or *rub to pieces*. Exod. xxx. 36. "and "שחקת *thou ſhalt beat* ſome of it הדק *very* "*ſmall*." 2 Sam. xxii. 43. "אשחקם *I* "*beat them as ſmall* as the duſt of the "earth." Job xiv. 19. "the waters *wear* "the ſtones." Jud. xvi. 25. "call for "Sampſon, that he may ישחק *make ſport* "for us." 27. "while Sampſon שחוק "*made ſport*;" was made ſport with. 2 Sam. ii. 14. "let the young men ariſe, and "*play* before us." vi. 5. "David, and all "the houſe of Iſrael, *played* before the Lord "on all manner of inſtruments." Ver. 21. "therefore שחקתי *I played* [ſc. danced] be-"fore the Lord." Job xxix. 24. "*I laughed* "on them; they did not perſiſt." xl. 15. "where all the beaſts of the field *play*." And it is applied to boys and girls playing. Jer. xxxi. 4. "in the dances משחקים of "*them that make merry*." Prov. viii. 30. "משחקת *rejoicing* always before him; "משחקת *rejoicing* in the habitable part of "his earth, and my delights were with the "ſons of men." Wiſdom ſpeaks, as a perſon whom God admitted, as an intimate friend, to be preſent at all his works, which were his delight and entertainment. xxvi. 19. "*was I not in ſport?*"

שחק, שחוק, and משחק, *Laughter*, *ſport*, *deriſion*, *play*. Lam. iii. 14. "I was *a de-*"*riſion* to all my people." Hab. i. 7. "they ſhall laugh at kings; and princes "ſhall be משחק *ſcorn* unto them."

שחק, *Small duſt*, whether of the heavens or earth; what dances backwards and forwards, or is worn by a reciprocal motion. Iſai. xl. 15. "nations—are counted as *the* "*ſmall duſt* of the balance;" which people blow out with their mouth, and ſet on dancing or playing up and down in the air. And the word is, with great propriety, applied to the *ethers*, or *airs* in motion; and thereby explains what the agents of heaven are, viz. *actively*, conflicters; rubbing againſt each other, and wearing themſelves to pieces: *paſſively*, ſmall fine matter, or duſt; the denſe air being broke, or rubbed to pieces, by the colliſion of the firmament. Deut. xxxiii. 26. "God rideth upon the "heavens in thy help; and in his excel-"lency on שחקים *the ſky*;" making *heaven* and the ſky, or ethers, the ſame powers, which God rules by over man. Job xxxv. 5. "שחקים *the clouds* are higher than "thou." Pſal. xxxvi. 6. "thy faithful-"neſs reacheth unto *the clouds*." lxviii. 35. "his ſtrength is in *the clouds*." lxxvii. 18. "*the ſkies* ſent out a ſound." lxxxix. 7. "who in שחק *the heaven* can be com-"pared unto the Lord?" The heathens worſhipped this fluid, and called the *agents* in it *Gods*: the Scripture calls them, what they are, *angels*, i. e. agents; and challenges them to ſhew any power in it equal to Jehovah's. Prov. viii. 28. "when he "ſtrengthened, or gave ſtrength, to שחקים "*the ſkies* above." Jer. li. 9. "her judg-"ment reacheth unto heaven; and is lifted "up to *the ſkies*." It is evident the word means the ether, or fluid of heaven: and the ſtruggle, or conflict, betwixt the light and ſpirit is viſible to the eye in a fire, candle, burning-glaſs; in the irradiation from a glaſs-ſtopper, &c. and therefore we conclude, that this conflict gave this name to the matter of the heavens. We render the word *clouds* now and then; but it is *air*, not water; *heaven*, as the context, in ſome places, forced them to render it, and not earth, or any thing from it. See Mr. Hutchinſon on the word.

שחר, To *ſeek early*, and diligently. Job vii. 21. "שחרתני *thou ſhalt ſeek* "*me in the morning*; but I ſhall not be." viii. 5. "if thou תשחר *wouldſt ſeek betimes* "unto God." xxiv. 5. "משחרי *riſing be-*"*times* to the prey." Pſal. lxxviii. 34. "*enquired early*, i. e. diligently, after "God." Prov. vii. 15. "*diligently to* "*ſeek:*" *early* is *diligent*. xi. 27. "שחר "he that *diligently ſeeketh* good, יבקש "*procureth* favour." Prov. xiii. 34. "שחרו *will carefully apply to him* cor-"rection."

שחר, The *early dawn*; the darkneſs or *blackneſs* of the morning; *early, while it is yet dark*, Joh. xx. 1. בקר is *the morning*. Gen. xix. 15. " when *the morning* aroſe;" or blackneſs went off. Job iii. 9. " neither " let it ſee the eyelids of *the morning*," or dawn. xli. 9. " his eyes are like the eye-" lids of *the morning*;" full of light, fiery, and red. Pſal. xxii. 1. " upon אילת *the* " *power* of השחר *darkneſs*." See Luke xxii. 53. " this is your hour, and the power of " darkneſs." cxxxix. 9. " if I take the " wings of *the morning*:" its flight is quick. Iſai. lviii. 8. " then ſhall thy light " break forth בשחר as *the morning*;" as that *of* or *in* the morning. Hoſ. vi. 3. " his going-forth is prepared as [that of] " *the morning*;" as ſure, and as glorious. x. 15. " בשחר *in a morning* [or, in dark-neſs] " ſhall the king of Iſrael be cut off." Joel ii. 2. " as שחר *the morning* darkneſs " ſpread upon the mountains;" which is a very gloomy and awful appearance. Amos iv. 13. " who maketh the *morning* עיפה " *darkneſs*;" or to fly away. Cant. vi. 10. " who is ſhe that looketh forth as *the* " *morning?*" i. e. black and comely: as, ch. i. 5. " I am *black*, but comely."

שחר, and שחרות, *Youth*; the early part of life. Pſal. cx. 3. " from the womb, " משחר *from the dawn*;" ſc. of life, or from his moſt early days, was the dew of God's grace upon him. Eccleſ. xi. 10. " child-" hood and שחרות *youth* are vanity."

שחר, and שחור, *Dark-coloured*; *black*. Cant. v. 11. " his locks *black* as a raven." Lam. iv. 8. " their viſage is darker than a " *coal*;" or is dark, משחור *being even black*. The ideas of diligence, darkneſs, black, youth, ariſe all from the dawn of the day, or firſt of the morning.

שחת, To *corrupt*; *ſpoil*; *rot*; *decay*. Gen. vi. 11. " the earth תשחת " *was corrupt* before God." Ver. 12. " all fleſh השחית *had corrupted* its way;" like ſpoiling a road. Ver. 13. " *I will de-*" *ſtroy* them with the earth." But it does not expreſs an intire diſſolution of parts; but what we mean by *ſpoiling* a thing, as Exod. xxi. 26. " if a man ſmite the eye " of his ſervant, and שחתה it *periſh*;" ſpoil, ruin, or deſtroy it as an eye. Num. xxxii. 16. " ye *ſhall deſtroy* all this people." Deut. iv. 16. " leſt ye תשחתון *corrupt* your-" ſelves;" as we ſay of bad people, that they are ſpoiled. 2 Sam. i. 14. " *to deſtroy* [or damage] " the anointed of the Lord." 2 Chron. xxvii. 2. " the people yet " משחיתים *did corruptly*;" were yet corrupting, or growing worſe. Prov. xxv. 26. " a *corrupt* ſpring;" muddied or ſpoiled. Jer. xiii. 7. " the girdle was נשחת *marred*; " it was profitable for nothing:" and this is the idea of the word, applied to body or mind.

שחת, and שחית, A *pit*, or place, where things corrupt and ſpoil; whether under ground, or not. Alſo *corruption*, or *what is corrupt*. Job ix. 31. " yet ſhalt thou " plunge me in *the ditch*;" or dip me in corruption, or corrupt matter. xvii. 14. " I have ſaid to *corruption*, Thou art my " father." xxxiii. 24, 28. *the pit*. Pſal. vii. 16. " he ſhall fall בשחת *into the pit* " which he made." xvi. 10. " my fleſh " ſhall reſt in hope; for thou wilt not " leave my body in the grave; nor ſuffer " thy holy ones to ſee שחת *corruption*;" ſpeaking firſt of the reſurrection of Chriſt, and thoſe who roſe with him; and ultimately of all ſaints. The New Teſtament cites it *holy one*; and infers only the reſurrection of Chriſt from it, Acts ii. 28. and xiii. 34. Mr. Spearman hath obſerved, that St. Peter, in like manner, Acts i. 20. applies to *one*, in the ſingular, what in the original, Pſal. lxix. 25. is ſpoke, in the plural, of many. See his Letters on LXX. p. 300. as St. Paul alſo applies to the preachers of the Goſpel, Rom. x. 15. what Iſai. lii. 7. [ſee the context] is evidently ſpoke of *one* great perſon, who ſhould reveal the arm and ſalvation of God. But שחת does not ſignify *putrefaction*, or turning to duſt; but only *being ſpoiled*, or *marred*, as a body wounded, mangled, and

killed is; ſee Exod. xii. 13. and xxi. 26. Deut. xx. 20. & *alibi*. Countries and cities are ſaid to be *deſtroyed*, under this word, when laid waſte. And Chriſt's body, in this ſenſe, *ſaw* שחת *corruption*, being wounded, killed, and buried; and ſo ſaw the place alſo of *corruption*, as שחת is put for. And this text cannot be applied to Chriſt, in the ſenſe ſome have contended for, *as not abſolutely ſeeing corruption*; but that its power or dominion over him ſhould ſoon end, and that [take in the context] while his fleſh was fleſh, and his body a body; becauſe his fleſh was to reſt in hope, and his body not to be left in the grave. David died, and was buried, and his body *ſaw corruption*; but, ſays St. Paul, Chriſt, though he died, and was buried, *ſaw not corruption*. There are degrees of corruption; dying is one, putrefaction is another. David ſaw both; Chriſt only the firſt: and, perhaps, thoſe who aroſe with Chriſt were raiſed before their bodies were turned to duſt: their appearing to many in the holy city ſeems to imply they had been known to them; but as to that, and who they were, we are in the dark. But *not ſeeing corruption*, does not neceſſarily imply *the being raiſed before turning to duſt*. And it is Chriſt's being raiſed *incorruptible*, ſee Acts xiii. 34. *no more to return to corruption*, theſe texts are cited for; and not as to what was peculiar in our Lord's caſe alone, whom St. Paul allows *to have ſeen corruption*, by ſaying *he* ſhould *no more* return to *corruption*. There was a triumph of death, which Chriſt was to eſcape; and there is alſo a triumph of death, which all ſaints will eſcape in time, as ſome have done already. And what proves the reſurrection of all, proves the reſurrection of *one*, in whom the apoſtles teſtified it was fulfilled, in a peculiar ſenſe; which the bare words *not ſee corruption* do not require it to be underſtood in, though they admit it. But to go on:

שחת is not only *the grave*, or *pit of deſtruction*, but a *net*, *trap*, or any inſtrument of deſtruction. And Iſai. li. 14. the *dungeon* of a priſon: and Jonah ii. 7. the whale's belly is called ſo.

משחת, *Spoilers*, or *foragers*; a *ſpoiling*, and *deſtruction*. Jer v. 26. "they ſet "משחית *a trap*." 2 K. xxiii. 13. "the "mount of *Corruption*;" a place near Jeruſalem, called ſo from Solomon's idols there, which *corrupted* the people. 1 Chron. xxi. 15. "המשחית *that deſtroyed*," or was *the inſtrument* of deſtruction.

משחת is noun and participle, active and paſſive. Lev. xxii. 25. "משחתם *their* "*corruption* is in them." Jer. xxii. 7. "I "will prepare משחתים *deſtroyers* againſt "thee."

תשחת, in the title of Pſal. lvii. and others, למנצח אל תשחת, on the conqueſt, or to the conqueror, over *the deſtroyer*.

שט, or שטה, To *run*, or *go aſide*; or in any way, but a direct ſtrait road. Num. v. 12. "if any man's wife *go aſide*." Num. xi. 8. "the people שטו *went about*, "and gathered it." 2 Sam. xxiv. 2. "שוט "*go through* all the tribes of Iſrael." 2 Chron. xvi. 9. "the eyes of the Lord "משטטות *run to and fro* through all the "earth." Pſal. xl. 5. "שטי *ſuch as turn* "*aſide* to lies;" or *go up and down* with lies; ſpreading of them. Prov. iv. 15. "שטה *turn from it*, and paſs away."

שט, Ezek. xxvii. 8, 26. conſtrued *mariners*, ſuch as were *rowers*.

שטה, Some tree, Exod. xxv. & *ſeq.* "the ark, table, &c. were to be made of "עצי שטים *ſhittim-wood*." It is diſtinguiſhed from the *cedar*, the myrtle, and oil-tree, Iſai. xli. 19. It is ſaid, that the black *acacia* is the only tree that grows in the deſerts of Arabia. See Mr. Parkhurſt, from Calmet's Dict. in *Shittim*. If that be true, and it grow big enough for the uſe, and no other be in the neighbourhood, that muſt be the tree; and all of that ſort run and ſpread about in a very irregular manner; but ſtill are rather ſhrubs than trees, and hardly fit to be coupled with the cedar.

בית שטה, Jud. vii. 22. might poſſibly be named from the wood it was built of; as בית שן is ſuppoſed to be from the ivory it was made of, or inlaid with.

שוט, and משטט, A *whip*, or *ſcourge*; as alſo שיט, from its *litheneſs*, that it turns or falls any way. Joſh. xxiii. 13. " and לשטט " *for a ſcourge* on your ſides;" the ſcourge curling round and wounding the ſides. Job v. 21. " *the ſcourge* of the tongue:" perhaps, here, of *the tongue of fire* in peſtilence or lightning. ix. 23. " if שוט *the* " *ſcourge* ſlay ſuddenly." Iſai. xxviii. 15. " when the overflowing שיט *ſcourge* ſhall " paſs along." Ver. 18. שוט *ſcourge*. The ſcourge takes a round, when uſed, and falls all manner of ways, from its litheneſs; and alſo makes thoſe twiſt and turn who come under its laſh; on any or all of which accounts, it may be ſo named.

שיט, and משוט, An *oar*. Iſai. xxxiii. 21. " no gally שיט with *oars*; neither ſhall gal- " lant ſhips paſs thereby." Ezek. xxvii. 6. " משוטיך *thy oars*." Ver. 29. " that " handle משוט *the oar*." An oar moves as indirectly in the water as a ſcourge in the air.

שטח, To *ſpread abroad*. Jer. viii. 2. " *they ſhall ſpread* them before the " ſun and the moon, and all the hoſt of " heaven, whom they have loved, and " whom they have ſerved;" their bones.

משטח, and משטוח, A *place for ſpreading*.

שטם, To *infeſt*; perſecute with hatred. Gen. xxvii. 41. " Eſau *hated* Ja- " cob, becauſe of the bleſſing." xlix. 23. " ſhot at him, and *hated* him;" perſecuted. l. 15. " Joſeph peradventure *will* " *hate us*." Job xxx. 21. " with thy ſtrong " hand *thou oppoſeſt thyſelf* againſt me."

משטמה, *Hatred*, or *envious perſecution*; ſuch a diſpoſition as the chief prieſts delivered up Chriſt to Pilate from; and which ſeems predicted, Hoſ. ix. 7, 8. " the pro- " phet is a fool, the ſpiritual man is mad; " for the multitude of thine iniquity, and " the great *hatred*—*hatred* [an envious perſecuting ſpirit] " is in the houſe of God." We commonly call it *odium eccleſiaſticum*; which, if it be more violent than the *odium laicum*, it is as *corruptio optimi fit peſſuma*.

שטן, To *accuſe*; *ſtand up againſt*; *oppoſe*: and differs from the laſt, as *accuſing* does from *perſecuting*. Pſal. xxxviii. 21. " they alſo, that render evil for good, " ישטנוני *are mine adverſaries*; becauſe I " follow the thing that good is." cix. 4. " for my love *they are my adverſaries*."

שטן, whence *Satan*, A title we give the old ſerpent, the accuſer and common adverſary, Rev. xii. 10. not that the word is uſed only in a bad ſenſe, becauſe there may be reaſon to oppoſe and blame what people do. Num. xxii. 22. " the angel of the " Lord ſtood in the way לשטן *for an ad-* " *verſary*." And it is uſed often, where the deſign is juſt. 1 K. xi. 14. " *an ad-* " *verſary* unto Solomon." 1 Chron. xxi. 1. " *an adverſary* ſtood up againſt Iſrael:" not *Satan ſtood up*, as we render it; for, 2 Sam. xxiv. 1. " God moved David againſt " them to ſay, Go, number Iſrael and Ju- " dah." But it ſtands certainly for the devil, in that ſcene, Job i. 6. *& ſeq.* where, as in the caſe of Ahab and Micajah, the deſigns and ill-will of the devil, which God only can ſee, are repreſented as in a viſion; or as they would appear, if drawn in a picture. God ſees what *Satan* thinks, and permits him to act; and both God and this enemy proceed, as if they had really diſcourſed and agreed upon what each ſhould do. Pſal. cix. 6. " ſet *the wicked* " *one* over him: and let *Satan* ſtand at his " right hand." Διάβολος, *Devil*, anſwers directly to the Hebrew word *Satan*.

שטנה, *An accuſation*. Ezra iv. 6. " wrote " they *an accuſation* againſt the inhabitants " of Judea;" ſo Satan oppoſed Job, by accuſing him.

שטף, To *plunge in*, or *cover over with water*; *overflow*. Lev. vi. 28. " ſcoured and שטף *rinced* in water." Pſal. lxix. 3. " the floods *overflow me*." Cant. " neither can the floods *drown* love." It

will emerge through any difficulties or troubles. Jer. viii. 6. " as a horſe שוטף " *ruſheth* into battle:" rather *over-runs* in battle; bounds over obſtacles; ſo they, in their wickedneſs, overleapt all bounds. A violent ſtream *ruſhes* along, and a horſe *ruſhes* along; but the word is to *overflow*. Ezek. xvi. 9. " אשטף *I waſhed away* thy " blood from thee:" as a thing is waſhed clean by water, or *rinced*, whether by *plunging* it in, or the water overflowing it. And this word, like the Greek *baptize*, ſignifies both.

שטר, only as a noun, A *ruler*, or *officer*. Prov. vi. 7. " which have no " guide, *overſeer* or ruler."

משטר, Job xxxviii. 33. ſpoke of the *dominion* of the air over the earth.

שי, ſee in שה, a *lamb*, or offering; and ſo a *gift*.

שילה, ſee in שלה, *Peace*.

שיניהם, *Their urine*, 2 K. xviii. 27. from שנה, q. d. *ſtale*.

שך, To *pitch*, or *ſtick down*; as a ſtake in a hedge, or a pencil in carving, or as a net or ſnare is pitched. Gen. viii. 1. " and the waters ישכו *aſſwaged*;" ſettled down, pitched, or ſtopped. Exod. xxxiii. 22. " and שכתי *will cover* thee with my " hand:" as if it had been סכתי; whereas it is, " I will pitch or clap כפי עליך *my* " *hand upon thee*." Num. xvii. 5. " and " השכתי *I will make to ceaſe* from me the " murmurings of the children of Iſrael." Eſth. ii. 1. " כשך חמת when *the wrath* " *was appeaſed*;" ſubſided, pitched, or ſettled down; as in the decreaſe or ſtop of the waters above. Jer. v. 26. " they lay " wait, כשך *as he that ſetteth* or pitches " ſnares." This one idea of *pitching*, or *ſettling down*, runs through all the applications of the verb: the laſt are, Hoſ. ii. 6. " behold, I שך *will hedge up* thy way with " thorns;" pitch or ſtick it with thorns. And Job x. 11. " and תשככני *haſt hedged* " *me* with bones and ſinews."

שך, A *hedge*; or fence pitched round. Lam. ii. 6. " שכו his *tabernacle*, marg. " *hedge*." Job i. 10. " is there not את " שכת *a very hedge*, or fence, about " him?"

שך, A *thorn*, or *prick*, that ſticks in the fleſh. Num. xxxiii. 15. " the inhabitants " that remain ſhall be לשכים *for pricks* in " your eyes." Job xl. 26. " canſt thou " fill his ſkin בשכות *with barbed irons?*" It may be uſed to any thing that is pointed, and made to ſtick in; or is pitched down upon any thing.

שכי, and משכית, A *picture*, or carved image; q. d. *pencilled*, or *pencil-work*. Lev. xxvi. 1. " אבן משכית *image of ſtone*." Num. xxxiii. 52. " all משכיתם *their pic-* " *tures*;" diſtinguiſhed from the molten ones, or thoſe covered with ſheet-gold, or other metal: theſe were figured with the pencil. Iſai. ii. 16. " שכיות *pictures* of de- " ſire." Ezek. viii. 12. " haſt thou ſeen " what the antients of the houſe of Iſrael " do in the dark, every man in the cham- " bers משכיתו of *his imagery?*"

משכה, and משכי, are applied to the mind; *Imagination*, or what occaſions the imagination. Prov. xviii. 11. " as an high " wall in משכתו *his own conceit*." Pſal. lxxiii. 7. " pride compaſſeth them about— " violence covereth them as a garment; " their eyes ſtand out with fatneſs; עברו " משכיות לבב *they paſs the thoughts of the* " *heart*;" or, the beatings of the heart are violent; ready to paſs all bounds: the heart beats violently in the fits of pride and anger, or of any paſſion.

שוכה, Jud. ix. 48, 49. " a *bough* from " the trees—every man שוכה a *bough*;" a ſtake, or pointed like a ſtake, where it was cut off.

משכה, and משוכה, A *hedge*, Prov. xv. 19. and Iſai. v. 5. made with ſtakes, or what is pitched down.

שכוי, *The heart*. Job xxxviii. 36. " who " put wiſdom in the inward parts? or who " gave underſtanding לשכוי to *the heart?*" The heart is pointed itſelf, and continually beats or leaps; properly, *pitches down*: and it is to this action of the heart, pulſe, or

or the circulation of the blood by it, that thinking, imaging, or forming images or ideas, is owing. *Nil ſalit læva in parte mamillæ*, of the ſatyriſt, is the want of underſtanding, from the want of a proper pulſe there. As the heart is the *punctum ſaliens*, or rather *punctum ſalientis*, it being paſſive in the operations, it is properly called שכוי, when the underſtanding, that depends on this operation, is aſcribed to it. And שכוי is a noun, from the paſſive voice, the heart being only the organ, not the agent.

שכין, A *knife*. Prov. xxiii. 2. " put a " *knife* to thy throat, if thou be a man " given to appetite:" as cut off a right hand, *&c.* and properly named, as it is ſharp-pointed, and made to ſtick or run into what we cut. Hence perhaps *ſeco*, to *cut*.

שכב, To *lay along*, or *lie down*, as man or beaſt for reſt, or dew on the ground. Gen. xxviii. 13. " the land " whereon *thou lieſt*, to thee will I give " it." Num. xxiv. 9. " *he lay down* as a " lion." Job xl. 15. " *he lieth* under the " ſhady trees;" *ſc.* the behemoth. xxx. 17. " my ſinews *take no reſt*." xxxviii. 37. " who numbered the ethers in wiſ- " dom; the defluxions of the heavens, " who ישכיב cauſed them to *fall down*, to " compreſs the duſt into concretes;" ſpeaking of the falling of the grains of air that compreſs, or cauſe the compreſſure of the expanſion. Pſal. xli. 9. " now that *he* " *lieth*, let him riſe up no more." The next verſe is expreſly applied to Judas's betraying Chriſt; and this ſpeaks in the perſon of the high prieſt, and his collegues, to ſuppreſs the name and mention of Chriſt, ſetting a ſeal on the ſepulchre, *&c.* Iſai. xiv. 8. " ſince *thou art laid down*;" ſc. in the grave. Ver. 18. " all the kings of the " nations; all of them שכבו *lie* in glory, " every one in his own houſe:" which relates to their magnificent burials, and burnings of rich ſpices for them.

שכבה, Exod. xvi. 13. " שכבת *a fall*, or " *laying down* of dew."

משכב, *Something to lie on*; and a *lying down*. Pſal. xli. 4. " turn, or change, all " משכבו *his lying down* in his ſickneſs;" his weakneſs, that he may get up again, and defeat all the counſels of the Jews againſt him, and turn their triumph over him to his glory, as it proved at the reſurrection. Iſai. lvii. 7. " upon a lofty and " high mountain haſt thou ſet משכבך *thy* " *bed*;" where a woman lay, for the God to come to. There was a golden bed upon the top of the tower of Babel, for this purpoſe, according to Herodotus. Hoſ. vii. 14. " *therefore they ſhall howl* על משכבותם " *for their beds:*" meaning, perhaps, theſe beds of glory, their temples and places of worſhip, which ſhould be taken from them. Amos vi. 4. " they lie upon *beds* of ivory." Der. Lat. *ſuccubo*; *ſcobs*, ſaw-duſt, from its *falling down*.

שכח, To *forget*; let a thing go out of the mind; *not to think of*. Gen. xxvii. 45. " and *he forget* what thou haſt " done to him." xl. 23. " yet did not " the chief butler remember Joſeph; but " ישכחהו *forgat him*." Job ix. 27. " if I " ſay *I will forget* my complaint." xxiv. 20. " mercy *ſhall forget him*;" not think of him. xxviii. 4. " the ſpring breaketh " out from גר נשכחים *places unthought of* " by the foot." Eccleſ. viii. 10. " I ſaw " the wicked *burying* [or having been at a burial], " and have gone their way, and " gone from the holy place; and וישתכחו " *have forgot themſelves* in the city, that " they have done ſo."

שכל is ſpoke of animals and plants, when *they loſe* or *caſt* their young; crude, unripe fruit. Gen. xxvii. 45. " why " אשכל *ſhould I be deprived of* you both in " one day?" or *loſe you both*. xxxi. 38. " thy ewes and thy ſhe-goats לא שכלו *have* " *not caſt* their young;" or loſt them, as our phraſe is, when the young die. xlii. 36. " Jacob their father ſaid unto them, " me

" me שכלתם *have ye bereaved.*" It is only applied to loſing what is immature, or to an immature loſs. Exod. xxiii. 26. " there " ſhall nothing משכלה *caſt its young*, nor " be barren in thy land." Lev. xxvi. 22. " wild beaſts among you, which *ſhall rob* " *you of your children.*" Job xxi. 10. " their cow calveth, and לא תשכל *caſteth* " *not her calf.*" 1 Sam. xv. 33. " thy " ſword שכלה נשים *has made women child-* " *leſs.*" Cant. iv. 2. and vi. 5. " thy " teeth are like a flock of ſheep, which " come up from the waſhing; whereof " every one מתאימות *beareth twins* [rather, *that come even together*, their heads equally forward, as they commonly come], " and " there is not שכלה *one barren* among " them." The word doth not ſignify *barren*, but *caſt*, *loſt*; ſo not *one miſſing*; but an even line, cloſe and full, which is a beautiful compariſon for a fine row of teeth; the whiteneſs, equal heighth, regularity, and intireneſs of the ſet, are all marked here: but מתאימות, it is likely, miſled the verſions to miſtake the ſenſe of the metaphor. Hoſ. ix. 14. " a *miſcarry-* " *ing* womb." Mal. iii. 11. " neither " ſhall the vine תשכל *caſt her fruit before* " *her time* in the field."

שכל, One that *loſeth*; שכול *loſs of* children; and alſo *of hopes*; or a diſappointment. Pſal. xxxv. 12. " to שכול *the ſpoil-* " *ing* of my ſoul;" diſcomfort. Iſai. xlvii. 9. " *the loſs of children*, and widowhood."

משכלה, and שכלת, That *which caſteth*, or cauſeth the caſting of young, or of fruit. Ezek. xxxvi. 13. " thou, land, devoureſt " men, and משכלת *haſt bereaved* thy na- " tions;" caſt or loſt thy people.

אשכל, and אשכול, A *bunch*, or *cluſter of fruit*; q. d. *cleanſed*, or *cleared*, as above. Gen. xl. 10. " its *cluſters* had ripened the " grapes." Num. xiii. 24, 25. " *cluſters* " of grapes—and of the pomegranates, and " of the figs." Cant. i. 4. " a *cluſter* of " camphire." Nor does the word ſignify ripe fruit; but a bunch of any fruit that is ripening, forming, or formed; where what is imperfect, or ſupernumerary, is continually dropping off, and the reſt by that means growing more perfect, larger, and better. Mr. Parkhurſt, " which, when " ripe, is *plucked* from the vine;" q. d. a *pluck* of fruit.

שכל, as applied to the mind, is dropping or caſting off all crude indigeſted meaſures; the following no vain idle things or deſires, which are the unripe fruit of the mind. We uſe *crude* and *mature* metaphorically. The diſcarding or caſting off what is *crude* and *immature*, is *prudence*, diſcretion, and knowledge; or thinking and acting prudently and diſcreetly; and implies conſideration and reflection. *Extinguo*, in Latin, is to *diſtinguiſh* and *extinguiſh*, like שכל, *ſkill* and *caſting off*; and, indeed, making a *diſtinction* betwixt good and bad, implies rejecting the bad. Fruit-trees have the faculty of diſtinguiſhing betwixt their good and evil fruit, in which ſome ſorts vaſtly excel others; and the healthieſt trees, of courſe, exceed the weaker in purging off bad fruit. The tree of דעת knowledge excelled in this ſort of *feeling*; and that, poſſibly, might ſuggeſt to the tempter the thought of making it a teſt; and ſo the Divine Goodneſs, by a merciful precaution, forbad the taſting of its fruit. Gen. iii. 6. " when the woman ſaw that " the tree was good for food, and that it " was pleaſant to the eyes, and a tree to " be deſired להשכיל *to make one wiſe.*" Fruit-trees teach us this knowledge of caſting what is *crude*, and too much for them to ripen, unleſs they be very weak and ſick; but this tree was eminent in every reſpect. It bore good fruit, was beautiful to the eye, and caſt its ſuperfluous fruit, that would not ripen; and ſo eminently taught the leſſon of wiſdom: and, being ſo eminently diſtinguiſhed with theſe inherent perfections, might have, as Eve was perſuaded to think, the power of giving the wiſdom inherent in itſelf; as the mean, poſſibly, betwixt the *vis vivida Cæli*, or light of Nature, and herſelf. Thouſands have

have argued ſo, with regard to *the light*, that it hath light or knowledge, or power of communicating knowledge, in itſelf; but placed in it, ſay our deceivers, as the firſt great deceiver himſelf did not deny, by the Creator himſelf. The *light of nature* is the only ſource of knowledge we can, ſuitably to our dignity, truſt to, ſay theſe gentlemen; and that it is blaſphemy to ſuppoſe God to create us without knowledge in us, *naturally*. So that Eve argued like a learned metaphyſician and acute philoſopher, who maintains, with the higheſt contempt of the fools who think otherwiſe, that God has placed knowledge in the creature. Hence their *demonſtrations of the being and attributes of God, moral ſenſe*, light of nature, natural knowledge, natural religion, ſacred and inviolable laws of truth, and the thouſand various names for *the tree of knowledge revived*, which the preſs and pulpit are continually poiſoning the ſouls of the unwary with. Eve expected knowledge from or through the means of a fruit-tree, which is deſcribed as eminent for the judicious faculty ſhe thought ſhe wanted, and would not be obliged to God for, unleſs ſhe could have it in the way of her own chuſing. She was for *venturing from the ſhore*, as Dr. C. Middleton words it, being too high-ſpirited to *ſtick cloſe to the infallible word*. And whoever leaves *Revelation*, and ſeeks for *the knowledge of good and evil* from any other means, is doing what Eve did, and ſinning beyond the power of mercy; becauſe it is ſetting aſide the means of grace and knowledge, which the wiſdom and goodneſs of God have thought proper for us. It ſhuts us out of that way, which even theſe reaſoners, thoſe of them I mean who are in Chriſtian orders, do acknowledge God has directed us to go in; only *they may loſe themſelves*, they ſay, *in it*, unleſs they eat of the forbidden tree: "for "how can they truſt *Revelation* to tell them "what is good, and what evil, if they do "not know it before-hand of themſelves?" This inconſiſtent blaſphemy is the dangerous ſin of this nation at preſent; and what, in ſome ſhape or other, has been the poiſon that corrupted all the ſprings of life in the ſeveral countries that have been bleſt with them. The devil began, and will end, with this ſnare; and it is pride that gorges the hook. *Reaſon*, *the church*, *the light within*, or *light natural*, or any thing but *the infallible Word*, is a lye. And, plain as the fallacy is, it impoſeth upon the wiſeſt; *becauſe we cannot be taught without uſing our reaſon, therefore we can know without being taught*. This is the fallacy that catches ſo many of our wiſe men. But to go on:

Gen. iii. 6. "a tree to be deſired להשכיל "*for giving knowledge*." All trees give us the uſeful leſſon above, or knowledge; but Eve thence thought, by the devil's perſuaſion, that there was divine knowledge in it, becauſe there was natural in it. xlviii. 14. "שכל את ידיו *guiding his hands witting-* "*ly*." Deut. xxix. 9. "that תשכילו *ye may* "*proſper* in all that ye do;" or prudently direct it. xxxii. 29. "Oh that they were "wiſe, that ישכילו they would *underſtand* "*this*, that they would conſider their lat-"ter end." Joſh. vii. 8. "then thou ſhalt "make thy way proſperous, and then תשכיל "ſhalt *thou have good ſucceſs*, marg. do "*wiſely*;" which is evidently the right rendering, *proſperous* and *good ſucceſs* being the ſame thing. 1 Sam. xviii. 5. *& ſeq.* "*behaved wiſely*." Neh. viii. 13. "להשכיל "*to underſtand*, marg. *inſtruct in*, the words "of the law:" not *the tongue*, or language, the law was wrote in, but meaning of the law. שכל is giving the right ſenſe: they were called together to learn the law, not the Hebrew tongue; and this paſſage by no means proves they did not underſtand and ſpeak the Hebrew language in common, at that time, as Mr. Spearman has ſo well ſhewn in his Letters on LXX. ix. 20. "thou gaveſt alſo thy good ſpirit "להשכילם *to inſtruct them*;" teach them what to think and do; *to make them pru-*

dent. Job xvii. 4. " thou haſt hid their " heart משכל *from underſtanding*;" diſcretion, or prudence; that knowledge which has its place in the heart. 2 Chron. xxx. 22. " המשכילים שכל טוב *that taught the* " *good knowledge* of the Lord." Pſal. ci. 2. " אשכילה *I will behave myſelf wiſely*." cvi. 7. " our fathers השכילו *underſtood* not " thy words."

שכל, *Skill*; wiſdom, prudence. 1 Sam. xxv. 3. " the woman טובת שכל *of good un-* " *derſtanding*." Neh. viii. 8. " and gave " שכל *the ſenſe* and meaning," by way of comment. Eccleſ. i. 17. " I gave my heart " to know חכמה wiſdom, and to know " הוללות *madneſs*, and שכלת *folly*." But why not *prudence* or *diſcretion?* I ſuppoſe, becauſe הוללות and הסכלות are put together, ch. ii. 12. and vii. 25. שכל is the oppoſite to סכל *folly:* Solomon tried both; gravity and ſerioufneſs, as well as frolickſomneſs and unthinking gaiety. Prov. iii. 4. " favour and good שכל *underſtanding* in " the ſight of God and man." We uſe *good underſtanding* betwixt perſons, for love and friendſhip.

שכיל, and משכיל, The ſame. Job xxxiv. 35. " his words are without *wiſdom*." Pſal. xxxii. in the title, " משכיל *giving in-* " *ſtruction*;" or a direction; ſhewing what is wiſdom and prudence. xlv. 1. " *Maſ-* " *chil*, a ſong of love;" a conſideration, or inſtruction. Prov. xvi. 20. " משכיל על דבר " *he that handleth a matter wiſely*, marg. " *underſtandeth* a matter, ſhall find good." Whether this means the matters of the Law, or of Providence, he that duly and deliberately conſiders them, will find good: or it may mean, he that deliberates upon a matter *will bring it* to good; recommending cool and deliberate conduct. It is ſo in common life, and it is ſo in religion. Eph. v. 15. " *ſee then that ye walk circum-* " *ſpectly, not as fools, but as wiſe*," would be the purport of the proverb above. Prov. xvi. 23. " the heart of the wiſe *teacheth* " his mouth;" not to utter any crude thing. Der. perhaps, *maſculus*, manly; as alſo σχολη, *ſchola*, ſchool, and *ſcholium*, a gloſs or comment, as well as *ſkill*; and perhaps *ſcull*, as the ſeat of knowledge.

שכם, To *be early, forward, will-* *ing*, and diſpoſed to action. It implies readineſs of will and diligence. It has בקר *the morning* often, and קם *to ariſe*, joined with it, and therefore doth not properly ſignify to *ariſe*, or *get up*; nor to *ariſe in the morning*, as ſays *Buxtorf:* and the idea may be gathered from the noun שכם, *the ſhoulder*, which is, metonym. *conſent, joint action*, from the uſe of the ſhoulder in bearing burthens, and to move or exert the hand by. Setting the ſhoulder, is willingneſs to help, joining in the work. Gen. xix. 2. " tarry all night, and waſh your " feet, and השכמתם ye *ſhall riſe up early*, " and go on your way." Ver. 27. " Abra- " ham וישכם בבקר *got up early* in the morning;" went early, or with haſte, in the morning to the place; not *got up early to* it, which is ſcarce ſenſe: the mere *getting up* is no part of the idea of the word; but the eagerneſs and forwardneſs in being up early, is what the word ſtands for. 2 Chron. xxxvi. 15. " the Lord God " of their fathers ſent to them by his mef- " ſengers, השכם ושלוח *riſing up* and *ſend-* " *ing*." Pſal. cxxvii. 2. " שכימי קום that " *are early at riſing*;" early riſers; ſo *riſing up* and *ſending* is being forward, quick, and ready to ſend; catching at every opportunity to ſend, and doing ſo in time. Prov. xxvii. 14. " he that bleſſeth his friend with " a loud voice, בבקר השכים *riſing early in* " *the morning* [with extreme diligence], it is counted a curſe unto him;" the fulſome flatterer being the worſt of enemies, and ſuch over-complaiſance is always a ſign of a falſe heart. Jer. xxv. 3. " I have ſpoken " unto you, אשכים ודבר *riſing early and* " *ſpeaking:*" lit. I have been watchful in ſpeaking to you; or, I have carefully ſpoken to you. Two verbs in Hebrew are very often put together, that in Engliſh we muſt render one of them adverbially. See among many other inſtances, Zeph. iii. 7. " ושחיתו

" השכימו השחיתו *they roſe early, and cor-*
" *rupted* all their doings;" have been induſtriouſly wicked; eagerly deſirous of doing every thing that is bad. There is no *end.*

שכם, and שכמה, *The ſhoulder*; that part eſpecially which is next to the back; and, metaphorically, *a portion of land*; metonymically, *conſent*. Gen. xlviii. 22. " I have given thee one *portion* above " thy brethren;" as being the eldeſt ſon by one wife. Job xxxi. 22. " then let " כתפי mine arm fall משכמה *from its* " *ſhoulder-blade*; and mine arm be broken " from the channel-bone." אזרע *the arm* begins at the tip of the ſhoulder, or cup-bone; and כתף is the tip or jutting out of the ſhoulder; and שכם, we ſee, includes the blade, and perhaps collar-bone. Pſal. xxi. 13. " תשיתמו שכם thou ſhalt ſet " againſt them with the ſhoulder, or *ſet* " *the ſhoulder againſt them*; thou ſhalt " make ready thine arrows upon thy " ſtrings." There is ſuch a phraſe for ſtrong oppoſition, Ezek. xxxiv. 21. " be-" cauſe ye have thruſt with ſide and with " ſhoulder." Hoſ. vi. 9. " the company " of prieſts murder in the way [on the road] " שכמה by *conſent*, marg. with one " ſhoulder;" rather, with eagerneſs. It is put adverbially: they are forward and watchful to rob and kill upon the high way. Zeph. iii. 9. " to ſerve him with " one *conſent*."

משכים, The ſame as שכמה, adverb, *with care* and *cloſe attendance*. Jer. v. 8. " as fed horſes משכים *in the morning*;" rather, well and carefully fed. Hoſ. vi. 4. " your goodneſs is a morning-cloud, and " as טל משכים הלך the *early dew it goeth* " *away*;" or, as the dew that is ſoon gone.

שכן, To *abide, dwell*, or *ſettle in*, whether country, houſe, tent, or grave. Gen. iii. 24. " and וישכן *he placed* [and dwelt in] " at the eaſt of the garden cherubs, " and flaming fire rolling in upon itſelf." x. 27. " and he [*ſc.* Japhet, Europe] *ſhall* " *dwell* in the tents of Shem;" ſhall become the church of God, whilſt *Shem*, or Aſia, is caſt off. xvi. 12. " ישכן *he ſhall* " *have a ſettlement* before all his brethren." Iſhmael became a ſettled people before Iſaac and the other ſons of Abraham; as, ch. xxv. 18. " the lot fell to him before " and beyond any of his brethren.' Exod. xxiv. 16. " the glory of the Lord *abode* " upon mount Sinai—like devouring fire:" as that was at Eden; and the Lord abode in the fire. Deut. xxxii. 20. " *he dwelleth* " or ſettleth down as a lion," *ſc.* does, before he ſprings upon the prey. Pſal. xvi. 9. " my fleſh ישכן *ſhall reſt* [in the grave] " in hope." xxxvii. 27. " depart from " evil, and do good, and *dwell* for ever-" more;" and thou ſhalt live for ever; enjoy life everlaſting: as, cii. 28. " the chil-" dren of thy ſervants ישכנו *ſhall continue*, " and their ſeed be eſtabliſhed before " thee;" who art God everlaſting, as juſt before. Pſal. lxviii. 19. " that even the " rebellious *may dwell* with the Lord God." As Joh. vi. 56. and 1 Joh. iv. 13. " hereby " we know that we dwell in him, and he " in us." Job xxix. 25. " אשכון *I was* " *placed*, or ſettled, as a king in a troop." Jer. vii. 3. " and אשכנה אתכם *I will cauſe* " *you to dwell* in this place." 12. " where " *I ſet* my name at the firſt." xlvi. 26. " afterwards it, *ſc.* Egypt, *ſhall be inha-*" *bited*, as in the days of old." 1 K. vi. 13. " and I *will dwell* among the children " of Iſrael." And it is as proper to dwelling in a houſe as in a tent; nor does it ſignify *to place in a tent* more than in a houſe, or in darkneſs; in a rock, grave, or aught elſe, that any thing may abide or be ſettled in. Nah. iii. 18. " thy ſhep-" herds ſlumber, O king of Aſſyria; thy " nobles ישכנו *ſhall dwell* in the duſt:" are at reſt; ſit ſtill; do not ſtir.

שכן, *An inhabitant*; a *neighbour*, who dwells by you. Deut. xxxiii. 16. " the " good-will שכני שנה of *him that dwelt* in " the buſh," ſay the verſions; but it is *of them that dwelt*; for שכני is in reg. and

plural, paſt all doubt. The Lord in Trinity appeared to Moſes in the buſh. Job xxvi. 5. " the dead under the waters ſhall " be new-formed, ושכניהם *even thoſe that* " *reſt in them.*" Iſai. xxvi. 19. " *who reſt* " in the duſt;" who are not more, perhaps, than thoſe who lay under water. Jer. li. 13. " שכנתי *O thou that dwelleſt* " upon many waters;" *viz.* Babylon, the great whore, which ſitteth upon many waters, Rev. xvii. 2. *i. e.* ruling over many nations: from thence idolatry, the ſpiritual fornication, ſpread itſelf over all, or moſt, nations. And שכנתי is fem. as רכתי, Lam. i. 1. and others are. Pſal. cxxxv. 21. " bleſs the Lord at Sion, *O inhabitant* of " Jeruſalem."

שכון, once, Jud. viii. 11. " שכוני באהלים " thoſe who were *ſettled* in tents;" not wandering Arabs, who dwelt in tents too. Theſe were fixed and ſettled in their places of abode, though tent-dwellers."

משכן, A tabernacle, or *dwelling-place.* Pl. in ים and ות both. Exod. xxvi. 7. " thou ſhalt make curtains of goats hair, " לאהל to be *a covering upon* משכן the *ta-* " *bernacle*;" *i. e.* dwelling-place. So that אהל is *a tent*, and this any *dwelling-place.* xxxix. 32. " all the work משכן אהל *of the* " *tabernrcle of the tent.*" The tabernacle was the dwelling of God among his people. It contained three parts; the court, or outward temple; the holy place, or middle temple; and the Holy of Holies. The court where the people met, for prayers and inſtruction; and where they waited, whilſt that was tranſacting which was performed in the middle temple, and in the Holy of Holies, the people being Chriſt's myſtic body, and the prieſt his perſonator. Here was, therefore, a promiſe that Chriſt ſhould appear in this world, and perform really what was typified by ſacrifices, *&c.* in the court; and, inwardly, in his own body and mind, what was done in the middle temple, through which the prieſt carried incenſe into the Holy of Holies, or Heaven, and then returned and bleſt the people. But it would take a volume almoſt to be particular; and is plain enough to the attentive reader, who will take St. Paul's word for it, that *theſe things were figures of the true*; and Chriſt's, that *the temple was his body*, and the way through him to heaven. 2 Sam. vii. 6. " I have " not dwelt in בית *a houſe*, ſince the time " I brought up the children of Iſrael out " of Egypt [which is poſitively ſaying God did dwell in a houſe there], " even " unto this day; but have walked in a " tent, and in *a tabernacle*;" in a tabernacle that had a tent or covering over it, as above. 1 Chron. vi. 48. " the ſervice " of the *tabernacle* of the houſe of God;" or dwelling-houſe of God. Pſal. lxxxvii. 2. " the Lord loveth the gates of Sion " more than all משכנות *the dwellings* of " Jacob;" which implies there were many *dwellings* for God, or it would not have ſaid *all*, though that of Sion was the principal of all. cxxxii. 5. " the place of " Jehovah, משכנות *the habitation* of the " mighty *One* of Jacob: we heard of it at " Ephratah." There was no tabernacle at Ephratah; but Chriſt, the real temple, was born at Bethlehem-Ephratah. Iſai. xxii. 16. " that graveth [a ſepulchral] *ha-* " *bitation* for himſelf in a rock." Ezek. xxxvii. 27. " my *tabernacle* ſhall be with " them;" ſpeaking of the church in eternal glory.

שכין, A *knife*, from its ſhape and uſe. See שך, to *ſtick in.*

שכר, To *hire*; to *earn.* And it is alſo applied to *ſtrong drink* of any kind; and to the effect which it has on people, from chearfulneſs and mirth to drunkenneſs. It does not ſignify *drinking*, which is expreſſed by שתה with it.

Gen. xxx. 16. " שכר שכרתיך *ſurely I* " *have hired thee.*" Jud. xviii. 4. " Michah " *hath hired me.*" 1 Sam. ii. 5. " they " that were full, נשכרו *are hired* for bread." Hag. i. 6. " המשתבר *he that earneth wages,* " משתבר *earneth wages* for a bag with holes " in it." In Hithp. to get hire to one's ſelf.

שכר, *Hire*; *wages*; *reward* for labour. Gen. xv. 1. " I will give thee שכרך thy " *reward*, an exceeding great one." xxx. 18. " God hath given me שכרי *mine hire*." Num. xviii. 31. " it is *your reward* for " your ſervice, in the tabernacle of the " congregation." Deut. xxiv. 14. " thou " ſhalt not oppreſs שכיר *an hired ſervant*— " at his day ſhalt thou give him *his hire*;" and ſo will the Lord of all the earth give every one his *hire*. 2 Chron. xv. 7. " for " there is *a reward* for your work." Pſal. cxxvii. 3. " children are an heritage of the " Lord: שכר *a reward* is the fruit of the " womb;" *ſc.* from God, the great father of the faithful, to the man of righteouſneſs. Prov. xxvi. 10. " many things " diſturb all; and there is *a reward* for " the fool, and *a reward* for tranſgreſſors." If every body meets with trouble, the fool and tranſgreſſor may ſurely expect it. Iſai. xix. 10. " all עשי שכר *that make gain* אגמי " נפש by ponds for creatures;" fiſh and fowl: or is it, that make fiſh drunk in ponds? It is a common way of taking fiſh, and much in uſe among many Indians.

שכר, and שכיר, An *hireling*; *mercenary*; one who earns. Hence perhaps *ficarius*, in Latin, a fellow to be hired for any work. Exod. xii. 45. " a foreigner and *an hired* " *ſervant* ſhall not eat of the paſſover;" in the houſe of him that hires him. Lev. xxii. 10. " a ſojourner of the prieſt, or *an* " *hired ſervant*, ſhall not eat of the holy " thing;" not being real ſervants, or really belonging to the houſe they dwell in. He muſt be a real ſervant of Chriſt, who partakes of the meat he gives, as prieſt or ſacrifice. xxv. 40. " as *an hired ſervant*, " and as a ſojourner, he ſhall be with thee:" no Iſraelite to be made a bond-ſlave; all Iſrael being free in Chriſt, at the great jubilee all will be equal. Job vii. 1. " as " the days of *an hireling* are his days;" of a temporary ſhort continuance only. 2. " as a ſervant earneſtly deſires the ſhadow, " and as *an hireling* looketh for his pay, ſo " I poſſeſs the months of vanity, and the " weariſome nights that are allotted to " me;" with as eager a longing for their end. Iſai. vii. 20. " in the ſame day ſhall " the Lord ſhave with a razor, השכירה " *that is hired*, by them beyond the river, " by the king of Aſſyria, the head and the " hair of the feet." I ſuppoſe this ſhould be under the other ſenſe of שכר, as the arrow is ſaid to be *drunk* with blood; a *razor ſharp*, that cuts eaſily, and takes off a great deal at once, which makes wages: as we ſay of a profitable job, *it pays*; ſo a good and ſharp inſtrument makes quick work, and is שכירה, [not *hired*, but which] *returns a reward*, and pays its hire, or uſe: an *earning* tool. xvi. 14. " within three " years, as the years of *an hireling*;" i. e. ſettled and fixed, as the term an hireling fixes; within three years determinately.

אשכר, with a form. א, A *tribute*, *homage*, *gift*; q. d. a hire for favour, and protection; a ſtipend, or ſubſidy. Pſal. lxxii. 10. " the kings of Sheba and Seba ſhall " bring אשכר *gifts*." Ezek. xxvii. 15. " השיבו אשכרך *they brought thee a pre-* " *ſent*;" thy tribute; the tribute or duty on goods due to thee, or laid on by thee.

משכרת, in regim. for משכרה, A *reward*.

שכר, To *drink plentifully*; to be ſo affected with drink as people are, from chearfulneſs to drunkenneſs. There are degrees, till a man is quite overcome. Gen. ix. 21. " Noah drank of the wine, and " ישכר *was drunk*." It does not follow, from the word, that the exceſs was criminal, though it implies that he felt the power of the wine; as, ch. xliii. 34. " they " drank, and שכרו *were merry* with him:" and it is not probable they were more than merry. So Noah felt the power of the wine, and laid him down, after he had drank it, to get information from God, in a dream, which they prepared themſelves for by wine. Deut. xxxii. 42. " my ar- " rows אשכיר *will I make drunk* with " blood;" drench in blood. 1 Sam. xxv.

36. " he was very שכר *drunk*;" very much overcome. 1 K. xx. 16. " Benhadad שתה " שכור *was drinking* himſelf *drunk*;" was drinking, being drunk. Job xii. 25. " he " maketh them to ſtagger like שכור *a* " *drunken man.*" Cant. v. 1. " שתו *drink*, " *yea*, שכרו *drink abundantly*, O be- " loved.'

שכר, Any ſtrong liquor, from its effect on the drinker; in ſenſe and ſound, *ſicera*. Lev. x. 9. " do not תשת drink wine, nor " שכר *ſtrong drink* [i. e. any other ſtrong drink], " thou, nor thy ſons with thee, " when ye go into the tabernacle of the " congregation, leſt ye die: it ſhall be a " ſtatute for ever throughout your genera- " tions." At the laſt ſupper, our Lord refuſed to taſte of the cup, till he ſhould drink it new in the kingdom of heaven. He was now a-going to perform the prieſt's part; ſubmit to death, ſhed his blood, and carry it into heaven. But why not drink the wine then? The command to Aaron was predictive; and, Mat. xxvi. 29. fulfilled: but why commanded? Was it that he ſhould bear the whole burthen, without any help, comfort, or aſſiſtance from what ſupports the ſpirits of men in their labour? His whole comfort and ſtrength was from within. He taſted of the wine, mingled with myrrh, to fulfil another prophecy; but would not drink of it, that nothing might ſtupify the ſenſes, or leſſen the ſenſe of pain, or help to ſupport him in bearing it. Num. vi. 3. the Nazarite was to abſtain from wine and *ſtrong drink*, and from the whole fruit of the vine, and all fermented liquors; as being a figure of him who was utterly void of all undue ferment and heat within, and who let nothing get the leaſt power over his ſenſes. Prov. xxxi. 4, 5, 6, 7. explains the types in the texts above. Iſai. xxviii. 7. " they have " alſo erred through wine, and through " *ſtrong drink* are out of the way—they err " in viſion, they ſtumble in judgment." Mich. ii. 11. " I will propheſy unto thee " לין ולשכר *of wine and ſtrong drink*; he " ſhall be even the prophet of this people;" *by* wine and ſtrong drink.

שכרה, and שכרון, *Drunkenneſs*. Ezek. xxiii. 33. " thou ſhalt be filled with " *drunkenneſs* and ſorrow, with the cup of " aſtoniſhment and deſolation." xxxix. 19. " ye ſhall eat fat לשבעה *till ye be full*; " and drink blood לשכרון till *ye be drunken.*" Hag. i. 6. " ye eat, but אין לשבעה *ye have* " *not enough*: ye drink, but אין לשכרה *ye* " *are not filled with drink*;" have no profit or advantage from what you drink. They eat, without being ſatiated; they drink, without finding any good from the liquor; and they put on cloaths, without being warm. שבע is a fulneſs, or ſatiety, either of meat or drink; and שכר an *overfulneſs* of ſtrong liquor; *i. e.* more than is neceſſary for thirſt, even to being fuddled; but can't mean being *drunk*, nor yet *filled with drink*, but being cheared or refreſhed by it, in the laſt text above; expreſſed in the Hebrew *by gaining*: they drank, but *gained nothing* by it; or were not *gained upon*. Strong drink gains upon the ſenſes apace, which ſmall and ſoft liquors do not.

של, and שלל, To *ſpoil*; *pull off*; *detract*. See under נשל, the *nun* being dropt, as in נשא, נתן, and others; to *ſlip*, or *let go*, or *put off*, as the cup does the acorn, or a ſhoe is from the foot. Deut. xxviii. 40. " thine " olive ישל *ſhall caſt* its fruit." Ruth ii. 16. " של תשלו *let fall* alſo ſome of the " handfuls of purpoſe for her." And,

שול, The *ſkirts*, or looſe hanging flaps of a coat, or gown; ſee there alſo: as well as שולל, *ſpoiled*; and שילל, the ſame.

השל, 2 Sam. vi. 7. ſeizing as *ſpoil*. Der. To *ſoil* [a doubt], *ſully*; and perhaps *ſolum* and *ſoil*, ground.

שלב occurs as a participle, Exod. xxvi. 17. " two tenons ſhall there be in one board, " משלבת *ſet in order*, one againſt another:" rendered, ch. xxxvi. 22. *equally diſtant* one from another. And as a noun, 1 K. vii. 28, 29. " the borders were between השלבים *the* " *ledges*;" and theſe *ledges* are underſtood by many to be the legs, or upright ſtandards of the

the baſes, which the borders were between, and connected together; as the frame of a table, or chair, or the ſides of a ladder are, by the ſtales or ſteps between. And then we are to underſtand, Exod. xxvi. 17. that the tenons were in rank along, like the rounds or ſteps of a ladder, when it lies upon one ſide. "*Diſpoſitæ ut gradus ſcalæ* "*altera contra alteram, ſcalares.*" *Calaſſio.* The boards ſtood upright, with two tenons at the bottom of each, one by the other; and they went into אדנים the ſockets of braſs, as pedeſtals to ſupport them.

שלג, once as a verb, To *ſnow.* Pſal. lxviii. 15. "when the Almighty ſcat-"tered kings, בה after the manner תשלג "*it ſnows* in Salmon:" ſc. the kings fled, and were ſcattered as flakes of ſnow before the wind, when it ſnows.

שלג, *Snow.* Exod. iv. 6. "behold, his "hand was leprous as *ſnow.*" Num. xii. 10. "leprous, white as *ſnow.*" *White* is the tranſlator's addition, as in ſome other places. The leproſy is a ſcurfy, that riſeth with flake upon flake, like ſnow. From the *colour* of ſnow is the Latin *ſiligo*, and Gr. σελαγεω.

שלה, with a mutable ה, To *be eaſy, inactive, quiet*; which is our Engliſh word *ſilly* in ſound and ſenſe, ſo far as that eaſineſs of temper proceeds from conſtitution, or want of ſpirit. It is the oppoſite of buſtling, and looking out ſharp; and, when applied to the outward ſtate or condition of things, is undiſturbed reſt, ſecurity, calm. 2 K. iv. 28. "did I not ſay, "לא תשלה *do not deceive me?*" do not make a fool of me; do not give me a falſe eaſe and peace of mind. 2 Chron. xxix. 11. "my ſons, אל שלו *be not negligent* "now—then the Levites aroſe." Careleſs, or remiſs, is the meaning of the word. Job iii. 26. "לא שלותי *I was not in ſafety*;" I am not at eaſe. xii. 6. "the tabernacles "of robbers ישלין *proſper*;" are quiet. xxvii. 8. 'when God *taketh away* his ſoul;" from נשל. Pſal. cxxii. 6. "ושלין *they ſhall* "*proſper* that love thee." Jer. xii. 1. "wherefore שלו *are they happy*, all that "deal treacherouſly?" We ſee what ſort of happineſs the word implies, *viz.* an undiſturbed reſt.

שלה, A noun, in regim. שלת, 1 Sam. i. 17. "the God of Iſrael give את שלתך "אשר שאלת *to thy content*, what thou haſt "aſked:" not *thy requeſt*; but give thee, with happineſs, what thou haſt aſked. Our wiſhes do not always tend to happineſs. Or, *give that peace to thee thou haſt aſked.*

שלו, *Eaſe, quiet, tranquility.* Noun, or adjective. 1 Chron. iv. 40. "the land was "wide and quiet, and שלוה *peaceable.*" Job xvi. 12. "I was at *eaſe*;" or ſecure.

שלוה, Prov. i. 32. "שלות [in regim.] "the *proſperity*, marg. *eaſe* of fools ſhall "ſlay them." They that are without care, and do not look about them, are eaſily trepanned; and ſo, in religion, they that live quite at eaſe are ruined by that ſecurity. Pſal. cxxii. 7. "*peace* be within thy pa-"laces." Jer. xxii. 21. "I ſpeak unto "thee בשלותיך in *thy proſperity*; but thou "ſaidſt, I will not hear;" in thy ſecurity. Ezek. xvi. 49. "and שלות השקט *abundance* "*of idleneſs*:" but one is not *abundance*; nor the other *idleneſs*.

שלי, *Quietneſs; eaſe.* 2 Sam. iii. 27. "Joab took him aſide in the gate to ſpeak "to him בשלי in quietneſs, or quietly."

שליו, *At eaſe*; the *jod* ſupplying the place of the ה. Jer. xlix. 31. "get you "up to the *wealthy* nation, marg. *that is* "*at eaſe.*"

שלה, The name of a place, Joſh. xxi. 2. and xxii. 9. called שלו, Jud. xxi. 19. and Pſal. lxxviii. 60. and שילו, Jer. vii. 12. A city in the tribe of Ephraim, where the ark was placed, as ſoon as they had got quiet poſſeſſion of Canaan, and where it continued, to the death of Eli, the city and head-court of religion. The word is equiva ent, we ſee by its uſage, to שלם *Peace*, the name of Jeruſalem, from its being the reſidence of God, and the king there; ſo peace, ſpiritual and civil, was diſpenſed there:

there: and, no doubt, this city was named ſo on the ſame ſcore. When Reuben forfeited, the dignity came to Joſeph, who was the next ſon that was a firſt-born; and hence the ſeat of ſovereign power and juriſdiction was firſt in this tribe. And, on the deſtruction of Shiloh, was removed by Saul to Gibeah; and from thence by David to Sion; whence it was not moved till Chriſt came, the great firſt-born, and ſon of David, with whom it is to remain for ever: as Gen. xlix. 10. where

שילה is this ſon of David, the great giver of peace, eaſe, and quiet; who is to conquer all enemies, and give everlaſting peace to his people. And the name is formed with a *jod*, in the ſecond order, as many others are, and as that of the place above is, being a noun, formed from the participle active. שלה, *Eaſe, quietneſs*; שילה, *who gives eaſe*, or *makes eaſy*; שילו, *which hath quietneſs*, or *peace in it*. As שלו and שילו are the ſame name, ſo are שלה and שילה.

שלו, The name of a bird, Exod. xvi. 13. "at even השלו *the quails* came up." Num. xi. 31. "and brought שלוים *quails* "from the ſea [or weſt], and let them fall "by the camp;—and כאמתים as it were "two cubits *high*, upon the face of the "earth:" *two cubits high*, as if they dropped one upon the back of another; but it rather means, that they dropt round about the camp, at two cubits diſtance from each other, and for the ſpace of a day's journey round the camp; and the people went out to pick them up, which they need not have done, had they fallen in heaps three or four foot deep. Pſal. lxxvii. 26. "he rained fleſh alſo upon them "as duſt, and *feathered fowls* like as the "ſand of the ſea." And the bird named, likely, from their indolence, not flying away, but ſtaying to be caught; but this does not determine the ſpecies.

בשליתה, Deut. xxviii. 57. See in בשל, *To dreſs* meat.

שלח, *To ſend*; and it is uſed very extenſively. Gen. iii. 22. "leſt ישלח "*he put forth* his hand." Ver. 23. "the "Lord God *ſent him forth* from the gar-"den." xii. 20. "*they ſent him* away, "and his wife, and all that he had." xviii. 16. "Abraham went with them, לשלחם "*to bring them on the way*;" to diſmiſs, or ſend them off. xxxiv. 18. "a preſent "שלוחה *ſent* to my lord Eſau." xlix. 21. "Napthali is אילה שלחה *a hind let looſe*;" rather, *a ſpreading tree*, that ſends forth its branches. Exod. iv. 13. "*ſend*, I pray "thee, by the hand *thou wilt ſend*;" i. e. ſend by whom you will; by any body elſe, and not by me. Moſes ſpoke out of too much diffidence of himſelf, which was a tacit blame of God's choice of him, and not duly conſidering it was God who bid him go, and would of courſe ſupport him, and therefore God was angry with him. xxii. 5. "and *ſhall put in* his beaſt, and "ſhall feed in another man's field." Lev. xiv. 7. "and שלח *let looſe* the living bird." Num. xvi. 28. "that the Lord *hath ſent* "*me*;" as a maſter a ſervant, or any perſon ſends another; for an equal may ſend, though he cannot command, an equal. Jud. i. 8. "and the city שלחו *they ſet* on "fire." v. 26. "ידה ליתד תשלחנה *ſhe* "*put her hand to the nail*;" lit. her hand ſhe put it to the nail, נה being *it*. 1 Sam. xxiv. 19. "if a man find his enemy, *will* "*he let him go* well away?" he that ſends, cauſeth the perſon to go whom he ſends. 2 Sam. vi. 6. "Uzzah ישלח *put forth* [ſc. his hand] "to the ark, and *ſeized on* it." 1 Sam. xxv. 39. "David *ſent*, and com-"muned with Abigail:" *meſſengers* is underſtood here, as *hand* in the text above; the context pointing what is *ſent*, or put forth. 1 K. xx. 34. "then ſaid Ahab, "and I בברית אשלחך *will ſend thee away* "*with this covenant*;" which is wrong tranſlated: it is, *I will admit thee* into covenant. To *ſend in*, is to *let come in*, or *cauſe to come in*. *Admit* is of the ſame derivation, *mitto* and *ad*. Job viii. 4. "if "thy children have ſinned againſt him, and

" and ישלחם ביד פשעם *he have caſt them*
" *away for their tranſgreſſion.*" No, it is, have put them into the hand or power of their ſins; have given them up to the conſequences of them. xviii. 8. " for שלח
" ברשת ברגליו *he is caſt into a net by his own*
" *feet*;" is brought into a net on his feet; as we ſhould ſay, *is caught by his feet in a net.* xxx. 12. " שלחו *they puſh away* my
" feet." xxxix. 3. " תשלחנה *they caſt out*
" their ſorrows;" or ſend forth their young they are in pains with. Ver 5. " *who hath*
" *ſent out* the wild aſs free?" gave wild creatures a nature not bearing reſtraint. Pſal. xliv. 3. " thou didſt drive out the
" heathen with thine hand, and plantedſt
" them [*ſc.* Iſrael, in their room]; thou
" didſt afflict the people [*ſc.* of Canaan],
" and תשלחם *caſt them out*;" or *broughteſt them in*, ſc. Iſrael, as before. l. 19.
" פיך שלחת ברעה *thou gaveſt*, marg. *thou*
" *ſendeſt* thy mouth to evil;" didſt put it to evil. lxxx. 12. " *ſhe ſent out* her
" branches." lxxxi. 12. " ſo אשלחהו *I*
" *gave them up* unto their own hearts luſt;" ſent or brought them into it, as into the hand of ſin, above. Prov. vi. 14. " *he*
" *ſoweth* diſcord;" ſpreadeth it, or ſends it abroad. xxix. 15. " a child משלח *left*
" *to himſelf*, or let looſe, bringeth his mo-
" ther to ſhame." Iſai. xvi. 2. " as a
" wandering bird משלח *caſt out of* the
" neſt." xxvii. 10. " the fenced city,
" the habitation משלח *forſaken.*" It is often uſed to a divorce, which is a ſending away. Lam. i. 13. " *he hath ſent* fire into
" my bones."

שלח, A *ſtream*; from its running, or going forth of the water. Neh. iii. 15. " the wall of the pool השלח of *Siloah* [that
" run] into the king's garden;" or ſent its ſtream thither. Joh. ix. 7. " the pool
" of *Siloam* [שלחם *ſent to them*], which is
" by interpretation *ſent*:" a memorial of the Living Water, who was to be ſent to them.

שלח, A *miſſile weapon.* Joel ii. 8. " and
" when they fall בעד השלח *upon* or *among*
" *the darts*, they ſhall not be broken;" ſhall keep their ranks againſt any darts, or miſſile weapons.

שלח, *Shoot* of a tree. Cant. iv. 13.
" שלחיך *thy plants* are an orchard of pome-
" granates." A ſhoot ſlipt off moſt trees will grow again: the beſt and quickeſt way of propagating the pomegranate, is by ſlips.

שלח, pl. 1 K. ix. 16. " and gave it
" שלחים *a preſent* unto his daughter, So-
" lomon's wife:" with the things, or *ſpoils that were ſent.*

שלחה, A *ſending*, or *going out.* Iſai. xxvii. 8. in meaſure, בשלחה *when it ſhoot-*
" *eth forth*;" in meaſure *running over.*

שלוח, A noun paſſive: *Diſmiſſion*; *ſending away.* Fem. a branch, ſhoot, or ſlip of a tree. Exod. xviii. 2. " after שלוחיה *he*
" *had ſent her back.*" Iſai. xvi. 8.
" שלוחתיה *her branches* are plucked up;
" they are gone over the ſea." Mich. i. 14. " שלוחים *preſents*;" or, perhaps, *ſlips* or *ſhoots*, as before; *i. e.* becauſe Lachiſh, which was *the beginning of ſin* to Jeruſalem, had ſet her branches alſo in Moreſhah and Gath, two cities in the tribe of Judah, fortified by Rehoboam on the revolt of Iſrael. Lachiſh planted thoſe cities with its plants, as well as Jeruſalem. The Sacred Hiſtory no where mentions this apoſtaſy of Lachiſh, nor how they propagated it to other cities; but the metaphor from the vine is common.

שלחן, A *table*; *what you ſet out*, or *put forth*, to put proviſions upon. Exod. xxv. 23. " a *table* of Shittim-wood, two cubits
" the length thereof, and a cubit the
" breadth thereof, and a cubit and a half
" the height thereof." It was overlaid with gold, with a border or rim found it, and a crown upon the border, to hold the ſhew-bread, or daily-bread, for the children of the royal prieſt to feed upon. This was near as high as our common tables, and ſuited to the reach of the hand, as they lay down by it to eat. Lev. xxiv. 5. " twelve
" cakes—in two rows, ſix in a row, upon
" the

" the pure *table* before the Lord:" twelve, according to the number of the tribes. 1 K. vii. 48. " *the table* of gold whereupon " the ſhew-bread was." 2 Chron. iv. 8. and 19. " he made alſo ten *tables*—*the* " *tables* whereon the ſhew-bread was ſet." And yet they are called *a table*, 2 Chron. xiii. 11. as well as 1 K. vii. 48. Solomon made alſo ten candleſticks, and ten lavers, inſtead of one of each, in the tabernacle of Moſes; every thing being ten times as great as it was before, every thing being to be ten times as great under the prince of peace: and the ten tables, like the ten candleſticks, are conſidered and called as one, being but one in deſign. Pſal. xxiii. 5. " thou prepareſt, or furniſheſt, *a table* " before me in the preſence of mine ene- " mies." Prov. ix. 2. " wiſdom hath " furniſhed her *table*." Iſai. lxv. 11. " that " prepare or furniſh *a table* for God;" ſet a table of ſhew-bread before his worſhip; aſcribing the ſending of bread or proviſions to the army of heaven. Ezek. xxiii. 40 " ye have ſent for men [images in human form] " to come from far—and ſetteſt " them upon a *bed of glory*, and *a table* fur- " niſhed before *it*; whereupon thou haſt " ſet mine incenſe [which was put upon the ſhew-bread] " and mine oil;" which the cakes were made with. This table was ſet before the *bed of glory*, or *ſtately bed*, in the Engliſh, as the table of ſhew-bread was againſt the veil of the Holy of Holies before the Lord, who was preſent in the chariot, or bed of glory, of the cherubs.

משלח, A *putting forth*. Deut. xii. 7. *employment* of the hands. Iſai. vii. 25. *ſending forth* of cattle.

משלוח, Iſai. xi. 14. " Moab ſhall be " משלוח ידם *ſubject to them* [what their hands ſhall be laid upon, a *poſſeſſion to them*], " and the children of Ammon משמעתם " *their obedience*."

משלחה, *Diſcharge*; and *a miſſion*. Eccleſ. viii. 8. " there is no *diſcharge* in war;" no ſending forth, or certainty of eſcape, or getting forth. Pſal. lxxviii. 49. " anger, " wrath, and indignation, and trouble, " משלחת *a miſſion* of evil angels;" *viz.* hail, fire, peſtilence, murrain. Theſe were the evil angels.

נשלוח, A part. paſſive. Eſth. iii. 13. " and the letters *were ſent* by poſts " into all the king's provinces." Formed as נהפוך, Eſth. ix. 1.

שלט, To *be over* or *before* another; *preſide*; *predominate*; *domineer*. Neh. v. 15. " even their ſervants שלטו *bare rule* " *over* the people." Pſal. cxix. 133. " let " not any iniquity *have dominion* over me." Eccleſ. ii. 19. " yet ſhall *he have rule* over " all my labour;" be maſter of all his eſtates. Ezek. xvi. 30. " the work שלטת " *of an imperious* whoriſh woman."

שלט, A *ſhield*, as the word ſounds with a *d*, for *t*, from its uſe to hold over and before a perſon in fighting. 2 Sam. viii. 7. " *ſhields* of gold." Cant. xliv. " where- " on there hang a thouſand המגן *bucklers*; " all שלטי *ſhields* of mighty men." 2 Chron. xxiii. 9. diſtinguiſhes מגן and שלט; and as גן is *to protect*, or *incloſe*, it is moſt probable that the firſt was the larger ſhield, that covered the whole body; and this the ſmaller one, that was held in the hand; and yet both were, as Cant. iv. 4. מגן, *a ſhelter*.

שליט, A *preſident*, or *ruler*. Gen. xlii. 6. " Joſeph was *the governor* over all the " land of Egypt." Pſal. cv. 21. אדון and משל. Eccleſ. viii. 8. " there is no man " שליט *hath power*, is lord over, the ſpirit, " to retain the ſpirit: nor is there שלטון " *power* over the day of death." This word is retained in the Chaldee, and much uſed, as we ſee in *Daniel*, ch. iv. 26. " מן די " after that thou ſhalt have known that " the heavens *do rule*;" or, " that thou " mayſt know די שלטין *the rulers*, thoſe " that have dominion over, or in, the " heavens." די is uſed as an article, *the*; and מן די rendered *after that*, hardly makes ſenſe. He was to be driven from his king- dom, and eat graſs as a beaſt, for ſeven years;

and then his underſtanding and his kingdom were to be reſtored to him; and by this means he was to be taught that there was a God over him, who ruled in heaven. די שלטין שמיא here, is equivalent to מלך שמיא, ver. *ult.* of this chapter, in the mouth of Nebuchadnezzar himſelf: that the word שלט is *power*, either *abſolute* or *delegated*, is plain from the uſage of it; and whether Jehovah was the *ruler* in heaven, was the point in diſpute with Nebuchadnezzar and the Jews in his court; and one would have thought the affair of the fiery furnace might have determined it: but ſince that miracle had not reached his heart enough, God, for the ſake of Iſrael, convinced him, by this extraordinary judgment on his own perſon, that there was a *King of heaven*, or *a Ruler in heaven*. And though ב and על often, and moſt generally, are uſed with this word, yet *not always*; as Dan. iii. 2, 3. "שלטוני מדינתא "*rulers of the provinces*."

שלטן, *Power*, *dominion*. Hence *ſultan*, as we ſay *the magiſtrate*; or *his majeſty*, in the abſtract.

שלך, To *caſt*; *fling*; *throw*: and it implies a ſinking down. Gen. xxi. 15. "*ſhe caſt* the child under one of the "ſhrubs." xxxvii. 20. "let us ſlay him, "and *caſt* him into ſome pit." Exod. i. 22. "every ſon that is born, ye *ſhall caſt* "into the river." Deut. xxix. 28. "and "*caſt* them into another land." Joſh. viii. 29. "and ישליכו *caſt* it at the entring of "the gate." And it is often, in *Hiphil*, for *caſting*, or *cauſing to ſink down*. Jud. ix. 17. "my father fought for you, and "ישלך את נפשו מנגד *adventured his life far*, "marg. *caſt his life far*;" caſt it before, *ſc.* the enemy; *i. e.* expoſed it. Jer. ix. 19. "becauſe השליכו משכנתינו *our dwellings* "*have caſt* us *out*;" rather, *they have caſt down our habitations*; flung them to the ground. Amos iv. 3. "and השלכתנה *ye* "*ſhall be caſt out* with a high hand;" for ſo, I think, it ought to be rendered, as it certainly may by grammar: it is not ſenſe, as it ſtands in the verſions.

שלך, twice, Some water-fowl; *mergus*, a *diver*; *plungeon*. See Mr. Parkhurſt. There are many ſpecies of them. Lev. xi. 17. and Deut. xiv. 17.

שלכת, A *caſting*. Iſai. vi. 13. "as a "teil-tree and an oak, whoſe ſubſtance [ſap or ſtrength enough to ſubſiſt] "is in "them בשלכת *when they caſt*;" the leaf. The name of a gate of the temple, 1 Chron. xxvi. 16. "with the gate שלכת *Shallecheth*, "by the cauſeway of the going up," to the temple. 1 K. x. 5. and 2 Chron. ix. 11. mention this cauſeway of aſcent as ſomething very extraordinary; and from this gate, it is thought, the aſhes were carried out and *thrown down*, and the gate thence named.

שלם, Expreſſes *intireneſs*, *integer*; the *being whole*, or *making whole again*. *Retribution*, *peace*, *reconciliation*. Gen. xv. 16. "the iniquity of the Amorites was "not yet שלם *full*;" complete. xxxiv. 21. "theſe men are שלמים *peaceable* with "us;" as being *one*, is uſed for being friends. xliv. 4. "why שלמתם *have ye* "*rewarded* evil for good?" Exod. xxi. 34. "the owner of the pit ישלם *ſhall make* "*it good*." Ver. 36. "שלם ישלם *he* "*ſhall ſurely pay* ox for ox." To *repay*, or *make good*, is to make whole and intire again what was damaged, or borrowed, or owing. Deut. xx. 12. "if it לא תשלים "*will make no peace* with thee." xxv. 15. "שלמה a *perfect* and juſt weight." Joſh. viii. 31. "an altar of *whole* ſtones." 1 K. vii. 5. "all the work תשלם *was finiſh*-"*ed*." 2 Sam. xv. 7. "and *pay* my vow;" fulfil or complete it. Job viii. 6. "and "make the habitation of thy righteouſneſs "שלם *proſperous*;" to be at peace. xxxiv 33. "המעמך ישלמנה *ſhall he make it wholly* "as thou wilt?" *intirely with you*, or *according to you*. Pſal. xxxvii. 21. "the "wicked borroweth, but *payeth* not again." Iſai. xxxviii. 12, 13. "from day unto

" night תשלימני *wilt thou make an end of* " *me.*" xliv. 26. " *performeth* the coun- " ſel of his meſſengers." lx. 20. " and " the days of thy mourning שלמו *ſhall be* " *ended.*" Nah. i. 12. " though they are " שלמים *perfect*, or complete."

שלם, שלום, שלמה, and שלמן, *Reward*; *recompence*; *reſtitution*. Jer. xiii. 19. שלמים *wholly*, uſed adverbially, as many other nouns are, in the plural.

שלם, and שלום, *Peace*; though the firſt but ſeldom. Gen. xv. 15. " thou ſhalt go " to thy fathers *in peace.*" xxvi. 29. " have " ſent thee away *in peace*;" as unity is peace. xxix. 6. " השלום לו *is he well?* " and they ſaid שלום *he is well:*" is it peace with him? as it is not, when any thing ails a perſon, or any thing is wanting. xxxvii. 14. " go, ſee after the peace " or *welfare* of thy brethren; and שלום " *the welfare* of the flock." 1 Sam. xxv. 5. " go to Nabal, and שאלתם לו בשמי לשלום " *greet him in my name*; marg. aſk him in " my name of peace;" wiſh him peace in my name. Ver. 6. " and thus ſhall ye " ſay, לחי" in *viventem*, as in Latin, *vivas*; God bleſs you, in our phraſe; or *health* and happineſs, as חי implies; " ואתה שלום " *and be thou in peace*, and thy houſe in " peace." Job v. 24. " and thou ſhalt " know that thy tabernacle שלום *ſhall be* " *in peace*;" when all is as it ſhould be. Pſal. lxix. 23. " and לשלומים *what ſhould* " *have been for their welfare*, let it become " a trap." Iſai. liii. 5. " the chaſtiſement " שלומינו of *our peace* was upon him:" rather, of *our puniſhment*; what we ought to have paid; the penalty due from us; our retribution. As the verb is ſo often uſed, Deut. vii. 10. " and *repayeth* them that " hate him." Iſai. xxxiv. 8. " it is the " day of the Lord's vengeance, and the " year *of recompences* for the controverſy " of Sion." Hoſ. ix. 7. " the days *of re-* " *compence* are come."

שלם, The *peace-offering*; once *ſingular*, Amos v. 22. " neither will I regard שלם " the *peace-offering* of your fat beaſts." Exod. xx. 24. it is *plural*, with reſpect to the number of ſacrifices. xxiv. 5. " and " ſacrificed שלמים *peace-offerings* to the " Lord, פרים *oxen.*" שלמים and פרים are in oppoſition; as, Jer. xxxiv. 18. ברית and עגל are—*the purification-offering*, *the calf*, *they cut in twain.* So here—*they ſacrificed ſacrifices*, the *peace*-offerings *to the Lord*, *the oxen.* Exod. xxix. 28. ſeveral animals, *viz.* a bull and two rams, are called שלמים. Lev. iii. one creature is called a ſacrifice " שלמים *of peace*;" from the ſeveral parts and ceremonies appropriated to the act of pacification, or reconciliation. Or elſe, it is *a ſacrifice* שלמים of *recompences*, as Hoſ. ix. 7. above; *i. e.* of pains and penalties, paid by, or inflicted [for the ſenſe comes to the ſame either way] on the guilty.

שלם, The name of many perſons in S. S. as well as of the famous city of Shechem, which, Gen. xii. 6. lay weſt of Bethel, and Joſh. xx, 7. on mount Ephraim; and Pſal. lxxvi. 3. ſaid to have had a tabernacle in it; unleſs *Salem* be here Jeruſalem, as ſome think: but the tabernacle at *Salem*, and dwelling-place at Sion, apparently ſpeak of different places; and there was a ſanctuary of the Lord at Shechem, Joſh. xxiv. 26. and Salem, Gen. xii. 6. was the ſame as Shechem, Conf. Gen. xxxiii. 18, 19. And, Joſh. xxiv. 32. " the bones " of Joſeph—buried they in Shechem, in a " parcel of ground which Jacob bought of " Hamor, the father of Shechem." Gen. xxxiii. 18. " Jacob came to *Salem*, a city [*the* city] " of Shechem." Ver. 19. " and " he bought a parcel of a field, where he " had ſpread his tent, at the hand of the " children of Hamor, Shechem's father;" or father of Shechem, *i. e.* of the city of Shechem, a city in mount Ephraim; and therefore *Salem* was ſo too, and there was a tabernacle there; and this muſt be what the Pſalmiſt ſpeaks of. Abraham built an altar here, and Jacob another; or rebuilt the old one. Here a ſanctuary was placed by Joſhua and Eleazer. Abimelech utterly deſtroyed Shechem, or Salem, Jud. ix. 45.

How

How degenerated, we may ſee by the God Berith, and his tower, in it; which might occaſion the removal of the tabernacle thence, ſome time before, to Mizpeh, or elſewhere. *Salem* ſignifies *peace*, and *Shechem obedience*. Here the *king of righteouſneſs*, who is called alſo *king of Salem*, or peace, as he is the king of Iſrael, becauſe he was their God, met Abraham, and bleſſed him. Much diſpute has been about this king of Salem, who he was, of what family, that he ſhould be greater than Abraham. But it was the King of Glory, in a viſible form, that met Abraham; and he met him at Salem, or Shechem, where his tabernacle was; and of which place he is therefore called *King*, as he is *King of Jeruſalem*, Mat. v. 35. and God of Jeruſalem. Neither Moſes nor St. Paul ſay that Melchiſedeck was a mortal king *at* Salem, or Shechem, but king *of* Salem. This city was at that time the city of the Great King, the God of Peace, who was worſhipped here, whether before Abraham's days or no, which is very likely; yet here Abraham built an altar, and ſet up the tabernacle of God. And, no doubt, Abraham was coming here to return his publick thanks for his victory over the confederate kings, and give the tenth of the ſpoil to the *God of Salem*, to ſupport the church-ſervice there, when he had this viſion of him who is God incarnate. Here Abraham had his firſt viſion of God in Canaan, and the promiſe of the land, and of that ſeed, made to him, who is the great bleſſing of mankind, as *King of Peace*, who, as to his manhood, was to deſcend from Abraham: and he is called King of Salem, as he is God of Bethel; where, as here, Abraham eſtabliſhed the worſhip of the true God. Gen. xxxv. 7. "Jacob built there an altar, and called the "place *El Bethel*, the *God of Bethel*, be-"cauſe there God appeared unto him:" and ſo God appeared unto Abraham at *Salem*, and he built an altar there for that reaſon; and the God of the place, the King of Righteouſneſs and Peace, as the city was named, appeared to him here, as to Jacob at Bethel.

שלמה, *Recompence*. Pſal. xci. 8. "with "thine eyes ſhalt thou behold and ſee "שלמת *the reward* of the wicked;" as *dare pœnas* in *Latin*. So שלום is uſed, though the ſenſe comes to the ſame, if conſtrued *repaid*, or return made, to the wicked.

שלמה, A *garment*; whether called ſo from being a *ſurtout*, or being without ſeam, all of one piece. The upper garment came over the whole body, like our caſſocks; or were ſometimes, if not generally, of one intire piece. 1 K. xi. 29. "he had clad himſelf with a new *gar-*"*ment*—and Ahijah caught the new *gar-*"*ment* that was on him, and rent it in "twelve pieces." This was the prophet's upper garment, as it ſhould ſeem; and perhaps *a coat without ſeam*, Joh. xix. 23. Pſal. civ. 2. "who covereſt thyſelf with "light, as with a *garment*;" intirely over. Mich. ii. 8. "ye pull off שלמה אדר *the* "*robe* with *the garment*:" there is nothing for *with*.

שלמה, *Acquaintance*; thoſe we are in peace with, or who are as one. Job ix. 31. "and תעבוני שלמתי *mine acquaintance*, "or my friends, *abhor me*."

שלמה, compounded of particles, Cant. i. 7. *For why?* למה־ש.

שולמית, The name of Solomon's ſpouſe, Cant. vi. 13. and is equivalent to תמתי, ver. 8. and ch. v. 2. from her *perfection*; and ſpeaks of her as ſurrounded with glory, too bright to be looked on:—"return, re-"turn, O *Shulamite*, that we may look "upon thee: what ſhall we ſee in [how ſhall we look on] "*the Shulamite*, who is "like the angels of God?" Lit. thoſe who encamp around us, and who appeared in glory; and, Gen. xxxii. 2. encamped about Jacob, and do ſo about the church. There was a luſtre, that the eye could hardly bear, in the face of the angel of God; and to this Solomon compares the dazzling luſtre of his ſpouſe: and the church of

God, when made perfect, ſhall ſhine in glory, like that of thoſe angels; for the righteous will be made like the angels of God, and like God; Mat. xxii. 30. " as " the angels of God in heaven." 1 Joh. iii. 2. " we are the ſons of God—when " he ſhall appear, we ſhall be like him." Zech. xii. 8. " as God, as the angel of " God."

שלף, To *produce*; *bring* or *draw forth*. Num. xxii. 23. " and his ſword שלופה " *drawn* in his hand." Jud. iii. 22. " ſo " that *he drew* not the dagger out of his " belly." Pſal. cxxix. 6. " as graſs upon " the houſe-tops, that withereth before " שלף *it groweth up*;" or is *drawn forth*. And it is as proper to a blade of graſs, as the blade of ſword, both being *drawn forth* to fight; the one when grown up, the other when out of the ſheath. Ruth iv. 7. " a man *plucked off* his ſhoe, and gave " it to his neighbour;" *produced* or *brought forth* his ſhoe, and gave it to the other.

שלף, A noun. Job xx. 25. " שלף " ויצא מגוה *the drawn ſword*, and it goes " through his body: yea, the glittering " ſword cometh out of his gall; terrors " are upon him."

שלש, occurs as a verb. Deut. xix. 3. " and שלשת *thou ſhalt divide into* " *three parts* the coaſts of thy land." 1 K. xviii. 34. " he ſaid, שלשו do *it the third* " *time*, and ישלשו *they did it the third* " *time*." To *three*, or *make three of*, or *to third*, had we ſuch verbs, might intelligibly be uſed in either of the texts above.

שלש, שלוש, שלשה, and שלושה, *Three*. Gen. vi. 10. " Noah begat *three* ſons, " Shem, Ham, and Japhet." 1 Sam. i. 24. " when ſhe had weaned him, ſhe took him " up with her, with *three* bullocks, and " an ephah of flour, and a bottle of wine, " and brought him unto the houſe of the " Lord." Job xxxiii. 29. " all theſe " things worketh God שלש *three* times " with men;" *oft* times, as we render it, or ſeveral times. And ſo, Zech. xi. 8. " שלשת *three* ſhepherds will I cut off in " one month;" not preciſely *three*, but many; not one or two, which means a few; but more, or ſeveral. *Ter*, in Latin, is *ſæpe*, and *valde*; and *tres* in French.

שלשים, *Threes*: and it is uſed for *thirty*; and for the *third* of what is thrice repeated, in the plural number. Gen. vi. 17. " with " lower, ſecond, and שלשים *third* ſtories." 1. 23. " Joſeph ſaw Ephraim's children " שלשים of *the third deſcent*." 1 Sam. xix. 21. " Saul ſent meſſengers again " שלשים *the third time*." שלשים is an adjective to *meſſengers*; as before to *ſtories* and *children*.

שלש, Some meaſure. Iſai. xl. 12. " and " comprehended the duſt of the earth " בשלש in *a meaſure*, marg. *tierce*." Mr. Parkhurſt thinks *the third* of the *bath*. The third part of ſome other known and common meaſure, and put for a meaſure in general. So *tertiarium*, *triental*, and *triens*, are uſed in *Latin*, without regard to their preciſe quantity. To this, no doubt, alludes that ſymbol of a buſhel, or ſome meaſure, on the head of *Serapis*, and alſo of a *Jupiter Hammon*, Montfaucon, vol. i. plate 14. as having proportioned the duſt of the earth in proper quantities, both as to the whole and the ſeveral ſpecies of that duſt, or various ſorts of atoms; the number of which ſorts, and the quantity of each ſort, required the higheſt wiſdom to ſettle: and this meaſure was upon the head, becauſe the meaſurement was the work of the head, and not the hands.

שלש, שליש, שלשי, and שלישי, A *third*, *triple*, trinus; *threefold*. Lev. vii. 17. " the remainder of the fleſh of the ſacri- " fice [*ſc.* of the vow, or voluntary offer- ing] " on the *third* day ſhall be burnt with " fire:" but the paſchal-lamb and peace-offering were to be eaten only the firſt day; and if any remained till the next day, to be burnt with fire. Chriſt, as the free-will offering, continued under the curſe till the third day; but as the paſchal-lamb he gave his body for food that night only, and that night made peace for man, and delivered him

him that night from bondage; and ſo the lamb and peace-offering were to be eaten that night only as food; and next day, if aught remained, to be annihilated, as it were, or ſent up into heaven by fire. 1 Sam. xviii. 6. " to meet king Saul with " tabrets with joy, and with שלשים *three-* " *ſtringed inſtruments.*" There is nothing for *inſtruments*; and it may mean either *the men* who attended the chorus of women, as Pſal. lxviii. 26. or the ſongs, called ſo for their excellency, or extraordinary rules of life they contained; as Prov. xxii. 20. " have I not written unto " thee שלשים *excellent things* in counſels " and knowledge?" *extraordinary* things; uſing the noun as the *adverb* is uſed in Hebrew, Greek, Latin, and French, ſingle or in compoſition, for *valde*, *ad modum*, beyond a ſmall meaſure, or ſmall number. Pſal. lxxx. 6. " thou giveſt them tears to " drink שליש *in great meaſure*;" adverbially, *extraordinarily*; or, in no ſmall quantity. Iſai. xv. 5. and Jer. xlviii. 34. עגלת שלשיה is mentioned as a place, named no doubt from its idol, which, by the epithet with it, was *triceps*, *triformis*; had a triple form. See עגל. Iſai. xix. 24. " in that " day ſhall Iſrael be שלשיה *the third* with " Egypt, and with Aſſyria, even a bleſſing " in the midſt of *the earth*;" in great repute; in *extraordinary* eſteem.

שלש, שלשה, and שליש; and pl. שלשים, and שלושים, are rendered *captain*, *lord*, *prince*; extraordinary, principal. There appears to have been an order of ſoldiers called ſo, as *triarii* among the Romans; but it is not confined to the ſoldiery, Exod. xiv. 7. " all רכב *the chariots* of Egypt, " and שלשם *captains* על כלו *over every one* " *of them.*" xv. 4. " מבחר שלשיו *his* " *choſen captains*;" or the choice of his *triarii*. 2 Sam. xxiii. 8. " ראש השלשי *chief* " *among the captains*;" or a chief *triarius*; an officer in that band of ſoldiers. Ver. 18. " Abiſhai, the brother of Joab, the ſon " of Zeruiah, was ראש השלשי *chief among* " *three.*" Why not, as before, *chief among the captains*, and officer of that band? Ver. 13. " and there went down שלשים " מהשלשים ראש *three of the thirty chiefs*;" in the parallel place. 1 Chron. xi. 15. " שלושה מן השלושים *three of the thirty* " *captains.*" But 2 Sam. xxiii. 13. muſt be either thirty of the chief triarii, or *triarii from among the chief triarii*; captains of the principal captains; *i. e.* ſome of them, without ſaying how many, which the parallel place does. Ver. 22. " and " had the name among שלשה *three* mighty " men: he was more honourable מן שלשים " *than the thirty*; but attained not unto " השלשה the *firſt three.*" Ver. 24. " Aſa- " hel, the brother of Job, was one of " שלשים *the thirty.*" Here was an order called שלשים *triarii*, *tripartiti*, eminent men, or ſomething of that kind; and there were two threes, diſtinguiſhed from all the reſt. They were old, veteran, tried ſoldiers. 1 K. ix. 22. " his princes, and " שלשיו *his captains*, and rulers רכבו of *his* " *chariots* and his horſemen." 2 K. vii. 2. " שליש *the lord*, on whoſe hand the " king leaned;" poſſibly one of his guards, and captain of them. ix. 25. " and he " ſaid to Bidkar שלשה *the captain*;" not *his* captain, as we render it; but Bidkar *the captain*, or chief of the triarii, who were as guards to Jehu; who, with Bidkar, had been in that band himſelf, when they rode after Ahab as fellow-ſoldiers; but Jehu had advanced Bidkar to the command. x. 25. " Jehu ſaid to רצים *the* " *guard* [runners, or foot-guards], and to " שלישים *the captains* [*i. e.* the *triarii*, who were horſe-guards, as it appears Bidkar above was], " Go in, and ſlay them." 2 Chron. viii. 9. " שרי שלישיו *chief of his* " *captains* [commanders of his triarii], and " שרי רכבו *captains of his chariots* and " horſemen." The verſions, almoſt always, confound *riders* on camels, or *&c.* with chariots. Here are three ſorts of ſoldiers, *triarii*, veterans; *riders* on any beaſts; and *horſemen*. Ezek. xxiii. 15. the triarii are deſcribed as having a grand dreſs. And

ver.

ver. 23. " all of them שלשים וקרואים " *captains and rulers*, riding upon horſes." קרואים anſwers to the *evocati* among the Romans; one called again to ſervice, and preferred for his known bravery and conduct. The Turks diſmiſs their beſt men, allotting them lands, or ſmall pay, to be in readineſs, and keep themſelves in exerciſe. Our half-pay officers are קרואים *to be called upon*, when their ſervice is neceſſary.

שלשם, and שלשום, *Some time ſince*; a good while ago. *Three* means any thing that is in a third row, rank, or order. A third time repeated; of the third degree in compariſon, ſo *extraordinary*, and thence applied to excellent writings, ſongs, or ſayings; and to what is *more than common* in number, or quality: and here, adverbially, *ſome uncertain time paſt*. Gen. xxxi. 2. " it was not towards him as תמול שלשום " *before*;" in time paſt. Ver. 5. Exod. iv. 10. and v. 7, 8. 14. & *al.* but is never the preciſe term of *three days*, but ſeveral days; and ſpoke often of a conſiderable time ago.

שלשת, שלשית, שלישת, and שלישית, A *third part*. Ezek. v. 12. " שלשתיך a *third* " *part of thee*;" יך is *thee*, as in עליך. xxi. 14. " let the ſword be doubled שלישתה *a* " *third time*;" thrice, or extraordinarily.

משלש, and משלשת, as noun and adjective, A *triad*, or *three of*; triplex. Gen. xxxviii. 24. " about משלשת *three* months " after." Eccleſ. iv. 12. " המשלש a *three-* " *fold* cord." Ezek. xlii. 6. " for they " were משלשות *in three* ſtories;" or thrice repeated. And Gen. xv. 9. " עגלה משלשת " *an heifer of three years old*;" I apprehend, means an ox or heifer three times repeated, *i. e.* three of them. As Hannah, 1 Sam. i. 24. brought three bullocks, at the conſecration of Samuel, to God— " God ſaid to Abraham, take me three " heifers, and three goats, and three " rams;" *threefold* being uſed for three in number. The heathens called a threefold ſacrifice τριτυα, as being *omnibus ſuis numeris abſolutum*, Scap. Leigh, the beſt, or moſt extraordinary; as *three* in *ſenſe* and *number* expreſſes, though they had varied the creatures.

שם, To *place*, *put*, *ſet*: and it includes ſeveral prepoſitions in it, *pro contextu*, as *by*, *to*, *againſt*, and which are uſed with it ſometimes. Every thing that exiſts, muſt have *place* to exiſt in; and שם, the adverb, *there*, might be made the root. Gen. ii. 8. " and ישם שם *there he* " *put* the man." iv. 15. " the Lord ישם " לקין אות *ſet a mark upon Cain*;" ſet Cain a ſign; as he did to Moſes, when he went into Egypt. vi. 16. " the door of the ark " תשים *ſhalt thou ſet* in the ſide thereof;" in Hiphil. Ver. xiii. " and שמתי *I will* " *make* thy ſeed as the duſt of the earth." xxiv. 33. " and וישם " *there was ſet* before " him to eat." And this, as ſeveral other verbs, takes a *jod* before it, as if it were radical. xxvii. 37. " behold, I have made " him thy lord;" as the Lord of all was to deſcend from him. xxviii. 22. " and this ſtone, which שמתי *I have ſet for* a pillar, " ſhall be God's houſe;" *i. e.* the pillar of God's houſe. xxxi. 21. " and ישם פניו "" *ſet his face towards* [or *to*] mount Gi- " lead." xlv. 7. " לשום *to preſerve* you " a poſterity; marg. to *put* for you [*to you*, rather] " a remnant." xlvi. 3. " אשימך " *I will make of thee* a great nation." xlviii. 20. " God ישמך *make thee* as Ephraim." Exod. ii. 14. " who *made thee* a prince " and judge over us?" iv. 11. " who " שם פה לאדם *made man's mouth?* or who " ישום *maketh* the dumb or deaf?" *To make*, as it ſignifies *diſpoſing*, appointing or ſetting, is the ſenſe of *placing*. Ver. 21. " all theſe wonders [or ſigns], which I " *have put* in thine hand." So God put a ſign in Cain's hand, to prove his pardon from him. viii. 12. " the frogs which he " *had brought* upon Pharoah." ix. 5. " the Lord *appointed* a ſet time." x. 2. " and my ſigns, which שמתי בם *I have* " *done among them*." Num. xxiv. 23. " who can live משמו אל *when God oppoſeth* " *him?*"

" *him?*" or ſets againſt him; not, as in the verſions, *when God does this.* Deut. xiv. 1. " nor חשימו *make* any baldneſs between " their eyes for the dead;" no extravagant mourning, as men without hope for the dead, who are not loſt. Jud. viii. 31. " and ישם *he ſet* his name, Abimelech." 1 Sam. xv. 2. " how לו שם *he beſet him* " in the way." 2 Sam. xii. 31. " he " brought forth the people that were " therein, and ישם במגרה *put them under* " *ſaws*, and under harrows of iron;" ſet them to ſaws; employed them in ſawing his timber and ſtone for his buildings. 1 K. xviii. 42. " and *put* his face between " his knees;" as he who kneels down, and then bows his head to the ground, muſt do. xx. 12. " he ſaid to his ſervants, שימו " *ſet*; and וישימו *they ſet* againſt the city." We ſay, *ſet themſelves in array*; and marg. *place the engines*; but the ſenſe is plain enough, without any addition; to *ſet againſt*, being to *attack*. Neh. viii. 8. " expound- " ing and שום שכל giving the ſenſe." Job iv. 20. " they periſh for ever, without " משים *any oppoſing:*" they decay naturally, without any other enemy than the inſtability of fleſh and blood. xxiii. 6. " no; " yet בי ישם *let him ſet againſt me;*" *i. e.* enter into conteſt with me. xxxiv. 13. " who *hath diſpoſed* the whole world: if " עליו לבו ישם *he ſet his heart* upon it;" hath a mind to it. Ver. 23. " *he will not* " *lay upon* man [or put it in the power of man], " that he ſhould enter yet into judg- " ment with God." See ch. xvii. 3. " שימה " *lay down* now [*ſc.* the pledge], put me " in a ſurety with thee;" to plead together. xxxvii. 15. " knoweſt thou בשום " אלוה עליהם *when God diſpoſed them?*" or *how God gave them power*, or placed it in them; *ſc.* in the heavens, or celeſtial agents. xl. 27. " *lay* thine hand upon " him;" attack him, if thou dare. Pſal. l. 23. " to him שם דרך *that diſpoſeth his* " *way*;" or ordereth it. lxxiv. 4. " שמו " *they ſet* their ſigns for ſigns." lxxxv. 14. " and שם *direct* his ſteps in the way." lxxxix. 26. " I *will ſet* his hand alſo in the " ſea: and his right hand in the floods;" *over* them; *i. e.* on all nations and people. civ. 3. " *who maketh* the clouds his chariot, " who walketh upon the wings of the " wind:" the ſame as ſitting upon the cherubims; ruling in heaven, and over the powers of it. cv. 27. " שמו *they ſhewed* [or *put*] " his ſigns among them, and won- " ders in the land of Ham." Iſai. v. 20. " שמים *that put* darkneſs for light." Ezek. xxxix. 22. " my judgment that I have exe- " cuted: and my hand that *I have put* " upon them." Hab. i. 12. " O Lord, " שמתו *thou haſt ordained them* for judg- " ment;" *ſc.* the Chaldeans, who ſhould only correct, and not deſtroy them.

שם, *A name*; and that properly, ſince the name of any thing is its *ſubſtitute*, or what is put for it. *Thing* and *place* are, in reality, the ſame thing; *ſubſtance* conſtituting what we call *place*, or *ſpace:* place being the thing itſelf, that is, as we expreſs, in the place; for every thing carries its place with it. And as שם is both *place* and *the thing*, ſo is it alſo *name* and *perſon*. As the verb is *to put*, or *place*, the noun muſt be one who does *put*, *order*; a *ruler*; and, in the abſtract, *rule*, *power*, or *authority* to order. And *name* is, in all languages, uſed for honour, reputation, fame, *ſuperiority*, which is implied in having a *name*. See Mr. Hutchinſon on the word. Gen. ii. 11. " *the name* of one was Piſon." 19. " whatſoever Adam called every living " creature, that was *its name*; and Adam " קרא *gave* שמות *names* to all cattle." He muſt therefore underſtand their nature and qualities, to give them ſuitable names. iv. 26. " then began men יהוה לקרא בשם *to* " *call on the name of the Lord*;" as if they had not done ſo before: but it is, *to uſe the name Jehovah*; or call God by that name, as a term of diſtinction from unbelievers; and ſo it has continued ever ſince. See קרא. vi. 4. " there were הנפלים *apoſtates* " in the earth in thoſe days; alſo after " that, when the ſons of God came in unto " the

" the daughters of men, and they bore " children to them; the ſame were mighty " men, which were of old אנשי שם *men of* " *renown*;" of name or power, who had the firſt name among the people; as the word is frequently uſed, further on. The ſons of God, as the people of the church of God are called through both Teſtaments, choſe them wives out of the apoſtate line; from among thoſe who are called the ſons of Adam, *i. e.* of men; and their children being grown up, and become heads of the people, corrupted religion of courſe. xi. 4. " let us make us שם *a name*:" See Mr. Hutchinſon, vol. G. p. 17. and the ancient authorities he brings, that *name* here was an image. That the top of the tower was to worſhip the heavens upon, is very clearly expreſſed by ſaying, *its top was for the heavens:* and, in the time of *Herodotus*, there was a chapel on the top, a golden table, and bed of glory in it; and in a lower chapel, a golden image of Jupiter. But *name* is no where elſe uſed for an idol; and נעשה לנו שם will admit of another conſtruction, very conſiſtent with the context, *viz.* " let us provide, or take " care, for ourſelves *there*, leſt we be ſcat- " tered abroad." שם is often an adverb. See below: and עשה, with the prepoſition, as here, is frequently to *do*, *take care*, or order, for a perſon or a thing: Gen. xxx. 30. " now מה אעשה לביתי *how ſhall I pro-* " *vide for mine own houſe?*" Joſh. xxii. 26. " נעשה נא לנו *let us now prepare* to " build an altar—that we might do the " ſervice of the Lord." This is the ſame phraſe as the above, *ibi faciamus ne diſpergamur*. שם and עשה are uſed directly as *ibi* and *facio* in Latin. *Making a name* is a phraſe uſed in Hebrew for getting honour and reputation; but, unleſs they meant honour, and ſo power, among their cotemporaries, it could be of no ſervice againſt their being diſperſed, which is the reaſon aſſigned. Chap. xii. 8. " Abraham called " בשם on *the name* of the Lord;" and ſo diſtinguiſhed himſelf, as a worſhipper of Jehovah, from thoſe who worſhipped a God that was not Jehovah. xvi. 13. " ſhe " called the name of Jehovah, who ſpake " to her, אתה אל ראי *Thou art the God who* " *ſeeſt me:*" acknowledging Jehovah for God, and expreſſing her confidence in God by the name ſhe gave him. xxi. 33. " and " called there on *the name* of Jehovah, " אל עולם the everlaſting God;" or, who was God of old, before the innovation of worſhipping the heavens took place, as it did at Babel. xxvi. 18. " and he called " שמות כשמת *their names after the names* " by which his father had called them;" in memorial of the ſame promiſes. And we ſee, by innumerable inſtances, that *names* were always deſigned as expreſſive of ſome event paſt, or to come; of ſome promiſe or hope, and not arbitrary unmeaning words. All the articles of the Chriſtian faith are expreſſed in the names given to perſons in the book of Geneſis only. Gen. xlviii. 6. " the iſſue which thou begetteſt " after them ſhall be thine, and ſhall be " called after the name of their brethren " in their inheritance." Jacob made two tribes of Joſeph, by reckoning Ephraim and Manaſſeh for his own ſons; but if Joſeph ſhould have any more children, they ſhould be looked on only as ſons of Joſeph, and ſhare in the inheritance of Ephraim and Manaſſeh. Ver. 16. " let my *name* " be named on them; and the name of my " fathers Abraham and Iſaac;" being to be looked upon as ſons of Iſrael, Iſaac, and Abraham, and heirs of the promiſes, as heads of the church. xlix. 24. " by the " *name*, the ſhepherd, the ſtone of Iſrael." Exod. iii. 13. " and they ſhall ſay unto " me, what is his *name?* what ſhall I an- " ſwer them?" *i. e.* if they ſhould aſk, under what character God would appear for them; what he would undertake to do for them; which it was uſual to expreſs in a name, ſuitable to the occaſion, aſſumed on purpoſe. Ver. 15. " the Lord God of " your fathers—this is *my name* for ever, " and this is my memorial for ever;" the

title

title under which I will be mentioned; and what I will prove myſelf, and deſerved to be named. vi. 3. " by my *name* Jehovah " was I not known to them." The name was known to them, and uſed by them; but God had not given that proof of his being Jehovah, as he was now going to give them, their ſons. Jer. xvi. 21. " I " will cauſe them to know mine hand, " and my might; and they ſhall know that " *my name* is Jehovah." Exod. xv. 3. " Je- " hovah is a man of war; Jehovah is his " *name*." He now appears poſſeſſed of the power implied in the name; we know him now by that name. xx. 24. " in all places " where אזכיר את שמי *I record my name*;" where I cauſe my name to be mentioned, as in places of divine worſhip. xxiii. 13. " make no mention of the *name* of other " Gods;" in praying to or praiſing them; for ſome pretended to worſhip God thro' thoſe gods of the heathens, who are ſtill the mighty and glorious agents of God in the œconomy of nature; and many of them, no doubt, were in earneſt, as much as our natural religion men are; and thought as little of denying God, and loſing the knowledge of Chriſt by it, as they do: and yet it naturally led to it, and ſo does the *ignis fatuus* of this age: it will blind the eyes, and deceive them, at laſt, into the ſame ſink of infidelity, and corruption of manners. Exod. xxiii. 21. " behold, " I will ſend an angel [*ſc.* a man, or men, in glory; or in conſuming fire in a cloud] " —my *name* is in him." He was the viſible appearance of Jehovah; and the *name* of Jehovah being in him, is Jehovah, himſelf being there. xxviii. 12. " Aaron ſhall " bear *their names* before the Lord upon " his two ſhoulders, for a memorial;" which was preſenting them to God. xxxi. 2. " ſee, I have called by *name* Bezaleel;" particularly ſpecified him. xxxiii. 12. " thou haſt ſaid, I know thee by *name*." Ver. 17. " the Lord ſaid unto Moſes— " thou haſt found favour in my ſight, and " I know [have known] thee by *name*;" taken a particular notice of thee. Num. vi. 27. " they ſhall put *my name* upon the " children of Iſrael, and I will bleſs them:" this is, pronounce a bleſſing over them in God's name. xvi. 1. " now Korah—and " two hundred and fifty princes of the aſ- " ſembly, קראי מועד famous in the con- " gregation, אנשי שם *men of renown*." Compare this with Gen. vi. 4. and it ſhews who thoſe giants and men of renown were. Deut. xii. 5. " the place which " the Lord your God ſhall chuſe—to put " *his name* there; unto his habitation ſhall " ye ſeek:" to put his name there, is to place himſelf there, *name* and *perſon* being the ſame. xxv. 7. " to raiſe up to his " brother a *name* in Iſrael;" *i. e.* a perſon to carry his name: and this nephew went by the uncle's name, and was called his ſon; and this is one reaſon why the ſame perſon, in S. S. hath different fathers aſſigned him, being the real ſon of one, and the heir and ſon by the law to the other. xxvi. 19. " to make thee high above all nations " which he hath made, in praiſe, and in " *name*, and in honour:" *name* for *reputation* is common to all languages. xxviii. 10. " all people of the earth ſhall ſee that " thou art called by the *name* of Jehovah;" as children by the name of the father, ſo they children of God. Ver. 58. " that " thou mayſt fear this glorious and fear- " ful name, *Jehovah* thy God;" Jehovah in the character of *Aleim*, confederates with them; who hath brought them into his oath and covenant, by which he hath ſworn to bleſs thoſe that believe, and curſe thoſe that will not. Jud. xiii. 17. " and Manoah " ſaid unto the angel of the Lord, What " is *thy name* [as Moſes aſked God what name he would be known by, when he was ſending him into Egypt] " that when " thy ſayings come to paſs, we may do " thee honour? And the angel of the " Lord ſaid unto him, Why aſkeſt thou " after my *name*, ſeeing it is ſecret, marg. " wonderful?" ſeeing the character I take is that of a *miraculous* deliverer; the Naza-

rite of God, in whoſe name and form I ſend your promiſed ſon. Ver. 24. " and " the woman bare a ſon, and called his " *name* Sampſon." xv. 19. " he called " the *name* thereof עין הקורא אשר בלחי *the* " *fountain of him who calls, which is in* " *Lehi*;" myſtically, there is a fountain for him who calls, [*ſc.* on Jehovah, as he did] " *which is in him who is life.*" He alludes to Chriſt, the fountain of living water; which every one, who feels thirſt, as he did, and calls upon Jehovah, ſhall drink of. Our bleſſed Saviour, Joh. iii. talks to a woman of Samaria in the ſame myſtical language, and metaphor drawn from a well. And Acts v. 20. " all the " words of *this life*;" *ſc.* of him to whom the father hath given to have life in himſelf. Joh. v. 26. " the fountain is בלחי " *in him who is made* to have life in him- " ſelf:" this is the direct conſtruction of Sampſon's words. 2 Sam. v. 20. " Jeho- " vah פרץ hath broken forth upon mine " enemies before me, as the breach of " waters: therefore he called the *name* of " the place בעל פרצים *the Lord, the* " *breakers forth:*" a plural noun with *Jehovah*, as *Aleim* is. David makes this breaking forth of the Lord in Trinity upon his enemies, a figure of their breaking forth on the enemies of the king of Iſrael. vi. 2. " the ark of God, *on which is* called " the *name* of Jehovah of hoſts, who " dwelleth in the cherubim." אשר and עליו are, as uſual, correlatives; and אשר שם are, together, but *which*; שם, *ibi*, being but an expletive here, as in ſome other places; or corroborative of אשר, *which*; as we ſay, in Engliſh, *that there*, for *that:* and *to call the name of God upon* a perſon, or thing, is, as Deut. xxviii. 10. above, to denote a peculiar relation betwixt God and them, and his eſpecial regard for them. And this is ſaying, that God had ſtampt his image and ſuperſcription, which is his name, on the ark, including the cherubic figures. God had juſt vindicated the honour of the ark by his plagues on the Egyptians, and death of the Bethſhemites; which was calling it *his*, or calling his name upon it, in an eminent manner. 2 Sam. vii. 13. " he ſhall build a houſe for *my name:* and " I will eſtabliſh the throne of his king- " dom for ever." What *name*, or *man of name*, can here be ſpoken of, but he who was the temple of God, and by whom the apoſtles did their miracles? " His *name*, " through faith in his *name*, hath made " this man ſtrong." Acts iii. 16. and iv. 10, 12. 1 K. viii. 43. " thy *name* is called " upon this houſe." x. 1. " the fame of " Solomon, לשם *concerning the name* of " the Lord;" through the power and gift of God to him. xviii. 31. " Iſrael ſhall " be thy *name.*" ישר *right*, or pleaſing to אל *God; in whom he is pleaſed.* Pſal. lxxii. 17. " before the ſun [publickly, in the ſight of all men] " ינין שמו *ſhall his name* " *become a ſon* [be manifeſted as man], and " all nations ſhall be bleſſed in him; they " ſhall bleſs him." lxxv. 2. " thy *name* " is near;" *præſens*, ready to help; *name* ſtanding here, as in ſo many other places, for *perſon*, and *thy name* is *thou.* lxxxiii. 17. " that thou, *thy name* Jehovah, thou alone " art high above all the earth." Eccleſ. vii. 2. " טוב שם משמן טוב *a name is better* " *than the beſt oil*;" the reality than the type. Oil will make the face to ſhine; the *name*, the ſoul itſelf; whether it be reputation, or the name of God be ſpoke of. It is true in both ſenſes, and confined to neither alone. Iſai. ix. 6. " his *name* ſhall " be called wonderful, counſeller, the " mighty God:" he ſhall be ſeen to be, and acknowledged as פלא *the extraordinary* perſon expected, the counſeller, the mighty God. As Mat. i. 21. " thou ſhalt call his " *name* Jeſus; for he ſhall ſave." Iſai. xxvi. 13. " by thee only will we make " mention of thy *name*;" *of thee only will* " *we make mention, of thy name*, ſc. only. xxix. 23. " they ſhall ſanctify thy *name*;" regard the name of God as ſacred, and fear it in their hearts. To love and fear God, is to ſanctify him in the heart. xxx. 27. " behold,

" behold, the *name* of the Lord cometh " from far, burning with his anger;" to execute vengeance upon unbelievers. Spoke of him who is the judge of all men. xlii. 8. " I am Jehovah, that is *my name*; and " my glory will I not give to another." He then, to whom the SS. give that name, muſt have the glory eſſentially in him; and *Jehovah, our righteouſneſs*, muſt be true and very God. lvi. 5. " unto " them will I give in mine houſe, and *on* " my walls, יד a *hand* and a *name*, better " than of ſons and of daughters: I will " give them an everlaſting *name*, that ſhall " not be cut off." Abſalom ſet up a pillar, becauſe he had no ſon to keep up his name; and he called the pillar after his own name, the *hand of Abſalom*, becauſe it had a hand, or ſomething like a hand, that held out a memorial of him; or on which ſome trophy of his hung; and they had ſuch in their temples. But he that fears God, ſhall have the name of God wrote upon him; his image ſtampt upon him, which will be everlaſting glory to him. lxiii. 16. " thou, O Lord, art our father, " our redeemer of old *thy name*;" thy name, or thou, haſt been of old our redeemer. Jer. xx. iii. " not פשחור [full of honour] " does the Lord call thy *name*, " but *fear round about*;" or ſurrounded with fear. To call or give a name to a perſon, being to make him what the name implies; or elſe it is only a nickname. xxiii. 5. " I will raiſe unto David a righte- " ous branch—and this is his *name* where- " by he ſhall be called, Jehovah our righte- " ouſneſs;" or righteous One. The whole context relates, too plainly to be diſputed, to Chriſt the redeemer. Hoſ. ii. 16, 17. " at that day, ſaith the Lord, thou ſhalt " call me אישי *my husband*, and ſhalt no " more call me בעלי *my Lord*." Ver. 17. " for I will take away שמות the *names* of " of *Baalim* [Lords] out of her mouth, " and they ſhall no more be remembered " בשמם by *their name*:" no enemies ſhould lord it over them, as the heathens had done: as Iſai. xxvi. 13. " other lords, beſides thee, " בעלונו *have had dominion* over us;" but their name ſhould now be forgotten, as a thing that had never been, when Jehovah ſhould be *one* with them. Mich. iv. 5. and Zech. x. 12. " we will walk *in the* " *name* of the Lord:" the ſame as walking with God; walking in truth, and the like. xiv. 9. " the Lord ſhall be King over all " the earth: in that day ſhall there be one " Lord, and *his name* one;" ſhall Jehovah be alone, and his name alone, King.

שם, an adverb, *of place*; *Here*; *there*; *where*. Gen. ii. 8. " and שם *there* ישם *he* " *put* the man." Ver. x. " and משם " *from thence* it was parted." Ver. 11. " אשר שם *where there is* gold." xi. 4. " let us build us a city, and a tower, whoſe " top may be for the heavens [as an object of worſhip]; " and נעשה לנו *let us do*, or- " der, or take care, for ourſelves שם *there*, " leſt we be ſcattered abroad." Ver. 7. " go to, let us go down, and שם *there* con- " found their lip." Ver. 9. " becauſe the " Lord did *there* confound the lip of all " the earth." Here is שם three times uſed for *there*, as *ibi* in Latin, and *there* with us; and almoſt as an *expletive*, or a redundancy. In ver. 4. indeed, it has been always ſuppoſed to be a *noun*; but the uſe of it, in theſe three adjoining verſes, is exactly alike, and ſo it is uſed in numberleſs others. The Targums on ver. 4. and LXX. have, I think, miſled us all, that שם was an *idol*, when it is only an adverb, *there*; or, at leaſt, *may be* only an adverb in that place. But ſee Mr. Parkhurſt, at שפה, v. in note. 2 K. vii. 2. " but thou ſhalt not eat משם " *thereof*;" from thence. It often takes a local ה, שמה, *where*; *to*, or *at* the place: and it is often little more than an expletive, or corroborative of the pronoun; as we ſay *that there* for *that*. 2 Sam. vi. 2. " עליו—אשר נקרא שם on which *there*, is " called the name of the Lord of hoſts:" as, Gen. ii. 11. above, אשר שם *there*, *where*. Eccleſ. iii. 17. " for there is a time for " every purpoſe, and for every work שם " *there*;"

" *there*;" *that*, or *which*, *is*. So *there* is an expletive in our phraſes *there is*, and *there* of: the like redundances occur in all languages.

שמים, pl. *The heavens*. Gen. i. 1. " in " the beginning God created את השמים *the* " *heavens*, and the earth:" at firſt in a ſtate of darkneſs, or ſtagnation; as, ver. 2. " and " darkneſs was upon the face of the deep." The ſpirit, or wind, and light, were made out of the darkneſs, there being nothing elſe but darkneſs on the face of the earth; which, in motion, is רוח ſpirit, or wind, and, when more ſubtilized, is *light*. The ſpirit and the light, ver. 6. are רקיע the firmament, or expanſion: ver. 8. " for God " named that expanſion שמים *heavens*." And the heavens are the fluid matter of the air, or ethers, which fills all the ſpace, which the ſolid orbs do not; and it reaches to beyond the fixed ſtars. The orbs of the ſun, moon, and ſtars, are in the heavens; but they are no more parts of the heavens than the earth is. Air, or ether, whether in the form of fire, light, or wind, is what this word, as well as firmament, ſtands for in Scripture; and for no other material ſubſtance, except, incluſively [as *the earth*, for the people of it], as the orbs are in them, which the heavens are often diſtinguiſhed from. The ſtars hang at the further end, or circumferential extreme of this ſphere of fluid matter; and the birds, as well as men, are at the hither end, with reſpect to the earth. Gen. i. 14. " let " there be lights in the firmament of " *heaven*." Ver. 16. " ſtars alſo; and " God ſet them in the firmament of *heaven*, " to give light upon the earth." Ver. 20. " and fowl that may fly in the open firma- " ment of *heaven*." So that the ſame fluid ſubſtance reaches from the earth to beyond the fixed ſtars, contrary to the Newtonian notion of a vacuum. And it is its expanſive force that all things move and ſubſiſt by. The luminaries and ſtars are in the expanſion of heaven, to give light upon the earth, *to govern* it, and to make ſeaſons, days, and years; which is aſcribing the whole œconomy of nature, as well as a plenitude of matter, to this fluid ſubſtance, called שמים *heavens*, in the condition of רקיע an *expanſion*. Gen. xi. 4. " let us " build us a tower, and its top בשמים *be* " *for the heavens*;" as the object of worſhip: and the heathens never worſhipped any thing elſe, as appears from Moſes and the prophets; and they ſet the images of the ſeveral powers of the air on the top of all their beſt and ſtrongeſt buildings. xiv. 19. " the moſt high God, poſſeſſor of " *heaven* and earth;" in oppoſition to thoſe who made the heavens ſupreme, and aſſerted their uncontroulable dominion over the earth, becauſe God had given them a mechanical one. xxiv. 3. " the God of " *heaven*;" i.e. whoſe creatures the heavens are, as well as miniſters, angels, or agents. xxviii. 12. " a ladder ſet upon the earth, " and the top of it reached השמימה *to* " *heaven*:" with a local ה, into or towards. Exod. xvi. 4. " bread from *heaven*;" formed by the air, and in it; and ſo a figure of the bread which the God of heaven gives to the believer. xxiv. 10. " as the body of " *heaven* in clearneſs;" as the clear ſubſtance of pure air, in fire or light. Deut. i. 28. " the cities are great, and walled " בשמים *up to heaven*." Here ב is prefixed to שמים, as Gen. xi. 4. Theſe cities were, like Babel, fortified with towers, and their Gods upon the tops of them: and the cowardly faithleſs ſpies ſuppoſed the Gods could defend them; or, at leaſt, that they muſt expect the moſt deſperate reſiſtance from thoſe who would fight for their Gods. 1 Sam. v. 12. " the cry of the city went " up השמים *to heaven*." Deut. iv. 19. " leſt thou lift up thine eyes השמימה *unto* " *heaven*; and when thou ſeeſt the ſun " and the ſtars, even all the hoſt of *heaven*, " ſhouldſt be driven to worſhip them." We ſee what their Gods were by this text. Ver. 39. " know therefore, and conſider it " in thine heart, that Jehovah he is God in " *heaven* above, and upon the earth be- " neath:"

" neath:" all power in heaven and earth belongs to Jehovah, and there is no other name which can ſave or help but he. x. 14. " behold, השמים ושמי השמים *the heavens* " and *the heaven of heavens* is the Lord's, " thy God." And Pſal. lxviii. 34. " שמי " קדם *the heaven of heavens*, which " were of old." cxv. 16. " השמים שמים *the* " *heaven*, *the heavens* are the Lord's. As שמי קדם is *the heavens in former times*, or *the former heavens*, ſo *heaven of heavens* may be only the heavens every where; all the heavens; the heavens now, thoſe in former times, and thoſe in other places and kingdoms, and thoſe to come, all are the Lord's, ſubject to his power and controul, and the diſpenſers of his bleſſings to men; being, Deut. xxviii. 12. *his good ſtorehouſe*, and what diſplays the divine glory, power, and kingdom to men. The heaven, or airs, were within the earth, and ſo in two places; and that air is now come up, and mixed with the air above: but *heaven of heavens* takes in all the diviſions of the air, which the earth or any thing elſe makes. *Your heavens*, ſpoke to the Iſraelites, Lev. xxvi. 19. is different from the heavens of another country; and all nations have their heavens, all which are compriſed in שמי השמים *heavens of*, or *to heavens*. Deut. xi. 24. " that your days may be multiplied—as " the days of *heaven*;" for ever. The heavens fail not, as earthly things do. xxvi. 15. " look down from thy holy ha- " bitation, *from heaven*." And God is ſaid, in other places, to dwell in heaven; to ride in the heavens; and they are his throne, becauſe by them he diſplays his power and beneficence to men. And *the fire* or glory of the heavens is an object of ſenſe, and picture of the divine glory, Exod. xxiv. 17. Pſal. xix. And God is ſaid to be in heaven, not only as his manner of being is as different from our's as that of the heavens from earthly things; but becauſe he rules in the heavens, and hath ſet his throne in them, Pſal. xi. 4. and lxviii. 34. " he *rideth upon the heaven of heavens* " *of old*;" which all Iſrael had ocular proof of, at their Exodus from Egypt. Deut. xxxiii. 26. " who rideth upon *the heavens* " to thy help." 2 Chron. xxxii. 20. " He- " zekiah the king, and the prophet Iſaiah, " the ſon of Amos, prayed and cried to " *heaven*;" knowing that God ſits in hea- ven. Job xiv. 12. " till *the heavens* be no " more:" ſo Job knew the heavens were to paſs away. xx. 27. " *the heavens* ſhall " reveal his iniquity, and the earth riſe up " againſt him:" heaven and earth, every thing ſhall join againſt him; all nature ſhall be his enemy. Pſal. viii. 2. " ho " hath ſet his glory above *the heavens*;" the rivals of God. And this is the ſame as *covering the heavens*, or eclipſing them; and as *the gods*, the *angels*, or agents, wor- ſhipping him, Neh. ix. 6. Heb. i. 6. & *alibi*. Pſal. xx. 7. " Jehovah ſaveth his " anointed; he will hear him from שמי " קדשו *his holy heaven*." xxxvi. 6. " thy " mercy, O Lord, is in the *heavens*; thy " faithfulneſs עד *unto* the ethers." The heavens are God's good treaſure, or ſtore- houſe; and his mercy is as conſtant, ſteady, and firm as that of the heavens. l. 6. " *the heavens* ſhall declare his righteouſ- " neſs;" it ſhall be as manifeſt as the ſun. lxix. 35. " let *the heaven* and the earth " praiſe him." lxxiii. 9. " they ſet their " mouth againſt *the heavens*, and their " tongue walketh through the earth:" they ſpare none; blaſpheme God and man. lxxviii. 23. " he commanded the clouds " from above, and opened the doors of " *heaven*;" his ſtore-houſe. ciii. 11. " as " the *heaven* is high above the earth, ſo " great is his mercy towards them that " fear him;" unmeaſurable, both one and the other; paſſing underſtanding. Ver. 19. " Jehovah hath prepared his throne in *the* " *heavens*: and his kingdom ruleth over " all." He that rules the heavens, muſt rule the earth, which is ſubject to the do- minion of the heavens. And God's ſitting upon the heavens, putting his throne there, riding upon the ſkies, or upon the cherubs,

or in a cloud, appearing in fire, and other ſuch deſcriptions, aſſert God's abſolute dominion over all nature, and aſcribe to him the kingdom, the power, and the glory. Pſal. cxv. 3. " our God is *in heaven:* he " hath done whatſoever he pleaſed." And *our Father which art in heaven*, is ſaying, *our Father which ruleth over all*, whoſe power and providence extendeth to all creatures. cxlviii. 4. " praiſe him, ye " *heaven of heavens*; and ye waters which " מעל השמים *above the heavens.*" There is no verb; and *were* may as well be ſupplied as *be* in our tranſlation. When the earth was full of air, and the waters, now in the abyſs and the ſea, covered the earth to above the higheſt mountains, there *were waters above* that body of air or heaven; but there are none ſuch now. Prov. xxx. 4. " מי עלה שמים וירד *who made the heavens* " *to aſcend and deſcend?* [to irradiate. The light riſes from the ſun to the circumference, and the ſpirit deſcends:] " who " hath gathered the wind or ſpirit in his " fiſts?" as the expanſion, which is the hand of God, does continually. Eccleſ. v. 2. " for God is in *heaven*, and thou upon " earth:" he hath the movements of nature in his hands, which thy life and happineſs depend upon every moment. Iſai. xxxiv. 4, 5. " all the hoſt of *heaven* ſhall " be diſſolved: and the *heavens* ſhall be " rolled together as a ſcroll—my ſword " ſhall be bathed in the *heavens:* behold, " it ſhall come down upon Idumæa;" who worſhipped the heavens as God. See the propriety and ſublimity of this prophetic ſtile, *paſſim*, in Mr. Hutchinſon, under this and relative words. l. 3. " I will cloath " the *heavens* with blackneſs;" as at the crucifixion. lxv. 17. " behold, I create " new *heavens*, and a new earth:" which hath a double completion, in the renovation of the Goſpel, which made all things new, and, 2 Pet. iii. 13. another world; as deſcribed Rev. xxi. Jer. iv. 23. " I be- " held the earth, and lo it was without " form and void: and the *heavens*, and " אין אורם *their light was not.*" They were in a ſtate of darkneſs, as at firſt; deſcribing ſpiritual darkneſs and confuſion under that of the chaos. vii. 18. " to make cakes " to מלכת *the queen*, or *ruling power* of the " heavens; and to pour out drink-offerings " to other Gods." viii. 2. " the ſun and " the moon, and all the hoſt of *heaven*, " whom they have loved—and whom they " have worſhipped." xiv. 22. " can the " *heavens* give ſhowers?" *ſc.* of themſelves, or againſt God's will. xxiii. 24. " can any hide himſelf in ſecret places, " that I ſhall not ſee him? ſaith the Lord: " do not I fill *heaven* and earth? ſaith the " Lord." *Did I fill* heaven and earth? did I not create heaven and earth, and the fulneſs of them? how then can any thing eſcape the reach of my eye, who made all things? xxxiii. 25. " if I have not ap- " pointed the ordinances of *heaven* and " earth." Then there are ſtated laws, by which the air acts, or is acted upon, as well as the earth. li. 53. " though Baby- " lon ſhould mount up to *heaven*;" in grandeur and power. Lam. ii. 1. " and " caſt down *from heaven* unto the earth, " the beauty of Iſrael." iii. 66. " *the* " *heavens* of Jehovah;" as Pſal. viii. 3. " *thy heavens.*" Ezek. xxxii. 7, 8. " I " will cover *the heavens*, and make the " ſtars thereof dark, the ſun—the moon— " all מאורי אור בשמים *the bright lights of* " *heaven* will I make dark over thee." Joel ii. 10. " the earth ſhall quake before " them, *the heavens* ſhall tremble, the ſun " and moon ſhall be dark;" before God's army of the Chaldeans. Amos ix. 6. " he " buildeth מעלותו *his ſtories* [marg. *ſpheres*, Heb. *aſcenſions*] " in *the heavens.*" Jonah i. 9. " the God of *heaven*;" to whom the *heaven* belongs, and who hath ſet his throne in them. Hab. iii. 3. " his glory covered [eclipſed] " *the heavens*;" as, in the viſion to St. Paul, it outſhone the ſun. Zeph. i. 5. " them that worſhip the hoſt of *heaven* " upon the houſe-tops;" as they begun to do at Babel. Hag. ii. 6. " I will ſhake " the

" the *heavens* and the earth;" that they may paſs away, and the new heavens and earth come in their room.

By the citations we ſee what *the heavens* are, and what they do. That they are the angels, agents, or miniſters of God, exerting continually their dominion over every thing elſe in this ſyſtem. That the ſtars, as well as the birds, are in them; their expanſion ſupporting the lights of heaven, as well as the breath of all creatures: with many other particulars, which I muſt refer to Mr. Hutchinſon, Mr. Spearman in his *Enquiry*, and to the Rev. Mr. Jones, for.— Why is the air, in expanſion, called שמים? God called it ſo; *i. e.* made or conſtituted it ſuch, whatever the word imports. It is a plural maſculine noun. The *verb* is, to place, diſpoſe; and the *noun* is, regularly, *placers*, *diſpoſers*, *orderers*, implying their power over other things. And Mr. Hutchinſon has ſuggeſted a further reaſon, becauſe they are *the names* or *ſubſtitutes* of the perſons in Jehovah. That *light* is the name of one perſon, and *ſpirit* of another, and *fire* alſo uſed as a name of God, ſee in Mr. Hutchinſon, at large. That *name* is uſed for God himſelf, ſee above. *Heaven* is often put for *God*, in the Old and New Teſtament both. See Mr. Parkhurſt here. The heavens do rule, though under God, over us; and ſo anſwer this title in the radical ſenſe of the word, and according to grammar. The former gueſſes at the etymology, before philoſophy was conſidered and underſtood, may be ſeen in Mr. Hutchinſon; but are not worth citing.

השומים, occurs once, as the name of ſome vegetable, Num. xi. 5. among the dainties of Egypt, rendered *Garlick*. Mr. Hutchinſon hath obſerved, vol. G. p. 262. that an onion, cut in the middle, is divided into ſeven ſpheres or coats, as this ſyſtem is by the motions, or courſes, of the orbs. By Juvenal's witty jeer, it is very likely that this plant, or root, was held in the hand of the image, or ſome way added to it, as the pomegranate, and other fruits and flowers were; but his *Porrum & cepe nefas violare, & frangere morſu*, was doubtleſs a little ſtretch of the truth, for the jeſt-ſake. They eat them, it is plain, in Moſes's time; and an idol might hold a golden or real one in his hand, as an emblem, and ſignificant hieroglyphick, as, indeed, it is a very ſignificant one, of the heavens, their God; and yet they might eat them from the garden. They, and all other nations, worſhipped ſheep, oxen, and goats, and yet eat them.

שימה, 2 Sam. xiii. 32. " by the appoint-" ment of Abſalom was it שימה *deter-*" *mined.*" It was *an order* by the mouth of Abſalom.

ישמת, Joſh. xii. 3. called ישימות, ch. xiii. 20. A place near the Dead Sea; ſo named from its temple there to the heavens; which they might write *feminine*, as בעלת and בעלות are the ſame as בעלים; " the " Salt Sea on the Eaſt, the way to בית ישמת " *Beth-jeſhimoth;*" *i. e.* the temple of thoſe who order or diſpoſe.

שמנמית, A *ſpider*, from its ſurpriſing diſpoſition of its web. See Mr. Hutchinſon, vol. G. p. 425. Though, by grammar, it may come alſo from שמם *deſolate:* it hunts for food the ſolitary places.

תשומה, A *depoſit*. Lev. vi. 2. " בתשומת " יד *in fellowſhip*, marg. *putting of the* " *hand;*" in what was depoſited in his hand.

שמאל, ſeems to be a four-lettered root, of which there are not above two more, The *left hand*. Gen. xiii. 9. " if " השמאל *the left hand*, then I will go to " the right; or, if thou wilt depart to the " right, ואשמאילה *then I will go to the* " *left.*" Num. xx. 17. " or שמאול *to the* " *left.*" 1 Chron. xii. 2. " מימינים " ומשמאלים *uſing the right hand, or the* " *left.*" Ezek. xxxix. 3. " I will ſmite " thy bow out of יד שמאלך *thy left hand.*" 2 Sam. xiv. 19. " אם אש להמין ולהשמיל " *none can turn to the right hand, or to the* " *left*, from aught my Lord the King hath " ſpoken." This place, and Ezek. xxi. 16.

16. hath made ſome put שמאל and שמל together as one root; but how they can be ſo, does not appear. The woman of Tekoah might ſpeak her own dialect; and that of the vulgar generally differs from that of the learned. אש as well as המין are incorrect alſo, or differ from the ſtile of the prophetic and correct writers. Ezekiel hath other *irregular* words, writing under the captivity. And theſe places ſhew us how the Hebrew degenerated into the Syriac, by dropping a letter in ſome words, and ſubſtituting another of ſimilar ſound; or omitting the grammar ſigns, or putting two inſtead of one; and other ſuch inaccuracies, which careleſſneſs or affectation would naturally introduce.

שמד, To *deſtroy*. Jud. xxi. 16. "women *are deſtroyed* out of Benjamin:" they had killed them all. 1 Sam. xxiv. 21. "that *thou wilt* not *deſtroy* my name "out of my father's houſe." And it is uſed to razing buildings.

שמה, with a mutable ה, and which often doubles its *mem*, שמם, and ſometimes prefixes an ה, as if השם were the root, is *wild*. To *be wild*, *waſte*, *deſolate*; as a verb tranſitive and neuter both. Gen. xlvii. 19. "and the land לא תשם be "*not deſolate*." Lev. xxvi. 31, 32. "I "will make your cities waſte, and השמותי "*bring unto deſolation* your ſanctuaries— "and השמתי *I will bring into deſolation* the "land; and your enemies which dwell "therein שממו *ſhall be aſtoniſhed* at it. And "I will ſcatter you among the heathen, "and I will draw out a ſword after you: "and your land ſhall be שממה *deſolate*— "as long as it lieth השמה *deſolate*, it ſhall "reſt." 1 Sam. v. 6. "the hand of the "Lord was heavy upon them of Aſhdod, "and ישמם *he deſtroyed them*;" made them wild with fright. 2 Sam. xiii. 20. "ſo "Tamar remained, and שממה *was deſo-"late* [or wild with grief] in her brother's "houſe." 1 K. ix. 8. "every one that "paſſeth by it ישם *ſhall be aſtoniſhed*, and "ſhall hiſs." Qu. if this be not from נשם, which ſee; Job xviii. 20. "they that come "after, נשמו *ſhall be aſtoniſhed* at his day." xxi. 5. "והשמו *and be aſtoniſhed*, and שימו "*lay* your hand upon your mouth." Pſal. cxliii. 4. "my heart within me ישתומם *is* "*deſolate*;" in Hithp. Eccleſ. vii. 16. "be not righteous over-much; neither "make thyſelf over-wiſe; why תשומם "*ſhouldſt thou deſtroy thyſelf?*" make thyſelf wondered at, Cocc. rather, *be ſolitary*, alone; driving every body from thee by thy conceitedneſs. Jer. ii. 12. "שמו שמים "*be aſtoniſhed*, O ye heavens;" ſpeaking to them as the Gods of the heathens. Lam. i. 4. "all her gates שוממין *are deſo-"late*." Ezek. iii. 15. "and remained "there משמים *aſtoniſhed*." Lam. iv. 5. "are *deſolate* in the ſtreets;" lonely and ſolitary. We uſe *wild* to grief and fright, as well as ſolitarineſs. Ezek. xxxii. 10. "and השמותי *I will make* many people "*amazed* at thee."

שמה, שממון, שממה, and משמה, are uſed as nouns. Ezek. vi. 14. "and make the "land שממה *deſolate*, yea משמה *more deſo-"late* than the wilderneſs of Diblath;" or *a deſolation* beyond that of Diblath. vii. 27. "the prince ſhall be clothed with *de-"ſolation*;" ſhall be wild with fright. xxxiii. 28. "I will make the land שממה "ומשמה *moſt deſolate*, marg. *deſolation* and "*deſolation*;" rather, a *deſolation* and *aſtoniſhment*; what people ſhould be aſtoniſhed at.

שמח, To *be glad*; *joyful*; *make merry*. Exod. iv. 14. "when he ſeeth "thee, שמח *he will be glad* in his heart." Jud. ix. 19. "wine המשמחת *which cheereth* "God and man." This ſhews the idea of the word to be chearfulneſs, and gladneſs of heart, which wine inſpires; and as a figure of which it was offered to God, as incenſe, to appeaſe anger; this to give pleaſure and joy; to ſoften the heart, and raiſe a complacency, and put into good-humour. 1 K. iv. 20. "eating and drinking, and "*making merry*. Job iii. 22. "השמחים "ישישו *which rejoice exceedingly*, and "*are*

" *are glad.*" Pſal. ix. 3. " אשמחה *I will* " *be glad,* and אעלצה rejoice in thee." xvi. 9. " my heart שמח *is glad:* and my glory [liver] " rejoiceth." xlv. 9. " out of the " ivory boxes, whereby שמחוך *they have* " *made thee glad:*" myrrh, aloes, and caſſia, raiſe and exhilarate the ſpirits. xcvi. 11. " let the heavens ישמחו *rejoice,* and " the earth תגל *be glad:* let the ſea roar, " and the fulneſs thereof." This word expreſſes a chearful flow of the ſpirits; not heavy, dull, ſtagnate. On ſuch a briſk chearful motion of the heavens depends the rolling round of the earth; and the words are as true in a phyſical ſenſe, that the briſkneſs and chearfulneſs of the heavens makes the earth to roll; as, in a metaphorical one, that heaven and earth, angels and men, or all nature, ſhall rejoice when the kingdom of God is come; that it ſhould be a general joy. Nor does the phyſical truth exclude the metaphor, which is fetched from the phyſical action. Prov. xiii. 9. " the light of the righteous ישמח " *rejoiceth* [is *briſk*, or *active*]; but the " lamp of the wicked ſhall be put out."

שמחה, *Mirth* and *joy.* Num. x. 10. " in " the day of *your gladneſs*, and in your " ſolemn days." A figure of the day of everlaſting joy. Pſal. iv. 8. " a *joy* beyond " that at harveſt." cvi. 5. " that I may " rejoice in the *gladneſs* of thy nation." This is not human, but divine joy. Iſai. ix. 3. " השמחה שמחו *they ſhall rejoice with* " *joy* before thee, according to *the joy* in " harveſt;" which is the day of gladneſs mentioned Num. x. 10. a figure of the joy at reaping the fruits of righteouſneſs; and Iſaiah applies it in that ſenſe. xxix. 19. " the meek ſhall increaſe *their joy* [i. e. have great joy] " in the Lord." li. 3. " joy " and *gladneſs.*" Ver. 11. " everlaſting " *joy.*"

שמט, To *throw off*, as land to lay fallow. To *releaſe, diſmiſs, diſcard; caſt out of the hand.* Exod. xxiii. 11. " but " the ſeventh year תשמטנה *thou ſhalt let it* " *reſt*, and נטשתה *lie ſtill*;" throw it off, and let it go: and this as the ſign of the promiſe of a land of a full perfect reſt, when they ſhould live without labour, and upon what they had acquired during the ſix years of labour here; and the fruits of it are for the poor in ſpirit only. 2 Sam. vi. 6. " becauſe they had or were going to diſcharge the oxen;" to take the ark to themſelves from Uzzah. 2 K. ix. 33. " שמטוהו *throw her down*;" or throw her off. Pſal. cxli. 6. " when her judges are " *overthrown* in ſtony places;" ſhall be thrown down בידי סלע by the means of a rock; *i. e.* from a rock, as from the Tarpeian rock, among the Romans. Jer. xvii. 4. " ושמטתה ובך and there ſhall be a re- " leaſe, or *throwing off*, even in thee, of " thine inheritance which I gave thee; " and I will make thee ſerve thine ene- " mies, in a land which thou knoweſt " not."

שמטה, A *releaſe*, or throwing off.

שמיכה, occurs once, Jud. iv. 18. " ſhe " covered him with שמיכה *a mantle.*" Perhaps compounded of ש and מיכה, from מך *tenuis*; ſome thin, light, gauze thing. " One of theſe *hykes* is uſually ſix yards " long, and five or ſix broad, ſerving " the *Kabyle* and *Arab* for a complete " dreſs in the day, and for his bed and " covering in the night." Shaw's Travels, p. 190. Edit. 1.

שמלה, occurs only as a noun, A *garment.* Gen. ix. 23. " Shem and " Japhet took a *garment.*" xxxv. 2. " put " away the ſtrange Gods that are among " you, and be clean, and change your *gar-* " *ments.*" xxxvii. 34. " Jacob rent שמלתיו " *his garments*;" as being torn to pieces with grief himſelf. Exod. iii. 22. " veſſels " of gold, and שמלת *raiment*;" ſacred veſtments. xix. 11. " ſanctify them to- " day and to-morrow, and let them waſh " their *cloaths*;" as a ſanctifying ceremony for changing the habit of the ſoul. Prov. xxx. 4. " who hath bound [or binds] the " waters in a *garment?*" through which they are ſtrained in dews and rain. Iſai.

ix. 5. " and *garment* rolled in blood." See Rev. xix. 13. " he was clothed in a veſture " dipt in blood." This is often ſpoke of in S. S. Iſai. lxiii. 1. " who is this that " cometh מאדום *red* with dyed garments " from the vintage?" Chriſt bore the wrath alone. He alone fought the battle of the Lord; and, when he had conquered, all power was put into his hands; and he is to execute the vengeance of God on the oppoſers.

שמן, To *fat*; *fatten*; *be fat*. Num. xiii. 21. " what the land is, whe- " ther it be שמנה *fat* or lean." Deut. xxxii. 15. " Jeſhuron ישמן *waxed fat*." Jud. iii. 29. " all *luſty*, and all men of va- " lour." 1 Chron. iv. 40. " *fat* paſture." Iſai. vi. 10. " *make fat* the heart of this " people." Jer. v. 28. " *they are waxen* " *fat*, they ſhine." Ezek. xxxiv. 16. " but " I will deſtroy the *fat* and the ſtrong" ſheep. The Iſraelites, Jud. iii. 29. deſtroyed ten thouſand Moabites, *all luſty, and all men of valour*, who had been their oppreſſors, and were able to hurt them; but the women, the ſick, and the weak, were ſpared. *Fat* and *luſty* is the ſame thing here as ſtrong and healthy; robuſtneſs coming from the fat, rich, nutritive juice, which the ſick and weak are comparatively deſtitute of. It is oppoſed to *leanneſs*, Iſai. x. 16. " the Lord, the Lord " of hoſts ſhall ſend upon משמניו *his fat* " *ones* [or things] a leanneſs. xxviii. 1. " on the head of the *fat* vallies." And ſo ver. 4. " but גיא שמנים is not *fat vallies*, " but *valley of the fat ones*, הלומי יין *broken* " *with wine*:" and it is their intemperate eating and drinking which they are reproached with. Such intemperance blows people up with fat, and ſhortens their days.

שמן, Any *fat rich juice*, that makes what it is put upon fat and greaſy; moſt often *oil*. Gen. xxvii. 28. " God give thee of " the dew of heaven, and משמני of *the fat* " *things* of the earth;" all the riches of God's bleſſing. xxxv. 14. " he poured *oil* " thereon;" to conſecrate it to God. Exod. xxv. 6. " *oil* for the light." xxvii. 20. " שמן זית *oil*-olive." There are many ſorts of oil: that which ſupported the light was to be of the beſt ſort, expreſſing the benignity of the eternal light, which lighteth every man that cometh into the world, the life and light of thoſe who believe. But it is any rich juice, whether natural, as oil, or mixed up, as a compound *ointment*. Exod. xxix. 7. " the anointing *oil*, " and pour it upon his head, and anoint " him;" *ſc.* for high prieſt; putting upon him the beneficent qualities and healing virtues in the ſeveral drugs, ſimple and compound, that compoſed it. Deut. xxviii. 40. " thou ſhalt have olive-trees through- " out all thy coaſts; but thou ſhalt not " anoint thyſelf with the *oil*." Oil, in hot climates, is a great refreſhment to the ſenſes, as well as preſervative againſt heat, and the bite of the adder and venomous flies, as well as cure for their bite. They were to have olive-trees, but not the oil of them: ſo it is now, in a ſpiritual ſenſe, with them; they have the means of knowledge in their hands, but no profit from it. Their traditions, *&c.* render the word of God of no uſe to them. Deut. xxxii. 13. " he made him to ſuck honey out of the " rock, and *oil* out of the flinty rock;" the benignity of the Divine Nature from Chriſt, the rock of ſalvation. And this was alſo true literally, or, indeed, it could not have been applied in a myſtical ſenſe; for their olives grew out of crevices in the rocks, as water alſo flows out through ſuch cracks. 1 K. vi. 23. " two cherubims of " עצי שמן *olive-tree*;" marg. *trees of oil*, or oil-wood. There are many ſpecies of oil-trees, from the cedar downwards; but the olive is the principal. Neh. viii. 15. " go " forth into the mount, and fetch olive- " branches, and עץ שמן *pine*-branches;" Heb. *oil-tree* branches; *ſc.* all the other oil-trees; which does by no means exclude the olive from being an oil-tree. The cedar, pine, and the ſeveral ſpecies of them, are

are all oil-trees, though not *olive*-oil-trees. Pſal. xxiii. 5. " thou anointeſt mine head " with *oil*." xlv. 8. " with the *oil* of " gladneſs:" ſpoke of the ſon of God, who, as ſuch, is man; and is exalted, *as man*, not *as God*, above his fellows, or brethren. What *oil* is ſpoke of, or alluded to? Not bare olive-oil; but the holy anointing oil, as Pſal. lxxxix. 21. " with " my holy *oil* have I anointed him;" made him prieſt, or interceſſor. cxli. 5. " let " the righteous ſmite me kindly, and re- " prove me; שמן ראש *the oil of poiſon*, or " poiſonous oil, let it not come down upon " my head." This is what is called, Pſal. cxl. 4. the poiſon of aſps; and Deut. xxxii. 33. ראש פתנים *the venom* of aſps. And to this the Pſalmiſt compares the joining with the wicked in their feaſts, and partaking of the dainties and jollities at them, among which was the being anointed with oil. Prov. xxvii. 9. " *ointment* and perfume re- " joice the heart;" which explains their general meaning as types. Eccleſ. i. 8. " let thy garments be always white, and " thy head lack no *ointment*;" keep thy- ſelf from ſtains, and let the odour of thy good works refreſh thyſelf and others. Cant. i. 3. " becauſe of the odour of thy " good *ointments:* thy name is *ointment* " pouring forth;" diffuſing its grateful odour. Iſai. lvii. 9. " to Molech *in oint-* " *ment*." Iſai. xxxix. 1. " Hezekiah was " glad of them, and ſhewed them—the " ſpices and the precious *ointment*;" to anoint the prophet, prieſt, and king with; remarkable for its extraordinary fragrance.

משמן, *Fat*, perſon or thing.

אשמנים, rendered *deſolate places*; a noun with a form. א, *Tombs*, q. d. damp greaſy places, as vaults are. Iſai. lix. 10. " *in* " *deſolate places*, as dead men:" but אשם is not to lay deſolate, as Mar. Cal.

שמנה, and שמונה, *Eight*, in number; more than *ſeven*, ſaturity; q. d. the *fat* or *rich* number: and the idea, as ſuch is al- luded to, in phraſes, ſuch as that Eccleſ. xi. 2. " give a portion to ſeven, and alſo *to* " *eight:*" never ſay you have given to enough; give to more ſtill. Mich. v. 4. " then ſhall we raiſe againſt him ſeven " ſhepherds, and *eight* principal men;" as if he had ſaid, we will raiſe ſeven, yea eight captains; men enough, yea more than enough. Many ceremonies were to be performed on the eighth day; as point- ing at ſomething *ſuper-abundantly* good, like a ſuperlative degree; very extraordi- nary; the moſt ſatisfactory. Gen. xvii. 12. " he that is *eight* days old ſhall be circum- " ciſed;" in alluſion to the day when all *corruptibility* ſhall be cut off from the body, and the reproach of Egypt be rolled away. Exod. xxii. 30. " ſeven days ſhall it be with " its dam; *the eighth* day ſhalt thou give " it me." Lev. xiv. 23. " *the eighth* day " for his cleanſing." xxiii. 36. " on *the* " *eighth* day an holy convocation unto the " Lord;" a general aſſembly of all ſaints before the Lord. xxxix. " on the firſt " day a ſabbath, and on *the eighth* day a ſabbath:" a reſt, when the ſeven days of life are finiſhed; and to be remembered on earth, as our ſabbath-day is now, as on the eighth day from the creation. 1 K. vi. 38. " in the *eighth* month was the temple " finiſhed—ſo was he ſeven years in build- " ing it." Ezek. xliii. 26. " ſeven days " ſhall they purge the altar, and purify it, " and conſecrate themſelves; and when " thoſe days are expired, it ſhall be upon " the *eighth day*, and ſo forward, the " prieſts ſhall make their burnt-offerings " on the altar;" which ſuperſedes the *ſe- venth* day as the ſabbath, and appoints the *eighth* day, as our Sunday is, in its room.

שמיני, *The eighth*. שמונים, *Eighty*. שמנים, The ſame. שמינת, *The eighth*.

שמינית, In the titles of Pſalms, the ſixth and twelfth: perhaps, *the richneſs*, ſc. of God's mercy. A general word, like מכתם a *remark*, remarkable leſſon; or מנצח *con- queſt*, or over-ruler. Pſal. vi. 1. " to the " over-ruler בנגינות in the ſongs [*ſc.* of praiſe or triumph] " על שמינית *upon* the " *anointing*, or unction." 1 Chron. xv. 21.

" with harps על השמינית *on the Sheminith* [ſc. for the ſongs called ſo, from their ſubject], " לנצח to the conqueror." Iſai. xxv. 6. " in this mountain ſhall the Lord of " hoſts make unto all people a feaſt of " שמנים *fat things*—and he will deſtroy in " this mountain the face of the covering " caſt over all people—he will ſwallow up " death in victory." And שמינית may relate to this feaſt, when the ſoul is to be ſatiated, made fat with the richeſt dainties; which St. John calls, 1 Joh. ii. 20. " *an* " *unction* from the Holy One."

שמע, *To hear*; and, as *hearing* implies, *to obey* and underſtand what is ſaid. Gen. iii. 8. " they *heard* the voice of the " Lord God." Ver. 17. " becauſe שמעת " *thou haſt hearkened* לקול to the voice of " thy wife." xi. 7. " that they may not " *underſtand* one another's lip;" *i. e.* confeſſion. xvi. 11. " the Lord ישמע אל *hath* " *heard thy* affliction;" *of* it. xxix. 33. " the Lord *hath heard* that I was hated:" ſo he heard of Hagar's affliction; knew of it, or took notice of it. xlii. 23. " they " knew not that Joſeph *underſtood* [or *heard*], " for there was an uſher between " them." People are not admitted near to great men, at their audience, in thoſe countries; only into the preſence-room, and an officer for that purpoſe ſtands between. Exod. iv. 8. " neither *hearken* to the voice " of the firſt ſign." The intent, rather than the ſtrict propriety of words, is conſidered in the familiar ſtile; ſo *voice*, *hear*, and *ſee*, are uſed *ſecundum licentiam familiorem*. Pſal. xviii. 45. " לשמע אזן ישמעו לי " *as ſoon as they hear of me, they ſhall obey* " *me*;" at the hearing of the ear, not from ſight. Bleſſed are they that believe, without ſeeing, upon the report of thoſe who did ſee. Pſal. lxxxi. 6. " I *heard* a lip " that I underſtood not;" did not approve of; as, depart from me, *I know ye not*. It is God is the ſpeaker. Iſai. xxxvi. 11. " ſpeak in the Syriac—for we *underſtand* " it." l. 4. " *to underſtand*, like the " learned." Jer. l. 29. " השמיעו *call together* the archers " againſt Babylon;" cauſe them to hear, or muſter them.

שמע, שמעה, שמוע, and שמועה, *Hearing*; *obedience*; *fame*; *report*. 1 Sam. xxii. 14. " and goeth משמעתך at *thy bidding*;" or, the hearing of thee; as ſoon as he hears thee.

משמע, and משמעה, *Obedience*; *ſubmiſſion*; *hearing*. 2 Sam. xxiii. 23. " David ſet " him אל משמעתו *over his guard*;" his *muſtering*. *Let Iſrael hear* was the phraſe, when they muſtered an army. So Jer. l. 29. above, " השמיעו *call together* the archers " againſt Babylon." This was an office of great conſequence and power. Iſai. xi. 3. " neither reprove after the *hearing* of his " ears;" upon hearſay, or at the firſt hearing; but deliberately, and conſiderately. Ver. 14. " the children of Ammon משמעתם " *ſhall obey them*;" their obedience.

שמץ, only, as a noun, thrice, a *little*. Exod. xxxii. 25. " that Aaron had " made them revolt לשמצה *within a triſle* " by their images;" or what they had ſet up. Job iv. 12. " mine ear received שמץ " a *little* thereof." xxvi. 14. " but how " שמץ *little* a portion is heard of him."

שמר, To *keep*. Gen. ii. 15. " and put him into the garden of Eden, " to dreſs it, and to *keep* it;" have a care of it, and keep it in the order intruſted to him; which implies a conſtant attention to the particulars of it. iii. 24. " *to keep* the " way of the tree of life;" to preſerve it, as the church-ſervice does now. xvii. 9. " *thou ſhalt keep* my covenant." xviii. 19. " that *they ſhall keep* the way of the Lord;" keep in that way. The way of the Tree of Life, and the way of the Lord, are the ſame way. The cherubs keep it, as a record; or as the S. S. and an eſtabliſhed church do now: and Abraham and his family kept the ſtatutes and judgments, by walking according to them. xxiv. 6. " השמר לך *beware*." xxvi. 5. " and ישמר " שמרתי *kept my charge*." xxviii. 15. " I " am with thee, and *will keep thee*." xxxvii. 11. " but his father *obſerved* the ſaying."

Exod.

Exod. xii. 25. " ye ſhall *keep* this ſervice." xxi. 29. " *and hath* not *kept him in*, but " that he has killed a man;" hath not taken care of him. xxiii. 13. " in all the " things I have ſaid unto you, תשמרו *be* " *circumſpect*;" be careful. Lev. xv. " ושמרתם את משמרת *and ye ſhall keep the* " *charge* of the Lord." The ſame that is ſaid of Abraham above; he therefore had *a charge* of types and ceremonies, as well as they, to keep. Deut. ii. 4. " ונשמרתם " מאד *take good heed therefore unto your-* " *ſelves*;" be upon your guard. 1 Sam. i. 12. " Eli שמר *marked* her mouth;" obſerved it. 2 Sam. xxii. 24. " אשתמרה *I* " *have kept myſelf* from iniquity." xliv. " *thou haſt kept me* to be head of the " heathen." xxiii. 5. " an everlaſting co- " venant ordered in all things, and שמרה " *ſure*." 1 K. viii. 23. " *who keepeth* co- " venant and mercy with thy ſervants;" as he who performs his word is ſaid to keep it. Job x. 14. " then *thou watcheſt me*." xiv. 16. " doſt thou not *watch* over my " ſin?" xxxix. 1. " תשמור *canſt* [didſt] " *thou mark* the time when the hinds " ſhould bring forth?" Didſt thou ſet, or make them keep, the time of going with young? Pſal. xvii. 4. " as to the works " of man, according to the words of thy " lips, שמרתי *I have taken care of* the paths " of the deſtroyer;" or deſtruction: " I " have not done as men do; I have kept " from the ways of deſtruction, according " to thy word." We uſe *taking care*, in the ſenſe of *avoiding*. Iſai. vii. 4. " השמר " *take heed*, and be quiet:" *i. e.* take care to be quiet; make it your endeavour to quiet your fears. Mich. vi. 16. " the ſta- " tutes of Omri ישתמר *preſerve* them- " *ſelves*."

שמר, A *keeper*; *guard*; any thing that keeps or preſerves; *watchers*, or *watchings*. שמרים *Liquors kept*, and alſo *the lees* or dregs of liquor, which it keeps or ſettles upon; or perhaps what ſettles down, and keeps its place in liquor: but the lees are what the liquor feeds and keeps upon. Exod. xii. 42. " a night שמרים of *watch-* " *ings*;" on which none were to ſleep, till paſt midnight. Pſal. lxxv. 9. " שמריה *the* " *dregs thereof* all the wicked of the earth " ſhall wring out and drink;" the moſt intoxicating and nauſeous part of the cup of fury. Iſai. xxv. 6. " a feaſt of fat " things, a feaſt שמרים *of wines on the* " *lees*;" old wine, kept for ſome time. Jer. xlviii. 11. " hath ſettled on *his lees*;" hath not been drawn out, or off, as we do liquor to refine and ſoften it.

שמיר, Some laſting plant, joined with quickſets, uſed in fencing and hedging; and perhaps called ſo only as it is *a fence*, or *guard*, by its prickles and uſe. Iſai. v. 6. " there ſhall come שמיר *briars* and שית " *thorns*."

שמיר, A *diamond*. Jer. xvii. 1. " the ſin " of Judah is written with a pen of iron; " with the point of a *diamond*." Ezek. iii. 9. " *an adamant* harder than flint." Zech. vii. 12. " they made their heart *an ada-* " *mant*, that they ſhould not hear:" called ſo from its durableneſs, ſay ſome; from its value, ſay others, and being worth keeping.

שמרה, A *guard*. Pſal. cxli. 3. " ſet a " *watch* over my mouth." Pſal. lxxvii. 5. " אחזת שמרות עיני *thou holdeſt mine eyes* " *waking*;" thou haſt taken poſſeſſion of the guards of mine eyes; his eyelids, that he could not ſhut his eyes in ſleep.

אשמרה, and אשמורה, A *watch*; or time of ſetting a watch in the night. Exod. xiv. 24. " it came to paſs in the morning- " *watch*." Jud. vii. 19. " at the begin- " ning of the middle-*watch*;" ſc. at midnight. Pſal. lxiii. 7. " and meditate on " thee באשמרות *in the night-watches*;" i. e. during the hours, as we ſhould ſay, of the night; or in the night-time. xc. 4. " and " as a *watch* in the night;" as that ſpace of time, in the night, which ſlides away unobſerved. cxix. 148. " mine eyes pre- " vent *the night-watches*, that I might me- " ditate on thy word." Lam. ii. 59. " ariſe, cry in the night: in the beginning

" of

" of *the watches* [or, before the watches] " pour out thine heart:" by which it ſeems that the watches, or diviſions of the night, were marked out with ſome noiſe, as of a bell; becauſe the phraſes imply their waking, before thoſe *watches* waked them.

משמר, and משמרה, actively and paſſively, *What keeps*, or *is kept*; a *guard*; *cuſtody*; *charge: place of obſervation*. Miſconſtrued *nails*, Eccleſ. xii. 11. when it means *guards* or *fences* round trees; but it is hardly poſſible to gueſs what the verſions mean.

שמש, occurs only as a noun, The *ſolar light*; that vaſt cone of light whoſe apex is at the ſun, and baſe centers on one hemiſphere of the earth. It is, in ſubſtance, *air* melted, thin, fine, ſubtle, and formed out of darkneſs, by the action of fire, at the orb of the ſun. Whether the Chaldee, or any other dialectical corruption of the Hebrew, or, if any, which, have preſerved its ſenſe, as a verb [whether it were the Arabic, *to warm*; the Syriac, *to dry*, or *to ſun*; or the Chaldee, *to miniſter to*, is impoſſible to ſay; nor does it matter a great deal. Mr. Hutchinſon defines it שם *the heaven* מש *receding*; ſc. from the center of the univerſe; the fire ſtaying there, and the ſpirit deſcending thither. This may be the true etymology, becauſe it is that part of the heavens in receſs; but that is not worth contending about. *What* it is, *how* formed, *where* formed, of what materials, where it goes, and what becomes of it; and, above all, what it does, and how it acts, are great and important points; the ſchool of philoſophy and divinity. The ſenſe of *miniſtered to*, Dan. vii. 10. as it is rendered, is not ſo plain, as that it can't ſignify *praiſing*, or *ſhining*. But the Scriptures explain it, and its properties. Gen. xv. 12. " *the ſun* was going." Ver. 17. " השמש באה *the ſun was gone*." xix. 23. " *the ſun* יצא was *gone forth* upon the " earth." There is nothing for *up* nor *down*. Deut. xvii. 3. " ſerved other Gods, and " worſhipped them, either *the ſun* or " moon." xxxiii. 14. " the precious fruits " brought forth by *the ſun*;" which makes it the inſtrument of vegetation. Joſh. x. 12. " *ſun*, ſtand thou ſtill—and *the ſun* " ſtood ſtill." It was in motion before, running, as a ſtrong man, its race; but now obeyed the voice of the prophet of God; and ſtopt at the edge of the horizon, which it was going from. And the earth, not being then acquainted with the Newtonian power of continuing in motion, when its mover ſtopt, ſtopt too, till its chariot and horſes were permitted to move onward. Jud. v. 31. " they that love him " ſhall be as *the ſun*, when he cometh " forth in his might." 2 Sam. xxiii. 4. " he ſhall be as the morning-light, as *the* " *ſun* ariſes in a morning without clouds." 2 K. xxiii. 11. " he took away the horſes " the kings of Judah had given to *the* " *ſun*;" chariots of the ſun; *i. e.* clouds full of glory, and altars dedicated to the ſun, are mentioned. Pſal. xix. 5. " in " them [*ſc.* in the heavens] hath he ſet a " tabernacle for *the ſun*;" meaning the ſpace round about the ſolar orb, whence it comes out decked as a bridegroom, and as a ſtrong man to run a race. Ver. 6. " his " going forth is from the end of the hea- " vens, ſc. *the center*; and his circuit, or " *return*, is at *the other* end, or *extremities*, " ſc. *the circumference*, and there is nothing " hid from the heat thereof." It is the *vis vivida cæli*, the warmer, mover, and enlivener of every thing that hath life, or moves. Pſal. lviii. 9. " let them not ſee " *the ſun*;" the means of life and happineſs, and here is ſpoke of ſpiritual life. lxxii. 17. " לפני שמש to the face of, or *be-* " *fore the ſun*:" the ſame as *under the ſun*, and *in the ſight of the ſun*; i. e. publickly on earth. lxxiv. 16. " the light and *the* " *ſun*." The light upon our orb is but a part of the light. lxxxix. 37. " his throne " as *the ſun* before me;" for duration and glory. cxxi. 6. " *the ſun* ſhall not ſmite " thee by day." cxxxvi. 8. " *the ſun* to " rule by day." It muſt reach the earth to govern it: and this is the greater מאור, Gen.

Gen. i. 18. the dominion over the day is given to. Eccleſ. i. 3. " under *the ſun*;" ſc. on the earth." xii. 2. " while *the ſun*, " and the light, and the morn, and the " ſtars be not darkened; *i. e.* in effect, to eyes worn out with age, that cannot ſee thee. And here *the ſun* is diſtinguiſhed from artificial light, as well as from that of the moon and ſtars. Iſai. xiii. 10. " *the* " *ſun* ſhall be darkened, *ſtagnate*, *coagu-* " *lated*, at its coming forth;" ſpiritually darkneſs, expreſſed phyſically. lx. 19. " *the ſun* ſhall be no more thy light by " day—the Lord ſhall be unto thee an " everlaſting light, and thy God thy glo- " ry:" and ſo the body of man will become *glorious*, ſpiritual and immortal; being ſupported by the Father of lights, in whom is no changeableneſs, as there is in the light of this world. Jer. xxxi. 35. " which giveth *the ſun* for a light by day." And this, *int. al.* puts it out of diſpute, that שמש, we render *ſun*, is not ſpoke of the orb or fire of the ſun, but the ſtream of light from it. Ezek. viii. 16. " they worſhipped " *the ſun* towards the eaſt." Joel ii. 10. " *the ſun* and moon ſhall be dark." iii. 4. " *the ſun* ſhall be turned into darkneſs." This is the grand ſecret of philoſophy; and if the light can be turned into darkneſs, and conſequently rhe darkneſs be changed into light again, as light was made out of the darkneſs upon the face of the deep at firſt, then the cauſe of motion will lie level to every capacity; and we ſhall ſee what that expanſion, or expanſive force is, Moſes aſcribes the movements of this ſyſtem to. And all the heterodox notions and idolatrous images of Dr. S. Clark, Sir I. Newton, the other Deiſts or Atheiſts, as well as Arians and Socinians, will fall together. It is a ſhort queſtion, whether air can become light, and light air and darkneſs again; whether light and darkneſs are conſubſtantial, or are air in different conditions. God ſays they are, and are changeable into each other by the *ſtagnation* or *fluidity* of their component atoms. Hab. iii. 11. " *the ſun* and moon ſtood " ſtill in their habitation;" *i. e.* in the courſe they run over, as abaſhed at the ſight of Jehovah, coming forth in war againſt their worſhippers, and then fled, as unable to help. Mal. iv. 3. " to them " that fear my name ſhall *the ſun* of " righteouſneſs ariſe, with healing in his " wings;" the ſpiritual life, and repairer of fallen nature, or healer of its ſickneſſes; taking the idea from what the ſolar light does to the earth, and its genial heat in the body.

בית שמש, There were many cities named ſo, from the object of worſhip, in the Holy Land, and one in Egypt; and, indeed, the worſhip of the ſolar light was general, as all know, who have been the leaſt converſant in books that give account of the heathen Gods. See Mr. Hutchinſon, Mr. Spearman, Mr. Parkhurſt, at ברב, in the Supplement.

שמשה, A *window*. Iſai. liv. 12. " שמשתיך " *thy windows* of agate," or cryſtal; however, ſomething tranſparent, as it was to admit only the light through it, as the name for *window* here implies.

שנא, To *hate*, to *diſlike*; *diſapprove*; and *reject*. So God is ſaid to *hate* Eſau, and love Jacob; and Jacob *hated* Leah, *i. e.* diſapproved of her, in compariſon of Rachel. Gen. xxiv. 6. " let thy " ſeed poſſeſs the gate of them that *hate* " thee." xxvi. 27. " ſeeing *ye hate* me, " and have ſent me from you." xxix. 31. " when the Lord ſaw that Leah was שנואה " *hated*;" not loved. 2 K. xxv. 29. " and " שנא *changed* his priſon-garments;" as if it had been שנה here: as it is Jer. lii. 33. " שנה *he changed* his priſon-garments." This was during the Captivity, when their language might ſuffer a little in its purity, and ſuch Chaldeiſms creep in upon them; but *rejected*, as *hating* is uſed Prov. v. 12. how *have I hated* inſtruction? is not bad ſenſe. Lam. iv. 1. " how is the moſt fine " gold ישנא *ſpurned at*, and the ſtones of " the ſanctuary poured out at the top of

" every

" every ſtreet?" The ſacred golden veſſels and garments were treated with a religious hatred, and impious zeal. And it is beſt ſenſe as it ſtands. Eccleſ. viii. 1. " a bold " face ישנא *is odious.*" The preſent rendering is ſcarce ſenſe.

שנא, and שנאה, *Hatred.* Pſal. xxxvi. 3. " that his iniquity may proſper לשנא *in* " *hatred*;" i. e. his odious iniquity. cxxvii. " 2. " for ſo he giveth his beloved שנא " *ſleep.*" יתן לידידו שנא is, *they put a check upon*, controul, treat with hatred, *their own deſires.* The worldly minded riſe up early, and ſit up late, and *renounce all pleaſure*, in the proſecution of their deſigns; but all to no purpoſe, without God's bleſſing.

שנאן, once, Pſal. lxviii. 18. " the cha- " riots of God are twenty thouſands, אלפי " שנאן *thouſands of angels.*" But there is nothing for *angels*; and שן *again*, and אן *here, there, every where*, is *thouſands, over and over again.*

שנה, with a mutable ה, To *repeat*; *vary*; *change*; *alter.* Gen. xli. 32. " and for that the dream השנות *was doubled* " unto Pharoah." Deut. vi. 7. " and שננתם " *thou ſhalt teach them diligently* unto thy " children;" repeat often; be continually repeating. xxxii. 41. " if שנותי *I whet* my " glittering ſword;" flouriſh, vibrate. 1 Sam. xxvi. 8. " let me ſmite him once, and " לא אשנה לו *I will not do it a ſecond time*;" will not repeat it on him. 1 K. xiv. 2. " ariſe, I pray thee, and השתנית *diſguiſe* " *thyſelf.*" Job xiv. 20. " משנה *thou* " *changeſt* his countenance;" i. e. *him*, or his perſon; and *changing*, as we uſe the phraſe for *decaying.* Pſal. xxxiv. 1. " בשנותו " *when he changed* his behaviour." lxiv. 4. " who שננו *whet* their tongue like a ſword." cxl. 4. " שננו *they have ſharpened* their " tongues like a ſerpent:" *whetting* an inſtrument is a repeated rubbing; a continuance of the action, as has been obſerved by many: and it is certain the ſerpent does not *whet* or *ſharpen* his tongue, but *vibrate*, putting it out again and again. lxxiii. 21. " my heart was grieved, וכליותי אשתונן *and* " *I was pricked in my reins.*" It is in Hithp. as a verb, formed from שן *a tooth*; poſſibly, *I gnaw myſelf* in my reins; *i. e.* in the veſſels that are the ſeat of the affections; he gave himſelf up to ſorrow, and mournful reflections. Pſal. lxxxix. 35. " nor " אשנה *will I alter* the thing that is gone " out of my lips." Prov. xvii. 9. " but " שנה בדבר *he that repeateth a matter*, ſe- " parates friends;" or *varies* in a ſtory; either telling it differently at one time from another, or differently from the truth; putting in or leaving out circumſtances. xxiv. 21. " meddle not with שונים *them* " *that are given to change.*" xxvi. 11. " a " fool שונה באולתו *returneth to his folly*;" who is *twice*, or *again*, in *it.* To *alter*, and to *repeat*, ſeem different things; but are both contained in *twice*, or *two*, doing over again. Prov. xxxi. 5. " leſt they " drink and forget the law, and שנה *per-* " *vert*, marg. *alter*, the judgment of any " of the afflicted." Mal. iii. 6. " I the " Lord שניתי *change* not."

שן, pl. שנים, A *tooth*; and, metaphorically, what reſembles a tooth, as *a point*, or crag of a rock; the *barb* of an arrow; metonymically, *a taunt*, or jeer: whether from their double row, or caſting and coming again, or the quick repetition of their motion in biting, as it is applied to the vibration of a ſerpent's tongue, and of a ſword, when brandiſhed. Gen. xlix. 12. " his *teeth* white with milk;" or fat. Exod. xxi. 24. " eye for eye, *tooth* for " tooth;" not in private revenge, but in a publick judicial way. 1 K. x. 18. " a " great throne of שן *ivory.*" xxii. 39. " and בית השן *the ivory-houſe* which he " built." Job xiii. 14. " why ſhould I " take my fleſh in *my teeth*, and put my " life in my hand?" Phraſes for expoſing one's ſelf to danger. And he ſeems to mean, that he would not give up his life, without pleading for it; *though he ſlay me, I will wait no longer, but ſpeak and maintain mine own ways before him.* Pſal. xlv. 8.

" *ivory*

" *ivory* palaces;" or boxes for rich perfumes; ſee Mat. xxvi. 7. " an alabaſter-" box of very precious ointment." Cant. vii. 4. " thy neck is as a tower of *ivory*;" for ſhape, whiteneſs, and ſmoothneſs. Ahab's ivory-houſe had a tower or turret to it, as other temples; but, one would think, could not be large. Ezek. xxvii. 15. " horns *of* " *ivory*:" but it ſhould be read, horns, *teeth*, and ebony; at leaſt *may* be ſo read. There is a fiſh that hath a very large horn, like ivory, or the elephant's tooth; but that is not שן a tooth, but more likely *the horn* ſpoke of here. 1 K. x. 22. and 2 Chron. ix. 21. " the navy of Tarſhiſh, " bringing gold and ſilver, שנהבים *ivory*, " marg. *elephants teeth*:" whatever ſpecies of merchandize it was, one would think it the ſame as שן והובנים of Ezekiel, juſt above. הבן and הב differ only in the formative *nun*, which nouns are formed with, or without, at pleaſure.

בית שן was a *temple* of the Philiſtines, 1 Sam. xxxi. 10. and by 1 Chron. x. 10. the temple of *Dagon*; and, like Ahab's, named from the *ivory* inlaid work, image of ivory, or *&c.* it was remarkable for. A whole houſe, or whole temple of ivory, would require a greater quantity than could be procured. Amos iii. 15. " houſes of " *ivory*." And vi. 4. " beds of *ivory*." And Solomon made a throne of ivory. Whatever the beds of ivory were, the houſes of ivory, ſee the context, were temples, whether great or ſmall; and that of the Philiſtines, big enough to faſten the carcaſes of Saul and his ſons againſt the wall of it: and Solomon's שנהבים were uſed, it is likely, about his throne, which was large.

שנון, *Sharp*, or rather *toothed*; and applied to arrows, which, like an anchor, had a *tooth* at each ſide. *Dente tenaci anchora fundabat naves*, Virg. So the arrow, that was *toothed*, held its hold in the fleſh. Pſal. xlv. 6. " thine arrows are שנונים *ſharp*;" *præpilata*, barbed. cxx. 4. " *the barbed* " arrows of the mighty." Prov. xxv. 18. and Iſai. v. 28. the ſame.

שנה, A *year*; the time till things come round again; the ſame. The earth and its products are the ſubjects of this *alteration*, or *repetition*. Pl. שנים, שנות, and שנתים. The length of the year is three hundred and ſixty-five days, five hours, and forty-nine minutes. It is plain, that the church of God, from Adam downwards, till after the Captivity at leaſt, meaſured their time by the true ſolar year, divided into months, becauſe their feaſts were periodical, and kept to the ſeaſons of the year; as the Paſſover, at the vernal equinoctial full moon; the Feaſt of Weeks, and then the Ingathering at the ſet times. There is a lunar year, as well as ſolar, not mentioned nor uſed by Moſes, that I know of, except as the great Paſcal Feaſt depended on the vernal equinoctial moon for the time of its obſervance. The year originally began at the autumnal equinox, becauſe, Exod. xxiii. 16. and xxxiv. 22. [the feaſt of Ingathering at the year's end] it ended there: and though, at the Exodus, the vernal equinoctial moon is appointed *the firſt month of the year*, Exod. xii. 2. according to the eccleſiaſtical reckoning, yet the other was ſtill uſed as the civil or common reckoning. So they followed a different reckoning in the days alſo; the day beginning at ſix in the evening, or at ſun-ſet, according to the firſt, and at ſix in the morning, according to the latter account. The lives or births of the patriarchs are the æras Moſes meaſures time by; from the creation of Adam to the birth of Seth, thence to the birth of Enos, and ſo on. Gen. i. 14. " God ſaid, " let there be lights in the firmament of " the heaven, to divide the day from the " night: and let them be for ſigns and for " ſeaſons, and for days and שנים *years*." The frame of lights in heaven, *viz.* ſun, moon, and ſtars, make day and night, cauſe and regulate the motion of the earth, form the ſeaſons, and ſettle times and periods.

They act jointly, though the ſolar light has the greateſt ſhare in the dominion over the earth, and muſt jointly help the aſtronomer and chronologer, in the equation of time. Gen. v. 5. " all the days that Adam " lived were nine hundred and thirty *years*." xlvii. 8. " the days of the years of my pil- " grimage are an hundred and thirty *years*." שנה *year*; not ſo many years to a day, as if it had been on his birth-day, or day before, that he ſpake to Pharoah; but he was then in the hundred and thirtieth year of his age. Exod. xii. 40. " the ſojourning " of the children of Iſrael, who dwelt in " Egypt, was *four hundred and thirty* " *years*;" *ſc.* from Abraham's leaving Ur of the Chaldees: for, Gen. xv. 13. " they " ſhall afflict them *four hundred years*." Abraham had been now ten years in Canaan, ſee ch. xvi. 3. 16. and *many days* at Haran, viz. *twenty* years. We read, Gal. iii. 17. that the law was four hundred and thirty years after the promiſe to Abraham, which was made to him [Acts vii. 2.] *in Meſopotamia before he dwelt in Charran*. The children of Jacob ſojourned but two hundred and five years in Egypt, and ſo *children of Iſrael*, Exod. xii. 40. is uſed as a national title for Abraham and his deſcendants through Jacob, who was named Iſrael. Exod. xii. 41. " it came to paſs at " the end of four hundred and thirty years, " even the *ſelf-ſame day* it came to paſs, " that all the hoſts of the Lord went out " from the land of Egypt." A day is meaſured by the revolution of the earth, and is a part of the ſolar year: the four hundred and thirty years, *here*, muſt then be ſolar years; and they muſt know the true length of the year, and be able to keep a true and exact account, to ſay it was *at the end of ſo many years, even to a day*; and the whole nation muſt underſtand it to be true. And as they began the year at the autumnal equinox, or made the creation of the world their æra before the Exodus, Moſes here continues to uſe the ſame, in the civil reckoning, after the alteration, in ver. 2. nor could it otherwiſe have been *four hundred and thirty years to a day*; but muſt have been half a year over, or as much ſhort. Abraham muſt leave Ur on the Paſchal-day, as his children did Egypt, to make it four hundred and thirty years to a day; and that Paſchal-day muſt fall at the ſame diſtance from the equinox, it did at the Exodus. Q. 1 Sam. xiii. 1. " Saul " reigned one *year*, and when he had " reigned *two years*;" i. e. when he began his ſecond year. The year begun is always ſpoke of as completed; ſo a perſon is ſaid to be [*e. g.*] twenty years old, when he hath but juſt finiſhed nineteen; which preſerves the Scripture chronological canon from confuſion. 1 Sam. xxix. 3. " which " hath been with me theſe days, or theſe " *years*;" i. e. a year or two. *Days* is often uſed for a year; and *years* for two years, or a ſecond year: as, ch. xxvii. 7. " the number of the days that David dwelt " in the country of the Philiſtines was ימים " *a full year* and four months:" *the days* meaning the greateſt period of days, as we render it, *a full year*. A week and a month were leſſer periods of days; a year was *the days* by eminence. 2 Sam. xv. 7. " it came " to paſs, at the end of forty *years*, that " Abſalom ſaid unto the king." As it is David's hiſtory is relating, it ſhould mean the fortieth year from his being anointed and coming to court. Abſalom was David's third ſon, born at Hebron; and his father three or four and thirty year old, at leaſt, at his birth: and therefore it could not be the fortieth year of the kingdom of Iſrael, as ſome would have it; for it is plain it was towards the end of David's reign, as appears by the circumſtances of the hiſtory, and he reigned forty years. Iſai. lxv. 20. " the man a hundred *years* old ſhall die a " child;" *ſc.* in ſpirit; in innocence; ſhall enter the kingdom of heaven as a little child.

שתים and שתי are uſed for *two*, fem. *q. d. ſets*, or in *ſets*, from שת, to *ſet*; a pair, as two things ſet to one another are.

שני, pl. שנים, *Two*; *both*; *double*; *another*; *a ſecond*. Gen. i. 8. " the evening " and the morning were שני *the ſecond* day." ii. 13. " the name of the *ſecond* river." Ver. 15. " they were שניהם *both of them* " naked." vii. 11. " in השני *the ſecond* " month." It is generally maſculine, but not always. Gen. xxxii. 7. " שני מחנות " *two bands*." Exod. iv. 9. " שני האתות " *two ſigns*." xxii. 7. " he ſhall pay שנים " *double*." xxviii. 23. " thou ſhalt make " upon the breaſt-plate שתי two rings of " gold, and ſhalt put the two rings of gold " upon שני קצות *the two ends* of the breaſt-" plate." Ver. 25. " שתי קצות *the two* " *ends*." xxix. 30. " *the other* lamb." Num. xi. 26. " שני *two* men—the name " השני of the other."

שני is uſed for *Scarlet*, and often occurs with תולעת *the worm* in the grain that *ſcarlet*-dye is made of. The ſame, or nearly the ſame coloured dye is made of the blood of a ſhell-fiſh, called in Latin *murex* and *purpura*, found upon the coaſt of Africa and Aſia in the Mediterranean: that near Tyre was reckoned the beſt; whence *Tyrii colores* in Horace, and כרמיל, or *Carmelii colores* in *Chronicles*, and *Dibapha Tyria* in Pliny: and hence שני, it is ſuppoſed, means *twice dyed*, or *twice dipt*; *dibapha tunc dicebatur, quæ bis tincta eſſet, veluti magnifico impendio*, Plin. lib. ix. cap. 39. שני is *two*, or *twice*; but there is nothing for *dipt*, much leſs for *the purple*, as in *dibapha Tyria*. And I ſhould rather think it the name of the fiſh, from the ſhape of its ſhell, *vertice muricatim intorto*; and called *murex*, becauſe its ſhell was full of *ſharp points*; and particularly its top is ſuch a *ſharp point*, as in Hebrew is called שן *a tooth*; and ſo שני is *ſharp-pointed*, or *tooth-pointed: muricatus*, or *murex*, is a direct tranſlation of שני. It is likely the blood of this fiſh, and the worm, or cochineal, were mixed, as the words come ſo often together. Gen. xxxviii. 28. " שני *ſcarlet-thread*." Exod. xxv. 4. " blue and purple, and תולעת שני " *ſcarlet*." xxxix. 3. " gold wires, to " work in the blue, and in the purple, and " in the *ſcarlet* [*ſc.* threads], and in the " fine linen;" *ſc.* white thread, to repreſent the ſeveral variegated and intermixed colours of the ſky. Lev. xiv. 4. " cedar-" wood, and *ſcarlet*, and hyſſop;" to be dipt in the blood of the ſacrifice, to ſprinkle him that was to be cleanſed from the leproſy. The uſe of the *ſcarlet* cloth or wool here is explained Iſai. i. 18. " though your " ſins be as שנים *ſcarlet*—though they be " red like תולע *crimſon*." It was burning out the colour and ſtain of ſin; for, Num. xix. 6. it was to be burnt. Prov. xxxi. 21. " ſhe is not afraid of the ſnow; for all her " houſhold are clothed with שנים *ſcarlet*, " marg. *double garments*."

—*Tyrioque ardebat murice læna*
Demiſſa ex humeris.

Virg. Æn. iv. lin. 262. the note. *Hiberna etiam videtur fuiſſe ob denſitatem.* It was a long, thick, double garment, ſuch as people of faſhion wore in winter.

שנינה, A *bye-word*, q. d. a *biting word*; as *dentata charta*, a ſatire, or invective. *Dente minus mordeor invido*, Hor. Ode iii. Book 4. and his *dente atro petere*. *Dente Theonino cum circum roditur*, Epiſt. Lib. i. l. 82. and other ſuch phraſes of his, ſpeak in the Hebrew ſtile. Our *caſting in the teeth*, is a different phraſe. Deut. xxviii. 37. " thou ſhalt become a proverb, and " שנינה a *bye-word*." Jer. xxiv. 9. " a " proverb, שנינה a *taunt*, and a curſe in " all places."

שנית, *Another*; a *ſecond*; *again*; a *ſecond time*.

משנה, *Double*; a *ſecond*; a *copy*; *twice as much*. Gen. xliii. 12. " take *double* " money in your hand." Exod. xvi. 5. " it " ſhall be *twice as much* as they gather " daily." Deut. xvii. 18. " he ſhall write " him a *copy* of this law." 1 Sam. viii. 2. " his firſt-born was Joel, and the name " משנהו *of his ſecond* Abiah." xv. 9. " Saul " and the people ſpared Agag, and the " beſt of the ſheep, and of the oxen; " והמשנים *and of the ſecond ſort*, and the " lambs,

" lambs, and all that was good:" not *of* the ſecond ſort; but *the ſecond ſort*, or *ſtorers*; ſuch as were to be kept over the year: the growing ſtock, as well as the fatting ſtock, were ſpared. 2 K. xxii. 14. " ſhe dwelt in Jeruſalem במשנה ....." a part of the city ſo called. See Zeph. i. 10. " a cry from the fiſh-gate, and an howl- " ing from משנה *the ſecond*, and a great " craſhing from the hills." 2 K. xxiii. 4. " Hilkiah the high prieſt, and the prieſts " of המשנה *the ſecond order*." Eſth. x. 3. " Mordecai the Jew was משנה *next* unto " the king."

שיני, Man's *urine*, Iſai. xxxvi. 12. " and " drink שיניהם *their own piſs* with you;" their *ſtale*; what is changed or altered, ſo grown *ſtale*, as we ſay of liquor: ſuch ſtale ſtuff urine is.

שנם, once only, 1 K. xviii. 46. " וישנם " *and he girded* up his loins."

שסה, with a mutable ה, To *ſpoil*; *pillage*. Jud. ii. 14. " he delivered them " into the hands שסים וישסו *of ſpoilers, and* " *they ſpoiled* them." Pſal. lxxxix. 42. " all that paſs that way *ſpoil him*." Hoſ. xiii. 15. " he *ſhall ſpoil* the treaſure of all " pleaſant veſſels;" he ſhall be robbed or ſpoiled of the treaſure.

שס, and שום, A *ſpoiler*; שסוי *ſpoiled*; משסה and משוסה a *ſpoil*. Der. Fr. *chaſſer*, Eng. *chaſe*, Mr. Parkhurſt: and perhaps to *chowſe*.

שסע, To *ſplit*; to *rend*, or *rent*, which may be done in part, or to ſeparate intirely. Lev. i. 17. " and שסע *ſhall cleave* " the pigeon בכנפיו with the wings there- " of, he ſhall not divide it aſunder." I ſuppoſe it means, that he ſhould ſplit it down the back, as we do to broil it for meat; here to be burnt on the coals, as a burnt ſacrifice, or meat for the fire. xi. 3. " whatſoever parteth the hoof, and שסעת " שסע פרסת is *cloven-footed*, and cheweth " the cud among the beaſts, that ſhall ye " eat." 1 Sam. xxiv. 8. " ſo David וישסע " *ſtayed*, marg. *cut off*, his ſervants with " theſe words;" tore them from their purpoſe, or *rent* them from it.

שסף, once, 1 Sam. xv. 33. " *hewed to* " *pieces*."

שעה, with a mutable ה, To *look* or *ſtare at*; to *ſtare*. Gen. iv. 4. " the " Lord וישע had reſpect unto Abel and his " offering; but unto Cain and his offering " לא שעה *he had not reſpect*." Exod. v. 9. " אל ישעו *let them not regard* vain words." Pſal. xxxix. 14. " השע *O ſpare* me, that " I may recover my ſtrength;" look from me, leave me. cxix. 117. " אשעה *I will* " *have reſpect* unto thy ſtatutes always." Iſai. xxix. 9. " ſtay yourſelves and wonder, " השתעשעו ושעו *cry ye out, and cry*, marg. " *take your pleaſure, and riot*;" literally, look about ye, and ſtare; *ſc.* as in confuſion, or ſtaring and ſtark mad, when a man ſtares at himſelf and every thing elſe. xxxii. 3. " the eyes of them that look " לא תשעינה *ſhall not be dim*;" ſhall not ſtare, as thoſe who do not ſee well. Iſai. vi. 10. " השע *ſhut* their eyes;" make their eyes ſtare, or dazzle, as when looking hard at any thing. xxii. 4. " שעו *look away* " from me." xli. 10. " אל תשתע *be not* " *diſmayed*;" do not ſtare about you, as in a fright. Ver. 23. " that נשתעה *we may* " *be diſmayed*, and behold it together." Job vii. 19. and xiv. 6. turning the ſight from a perſon, and ſo *diſregarding* and letting him alone.

שעשע is rendered *Delight*. Pſal. xciv. 19. " thy comforts ישעשעו *delight* my " ſoul." cxix. 47. " אשתעשע I *will de-* " *light myſelf* in thy commandments."

שעשעים, and שעשועים, A *delight*. Prov. viii. 30. " I was daily his *delight*." Ver 31. " and my *delights*, my entertainments, " were with the children of men." We look earneſtly or ſtare at what we delight in, as well as in a ſurprize or fright.

שעטנז, only Lev. xix. 19. and Deut. xxii. 11. in the firſt, " neither ſhall a garment, " כלאים שעטנז *mingled of linen* and woollen, " come upon thee." And the other, " thou " ſhalt

" ſhalt not wear שעטנז *a garment of di-*
" *vers ſorts* of woollen and linen toge-
" ther." Then שעטנז, whatever the word ſignifies, was made of woollen and linen mixed; and כלאים is, things of different kinds.

שעטת, once, Jer. xlvii. 3. " the noiſe " of *the ſtamping* of the hoof." What relation this word has to the laſt, Qu.

שעל, occurs only as a noun, The *hole* or *hollow* of the hand, when ſhut; a *fox*, that lurks in ſuch holes; and a *hollow* road. 1 K. xx. 10. " if the duſt of Sama-
" ria ſuffice for שעלים *handfuls* [or fiſtfuls],
" for all the people that follow me." Iſai. xl. 12. " who hath meaſured the waters in " *the hollow of his hand?*" and ſo proportioned the quantity of water to the dry land.

שעל, and שועל, A *fox*. Jud. xv. 4. Neh. iv. 3. Pſal. lxiii. 11. Cant. ii. 15. Lam. v. 18. and Ezek. xiii. 4. Their dens are ſuch holes as thoſe of the hand; and thence named, as a dog, from כלב, a *cage*, or *kennel*.

משעול, A *hollow narrow way* between two walls, Num. xxii. 24.

שען, To *lean*, or *reſt upon*. Gen. xviii. 4. " and השענו *reſt* yourſelves under " the tree." They *leaned* on the elbow at victuals, whereas we ſit; and ſo, indeed, they did in taking their eaſe; not in chairs, but in a reclining poſture. Num. xxi. 16. " and נשען *lieth* upon the border of Moab;" is inclined upon it. And it is applied to the mind, *leaning* or *inclining to*. 2 Chron. xiii. 18. " the children of Judah prevailed, " becauſe נשענו *they relied* upon the Lord " God of their fathers." And this may be uſed, as it is, in *Kal* or *Niphal*, i.e. actively or paſſively, becauſe that which *leans* againſt or *upon any thing*, is alſo inclined or bent towards it.

משען, and משענה, A *ſtay*; a *ſtaff*, or *ſtick*, to walk with. Exod. xxi. 19. " and walk " abroad upon *his ſtaff*." Num. xxi. 18. " the nobles of the people digged it במחקק " במשענתם *with their ſcepters, with their* " *ſtaves*;" with the enſigns of dignity they walked with, or reſted the hand on, when ſitting in judgment. Jud. vi. 21. " the " angel of the Lord put forth the end of " the *ſtaff* that was in his hand." 2 Sam. xxii. 19. " the Lord was משען לי *my ſtay*;" and the angel had the *ſtaff* in his hand as ſuch. 2 K. iv. 29. " lay *my ſtaff* upon the " face of the child." Moſes uſed his ſtaff in performing the miracles in Egypt; and hence the reaſon of the ſtaff, or batoon, ſometimes long, ſometimes ſhort, in the hands of the heathen Gods, as coming down, in the likeneſs of men, with power and ſtrength to ſupport their ſervants, and work miracles. *Hercules*, who very apparently was Chriſt, exerting his great ſtrength and power in deſtroying the enemies of man, has a club, which in ſome figures is long, in others ſhort, either as he leans upon it, or fights with it; but it is very large, in proportion to the great ſtrength of the bearer. *Bacchus*, the god of wine, or diſpenſer of the benefits ſpiritual and temporal, which wine gives and repreſents in S. S. has ſometimes a long ſtaff crowned with ivy, or a pine-apple; ſometimes a ſhort one, a plain ſtaff, which was the badge of power and dignity, as king or magiſtrate; but he wanted not the club or monſtrous ſceptre of *Hercules:* wine was his emblem, and that wins by love, by ſoftening the ferocity of nature; for which Bacchus hath his tiger, or panther, into whoſe throat he pours the wine, which gently and eagerly ſucks it in. Iſai. iii. 1. " the Lord of hoſts doth take away from " Jeruſalem, and from Judah, משען ומשענה " *the ſtay and the ſtaff*;" rather, *the ſtay*, and him that ſtays upon it; *ſc.* bread, and the eater of it.

שעף, only Job iv. 13. and xxix. 2. *Thoughts*; " in *thoughts* from the viſions of " the night." Der. σοφος, and *ſopio*.

שער, To *look horribly*; to *dread*; to be *in a fright*. " Cum pili aut ſetæ in " animante eriguntur." Leigh. The hair *ſtands an end* in a fright; and it is applied

to

to any thing *rough, horrid, hairy,* or *ſhaggy* like hair. Deut. xxxii. 17. " whom your " father שערו *feared* not." Pſal. l. 3. " our " God ſhall come, and ſhall not keep " ſilence; a fire ſhall devour before him, " and נשערה מאד *it ſhall be very tempeſtuous* " round about him;" ſtormy, rough. lviii. 10. " ſo ישערנו *ſhall he make him to tremble;*" or ſhake. Prov. xxiii. 7. " כמו שער *as he* " *thinketh* in his heart, ſo is he:" but שער is *to fear*, not *to think*. LXX. and Vulgate are ſtrange comments. The ſenſe ſeems plain—*eat not thou the bread of him that has an evil eye; for as one that dreads you in his heart, ſo is he.* The one deviſeth miſchief, becauſe his heart is evil; the other you have reaſon to fear miſchief from, becauſe he is afraid of you. *Eat and drink, ſays he to thee; but his heart is not with thee: the morſel which thou haſt eaten, thou ſhall vomit it up.* Thou ſhalt pay for thy connections with people of bad diſpoſitions, what advantage ſoever you may expect from them, or how ſmooth and decent ſoever they may carry it: neither hypocriſy nor fear admit of perfect love. Jer. ii. 12. " *be ye horribly afraid.*" Ezek. xxvii. 35. " their kings שערו שער *ſhall be* " *ſore afraid,* רעמו they ſhall be troubled [or look like thunder] " in countenance."

שער, *Horror, dread, ſtorm.* Job xviii. 10. " they that went before were ſeized " with *horror;*" or horror ſeized them. Iſai. xxviii. 2. " a deſtroying שער *ſtorm.*"

שערה, A *black and dreadful ſtorm,* or *dark cloud,* ſuch as God appeared in at Sinai. See Pſal. l. 3. above. Job ix. 17. " he " breaketh me with a *tempeſt.*" Nah. i. 3. " the Lord hath his way in the whirl- " wind and in the *ſtorm,* and the clouds " are the duſt of his feet." The *high places* were to repreſent theſe thunder-clouds, as appears, I think, 2 K. xxiii. 8. " and he brake down את במות השערים *the* " *high places of the gates* that were in the " entrance of the gate." The gates could not be in the entrance of the gate; but the high places, or arched domes, wherein theſe thunder-clouds, perhaps with ſome animal [goatiſh] form in them, were placed at the entrance of the gate.

שער, and שערה, *Hair.* שער, and שעיר, *hairy.* Gen. xxv. 25. " the firſt-came out " red, all over like a garment שער of *hair,* " and they called him עשו *Eſau.*" He is עש a *moth,* ſeveral ſorts of which are all over hairy and rough. xxvii. 11. " behold, " Eſau my brother is שעיר a *hairy* man." Num. vi. 5. " letting the locks of *the hair* " of his head grow;" the honour of the head not being to be tarniſhed during the Nazarite's vow: at the end of the vow, it was to be burnt with the ſacrifice, as Chriſt emptied himſelf then of his glory. Jud. xvi. 19. Sampſon's hair hung in ſeven locks, which being ſhaven off, his ſtrength departed from him: he was no longer the Nazarite. The ſun hath ſeven horns, which are its glory and ſtrength; ſee *Montfaucon,* pl. 64. *& ſeq.* The Nazarite was a figure of Chriſt, the true light; and, by Sampſon having ſeven locks, it appears, that the number of locks the Nazarite was to let his hair grow in, was ſeven. The hair of Apollo, Janus, and Bacchus, hangs in locks, curled and pointed like horns, both on their heads and beards; ſee *Montfaucon,* vol. i. ii. and Mr. Hutchinſon, vol. G. p. 294. it being in alluſion to the ſeven ſtreams from the ſun to the planets. 2 K. i. 8. " he was בעל שער *an hairy* man [*ſc.* wearing a garment of hair]; " and he ſaid, " it is Elijah the Tiſhbite;" it being the prophetic dreſs. So John the Baptiſt was clothed. And this was deemed a *natural* mark of honour on Eſau. Job iv. 15. " שערת the *hair* of my fleſh ſtood up." Cant. iv. 1. " *thy hair* is like a flock of " goats;" hanging from the ſides of a mountain. Zech. xiii. 4. " the prophets " ſhall not wear the garment of *hair,* to " deceive."

שער, A *gate*; ſuppoſed by ſome to be ſo named from the portcullis: perhaps from the dungeons and priſons in the gates, as well as courts of juſtice. Gen. xix. 1. " Lot

" Lot ſat *in the gate* of Sodom." xxii. 17. " thy ſeed ſhall poſſeſs *the gate* of his ene- " mies;" get the maſtery over them. xxviii. 17. " the houſe of God, and this " is *the gate* of heaven." The viſion he had here was of Chriſt, who is the houſe of God, and through whom is the way to heaven. xxxiv. 20. " Hamor and Sechem " his ſons came unto *the gate* of the city;" it being the place of tranſacting all public buſineſs in: courts of juſtice, law, and war were kept here. Exod. xxvii. 16. " for " *the gate* of the court ſhall be an hang- " ing;" of the ſame materials with the veils of the tabernacle, and inwrought with the lion-man, as they were, it being the admiſſion into the houſe of God, or gate of heaven, as Jacob calls it. Jud. v. 8. " they " choſe new Gods; then לחם שערים were " *the gates* attacked:" war came home to their doors. Ver. 11. " now ſhall the " people of the Lord *go down to* [bear rule in] " *the gates*;" have a regular adminiſtration of juſtice, which the enemy had interrupted. 1 Sam. iv. 18. " Eli ſat by the " ſide of *the gate*;" being judge. So Lot, the prieſt of Michah, and others, ſat in the gate, as perſons to be conſulted, and ready to give advice. 2 Sam. xv. 2. " Abſalom " roſe up early, and ſtood beſide the way " of *the gate*; and it was ſo when any " man had a controverſy." xviii. 24. " David ſat between שני השערים *the two* " *gates*;" in the area, between which was uſually a covered way; the portcullis being lifted up at the firſt gate, and dropt down again before the ſecond was opened. 2 Chron. xviii. 9. " the king of Iſrael and " Jehoſhaphat—ſat in a void place, at the " entering in [or opening] of *the gate* of " Samaria;" in full council. Eſth. ii. 19. & *al.* " Mordecai ſat in the king's *gate*:" not as porter, though that was an honourable poſt, but as one of the king's council. Job xxxviii. 17. " *the gates* of death—*the* " *gates* of the ſhadow of death." Darkneſs is the houſe or gates [*pars pro toto*] of Death, where he dwells. Pſal. ix. 4. " thou " that lifteſt me up from *the gates* of " death;" *i. e.* from the houſe or place where death or the dead are; *gates* being put for the whole habitation, as in the next verſe, " that I may ſhew forth all thy " praiſe *in the gates* of the daughter of " Sion;" *i. e.* the temple of the people of God. xxiv. 7, 9. " lift up your heads, O " *ye gates*;" the portculliſes being lifted up. lxxxvii. 2. " the Lord loveth *the* " *gates* of Sion;" the temple there. cxviii. 19, 20. " open to me *the gates* of righteouſ- " neſs—זה שער *that gate* of the Lord the " righteous enter by." cxxvii. 5. " they " ſhall not be aſhamed when they ſpeak " with the enemies in *the gate*;" with the accuſer in the day of judgment. Prov. xiv. 19. " the evil bow before the good; " and the wicked at *the gates* of the " righteous." xxxi. 31. " her works ſhall " praiſe her *in the gates*;" i. e. in all places. As *gates*, by the context, means thoſe of a city, the houſe of God or man; or, metaphorically, of light, righteouſneſs, darkneſs, death, and ſo on, the conſtruction muſt be accordingly. Cant. vii. 4. " thine " eyes like the pools of Haſhbon, at *the* " *gate* of Bath-rabbim;" or of the daughter of *Rabbim*; the ſame perhaps as Rabbah, where there were pools of water, as at Jeruſalem, for ſacred uſes. Haſhbon belonged to the Reubenites, and lay near or reached up to the gates of Rabbah. See Joſh. xiii. 25, 26. Iſai. xxii. 7. " the " horſemen ſhall ſet themſelves in array " at *the gate*;" againſt the gate, up to it. xxvi. 2. " open, *ye gates*;" ſc. of heaven. xxviii. 6. " for ſtrength to them that turn " the battle שערה at *the gate*." It ſpeaks of the war againſt the enemy of righteouſneſs. lx. 11. " *thy gates* ſhall be open " continually:" the gates of hell ſhall not prevail againſt the Chriſtian church; its gates ſhall be always open to receive converts. Jer. xv. 7. " in *the gates* of the " land;" *i. e.* in all their gates, or in all their cities. xx. 2. " the high *gate* of " Benjamin, which was by the houſe of " the

" the Lord." בבית in the houſe; ſo that every tribe had its gate to the houſe of the Lord. xxxi. 38. " the city ſhall be built " to the Lord, from the tower of Hana- " neel unto the *gate* of the corner." Zech. xiv. 10. " inhabited in her place, from " Benjamin's *gate* unto the place of the firſt " gate, unto the corner-gate, and the tower " of Hananeel unto the king's wine-preſſes." Compare theſe two texts with 2 K. xiv. 13. " brake down the wall of Jeruſalem, from " the gate of Ephraim unto the corner- " *gate*." Jer. xxxvii. 12. " when he was " in the *gate* of Benjamin." This was in the wall of Jeruſalem: and ſo every tribe had its gate, we may ſuppoſe, in the city, as well as temple of God; as Ezek. xlviii. 31. " *the gates* of the city ſhall be after " the names of the tribes of Iſrael." As the Braſen Sea ſtood upon twelve bulls, the altar was built of twelve ſtones; and Rev. xxi. 12. the holy Jeruſalem had twelve gates, twelve foundations, and was garniſhed with twelve precious ſtones.

שערה, pl. in ים, *Barley*; from its beard, or prickly rough ears. Gen. xxvi. 12. " Iſaac ſowed in the land, and received in " the ſame year מאה שערים *an hundred* " *fold*:" lit. an hundred fold of barley; implying, that it was barley he had this great return from. Why שערים ſhould be ſo generally conſtrued *meaſures* here, I cannot gueſs; *Jacob ſowed, and received an hundred for one of barley*, is ſo plainly the ſenſe of the words. Lev. xxvii. 16. " an " homer of *barley*-ſeed, at fifty ſhekels of " ſilver;" *i. e.* as much ground as an homer would ſow: from whence might be gathered, perhaps, the proportionable value of coin to land at that time. Num. v. 15. " the tenth of an ephah of *barley*-meal:" no oil nor frankincenſe with it, becauſe it was a memorial of ſin. This was coarſer bread than wheat, and ſo fitter for humiliation. Jud. vii. 13. " a cake of *barley*- " bread;" the diſtreſſed and deſpiſed Gideon. Whether theſe alluſions to the mean and low eſtate God was to condeſcend to, *the form of a ſervant*, be the meaning of the cake in the hand of ſome of the heathen Gods, who have all the Scripture hieroglyphicks, and alluſive figures about them, Qu. Thoſe figures and hieroglyphical metaphors were all prior to writing, and in uſe before the diviſion at Babel. 2 K. iv. 42. " twenty loaves of *barley*:" and barley-bread, we find in the Goſpel, was the bread of the mortified and poor.

שער, an adj. *Rough* or hairy; ſuch a ſort of hair as rotten fruit is covered with. Jer. xxix. 17. " and will make them like " *vile* figs, that cannot be eaten;" *vinewed*, *hoary*, mouldy.

שער, and שעיר, A *goat*, from its rough ſhaggy fleece. Gen. xxxvii. 31. " they " took Joſeph's coat, and killed שעיר עזים " *a kid of the* goat's, and dipt the coat in " the blood." Lev. iv. 23. " *a kid* of the " goat's:" it was a ſin-offering for the ruler; but שעירה in reg. שעירת a female kid was for a private perſon: but ch. ix. 15. a male one for all the people, who, being the myſtical body of Chriſt, had the ſame type as the ruler and prieſt, which Aaron, Lev. x. 16. burnt, as having been taken by God in the death of his ſons, by the fire from the altar: " Moſes diligently " ſought the *goat* of the ſin-offering, and " behold it was burnt;" and not eaten, as being ſuperſeded by the death of Nadab and Abihu, the ſons of Aaron, vengeance being taken of the prieſt himſelf. And yet Moſes did not think of that; but diligently ſought for the type, and was angry at its being ſet aſide, as no ſacrifice, and not ſufficient *to make atonement for them before the Lord*. Is there not here a myſtical leſſon to the Jew and Chriſtian both? Lev. xvi. 5. " he ſhall take of the congre- " gation two שעירי *kids* of the goats, for a " ſin-offering." Ver. 7. " he ſhall take " the two השעירם [of which plural form, by ם only, there are many inſtances] " *goats*, and preſent them before the Lord-- " and Aaron ſhall caſt lots upon the two " goats; one lot for the Lord, the other " lot

" lot לעזאזל *for the ſcape-goat.*" The people brought two, and the lot determined which God ſhould take; *i. e.* God ſhewed them, by the lots, which he would have; and ſo took his own choice. Ver. 9. " Aaron ſhall bring the *goat* upon which " the Lord's lot fell, and offer him for a " ſin-offering." Ver. 15. " for the people." Ver. 20. " when he has made an end of " reconciling the holy place, and the ta- " bernacle of the congregation, and the " altar, he ſhall bring the live *goat:*" and after putting all their ſins upon it, by confeſſion, and laying them and his hands on the head of it, he let go the goat into the wilderneſs, to carry off their ſins. This double ſacrifice, which *died* in one goat, and carried off their ſins in the other, which was let go, is Chriſt, as God and man. The man died, whilſt the God yet lived, and took away the ſins of all thoſe who confeſs, and caſt them off. We find the ſtrongeſt traces of this typical inſtitution among the remains of the hieroglyphical figures of thoſe who began a defection from God at Babel, by intermixing the emblems of the covenant of grace with thoſe that belonged to the phyſical agents, the powers of the air, and the benefits we receive from them. *Bacchus*, the god or diſpenſer of wine, wears this high and eminent badge of Chriſt, in this character; being ſometimes riding on a goat, ſometimes inveſted with the ſkin of one, or having it twiſted round his arm, or leaning againſt a pillar which is covered with it. There are images with the goat, or part of a goat uppermoſt; others with the goat below, and variouſly compounded. But all ſhew, they never loſt ſight intirely of this original type; connecting the grand atonement, by the blood of a goat, with wine, the emblem of that blood which does atone. This creature was an idol among the apoſtate Jews, Lev. xvii. 7. " they ſhall no more " offer their ſacrifices לשעירם *unto* [*devils*," as ſome render it, without authority from uſage, by which it ſignifies] " *goats*;" or ſuch figures as Bacchus and Satyrs. 2 Chron. xi. 15. " prieſts for the high places, " and for שעירים *the goats*;" or goatiſh figures. Iſai. xiii. 21. " and שעירים *ſatyrs* " ſhall dance [friſk and ſkip] there." xxxiv. 14. " and שעיר *the ſatyr* ſhall cry to " his fellow;" *i. e.* ſuch ſhaggy creatures as ſatyrs were drawn like, or mixed of: and in theſe places ſome beaſts of the field are ſo plainly ſpoke of, that there can be no doubt but they are *goats*. Whatever their worſhippers might, at laſt, intend by them, as objects of worſhip, the original, no doubt, was Chriſt, the great atonement for ſin. Devils were never worſhipped, that appears. Goats, and goatiſh figures, were in great abundance. And we may ſee, ſtill, ſtrong traces of him who ſhed his blood, as the *goat* or *ſinner*, for man, among the hieroglyphical figures of the heathen world; and they connected *wine*, the ſign of his blood, with this ſign of his perſon.

As the ſending off a ſcape-goat was not confined to, any more than it began with, Iſrael; there muſt be many of them at a time in many countries, where they would herd together; as being, by the ceremony, driven into גזרה *a place apart*, as carrying their ſins out of ſight. A great number of ſmall kingdoms lay within a few miles of one another, on the ſides of Lebanon; each of which, and ſo in other parts each kingdom or petty ſtate, ſending off yearly their ſcape-goat, there muſt be many of them; and hence we hear of ſo many *ſatyrs* and *fawns*, *genii*, and the like, in all countries. And ſuperſtition, frightened at the ſight of a creature that was not to appear, as having their ſins upon it, and in itſelf the more frightful, rough, and hideous, the older it grows; ſuperſtition, I ſay, frightened with ſuch ominous ſights, might eaſily, with a little poetic embelliſhment, form thoſe frightful ſtories of hobgoblins, and the miſchief they are ſaid to have done, in raviſhing women, and carrying away children: and perhaps ſome intrigues might

be laid at their door, by conſent of parties, to cover ſhame. Der. *ſore*, a deer.

שעיר, pl. שעירם, A *ſhower* or *ſhag* of rain. *Shower* is the Hebrew word in ſenſe and ſound, and *ſhag* in derivation. Deut. xxxii. 2. " my doctrine ſhall drop [or pour down in drops], " as שעירם *the ſmall rain* " upon דשא the *tender herb*," or graſs: and they might as well have ſaid the large rain as *the ſmall*; but it is *ſhowers* in the plural number, from the appearance of rain, as it drops from the clouds, or *rough* ſky. Mr. Parkhurſt, *haſty ſhowers*.

שערת, and שערורה, the laſt radical doubled, An *horrible*, *dreadful*, or *heinous* thing. Jer. v. 30. xviii. 13. and xxiii. 14.

שעריריה, the feminine of שעריר, The ſame as the laſt. Hoſ. vi. 10.

שף, or שפה, with a mutable ה, To *break to pieces*; to *bruiſe*, or *cruſh*. Gen. iii. 15. " he ישופך *ſhall bruiſe thee* the " head: and thou תשופנו *ſhalt bruiſe him* " the heel." As man ſets his foot on the head of a ſerpent to cruſh it, ſo the ſerpent can only bite or reach the heel of man: ſo that the words are literally true, as well as in the high myſtery they contain. Job ix. 17. " " for ישופני *he breaketh me* with " a tempeſt." xxxiii. 21. " his bones [or ſolids] " *break* or decay away inſenſibly." Pſal. cxxxix. 11. " the darkneſs ישופני *ſhall* " *cover me:*" ſo we, after *Symmachus*, and another Greek verſion, which is the true ſenſe, though not literal verſion; it being, I apprehend, from נשף to *blow*, or move, as darkneſs in the evening.

נשפה, a participle paſſ. Iſai. xiii. 2. A *high* [craggy or broken] mountain. *Præruptus*.

שפה, *The lip*, in reg. שפת, pl. שפתים, and שפתות. It is alſo, of courſe, any thing that reſembles *the lip*; and metonymically, becauſe the lips *break into parts*, or articulate the ſound the tongue makes, *confeſſion*, *talk*, or profeſſion of our ſentiments; as *tongue* is the *language*, the mere inarticulate ſound, words, or noiſe. And theſe two are never confounded; though שפה *lip* is, Iſai. xxxiii. 19. & *al.* ſpoke of, as it really is, as one of the chief organs or inſtruments of ſpeaking, yet it never ſignifies *ſpeech*, or *language*. Gen. xi. 1. " the whole " earth was of one שפה *lip*." It does not ſay *tongue*, but *lip*, which is *confeſſion*, or outward profeſſion. This was but a few years after the Flood; and all of them children of Noah, and living under his eye; and ſo muſt, for *ſome time*, have the ſame religion with him. Now they project, *i. e.* many of the moſt forward, leading, young men, headed by Nimrod the ſon of Cuſh, the ſon of Ham, the ſon of Noah, form the project of Babel, to ſet up the worſhip of the heavens on the top of a ſtrong tower, and oppoſe the deſign and decree of God, in dividing the earth, and ſending out colonies every way. God came down to confound this dangerous and wicked project, ver. 7. " go to, let us go down, and שם " *there* confound שפתם *their lip*, that one " may not underſtand *the lip* of another— " therefore was the name of it called בבל " *Confuſion*, becauſe the Lord did there " confound *the lip* of all the earth." *All* were concerned here, as before the Flood *all* had corrupted their way; except a few righteous ones, ſuch as Noah, and the heads of the holy line. The idolaters, who began here, ſplit themſelves at laſt into ſuch a variety of ſects, and gave ſuch an unbounded looſe to imagination in their ſacred imagery, that in time they loſt their philoſophy, and the traditionary [revealed] knowledge of the promiſed Meſſiah, that they could not conſtrue their own hieroglyphicks, or tell what they aimed at; though, to thoſe who have the Bible in their hands, their *lip* is very intelligible. Gen. xxii. 17. " as the ſand which is upon " שפת *the lip* [ſhore] of the ſea." xli. 3. " *lip* of the river;" *brink* or *brim*, as we properly render it. Exod. vi. 12. " ערל " שפתים *thick-lipped*;" protuberant lips. 2 K. xviii. 20. " thou ſayeſt, but it is דבר " שפתים *the word of the lips*;" lip-labour only.

only. Job xi. 2. " ſhould a man שפתים " *full of talk*, marg. of lips, be juſtified?" who profeſſeth or boaſts of more than he has any title to: a braggard in religion, as Hezekiah was, according to Rabſhekah in courage and ſtrength. xii. 20. " he re- " moveth away שפה the *ſpeech* of the " truſty: and taketh away the underſtand- " ing of the aged." God defeats the coun- ſel of men. In all theſe uſages of the word, it never ſignifies the *language* or dia- lect of the ſpeaker; but his ſentence, opi- nion, profeſſion, or confeſſion, and talk. Job xxxiii. 3. " *my lips* ſhall utter know- " ledge." Pſal. xii. 3. " flattering *lips*." Ver. 5. " with our tongues will we prevail, " our *lips* are our own; who is Lord over " us?" Who ſhall direct us what to ſay? we will talk as we pleaſe: not with regard to *language*, but ſentiment. xlv. 3. " grace " is poured into [or over] thy *lips*." Luke iv. 22. " the gracious words which pro- " ceeded out of his mouth." Pſal. lix. 8. " ſwords are in *their lips*;" malicious, cutting ſarcaſms and cenſures. lxxxi. 6. " I heard שפת a *language* I underſtood " not:" not with reſpect to dialect; for God could be ignorant of *no language*; but a wicked and blaſphemous talk, that denied God to be Jehovah; that God *knew not*; would not acknowledge, or bear with. It is God is the ſpeaker. cxx. 2. " deliver " my ſoul from lying *lips*." cxl. 4. " ad- " der's poiſon is under their *lips*:" the adder's poiſon is juſt within its lips. The wickedneſs of the devil is in the words of his mouth, whether they be uttered in Engliſh, or any other dialect; whether it flow in the ſmooth harmonious ſtile of a Shafteſbury, or the ſtiff, pedantic, affected bombaſt of a W——n. Prov. xiii. 3. " he " that openeth wide *his lips*, ſhall have " deſtruction:" he that talks at random, without counſel or diſcretion. xiv. 23. " דבר שפתים *the talk of the lips* tendeth " only to penury:" boaſting and bragging, or idle chit-chat; and the conſequence is the ſame, whatever language the chat is held in. xvi. 10. " let a divine ſentence [what is well adviſed, or duly conſidered] " be in *the lips* of a king: let not his " mouth tranſgreſs in judgment." xxiv. 26. Q. xxvi. 24. " he that hateth, בשפתו " ינכר *diſſembleth with his lips*; and layeth " up deceit within him." Iſai. vi. 5. " I " am a man of unclean *lips*, and I dwell " in the midſt of a people of unclean *lips*;" whoſe religion was not pure. It is not ſpoke of language, or ſtile. xix. 18. " in " that day ſhall five cities in the land of " Egypt ſpeak the *language*, marg. *lip* of " Canaan:" not the dialect, or tongue; but talk, ſentiments, the converſation of Ca- naan; *i. e.* the religious ſentiments of Iſ- rael. xxviii. 11. " with ſtammering *lips*, " and with another tongue, will he ſpeak " to this people." St. Paul, 1 Cor. xiv. 21. repeats this, " *with men of other* tongues, " and *other* lips:" and concludes, " *where-* " *fore tongues* are for a ſign." Both the prophet and the apoſtle diſtinguiſh *tongue* and *lip*, by ſaying *tongues* and *lips*, and only ſpeak of them as the organs of ſpeech; which, in ſtrangers, *move* differently, as if they were not the ſame ſort of organ in one nation as another: and as the organs of ſpeech would never frame any intelligible ſound, unleſs taught young; ſo no man can frame his mouth to ſpeak a foreign language, like the foreigner, but he who learns it whilſt the organs are pliable. *Stammering* lips—becauſe the lips of a fo- reigner ſeem to ſtammer and labour; and under that phraſe, I preſume, is couched the folly and wickedneſs of thoſe poor heathens, by whom God would provoke them to jealouſy, by making them his people: but, literally, *ſtammering lips* are *lips* that labour in ſpeaking, whether ap- parently only, as thoſe of foreigners; or through defect in the organ itſelf, or, af- fectedly, in ſneering and ridiculing; and the phraſe conſiders them only as the organ of ſpeech, not as the language, or mere ſpeech. So, Iſai. xxxiii. 19. " a people " עמקי שפה of a deeper ſpeech than thou

" canſt perceive, of a ſtammering tongue, " without underſtanding." lvii. 19. " I " create the fruit of *the lips*, peace, peace;" I give the bleſſing of religion, and eſtabliſh your good deſigns and counſels. Lam. iii. 62. " *the lips* of thoſe that roſe up againſt " me, and their device againſt me." Ezek. iii. 5, 6. " thou art not ſent to a people of " a *ſtrange ſpeech*, marg. *deep of lip*, and " of an hard language, marg. heavy of " tongue—whoſe words thou canſt not un- " derſtand, but to the houſe of Iſrael." And here again the lips are ſpoke of as an organ of ſpeech, not as the *ſpeech* itſelf: and the words deſcribe only the manner of ſpeaking, *deep and heavy*; not the dialect or language. xxxvi. 3. " ye are made to " come up upon שפת *the lip* [by way of deriſion] " the obloquy, and an infamy of " the people." Hoſ. xiv. 30. " ſo will " we render פרים שפתינו the calves of *our* " *lips*." Suppoſed to be referred to Heb. xiii. 15. " *the fruit of the lips*; which ſeems to refer to Iſai. lvii. 19. but both mean the *ſacrifice of praiſe and confeſſion to the name of God*, as the apoſtle explains it. See פר. Zeph. iii. 9. " a pure *lip*, that " they may all call upon the name of the " Lord." *The margin* muſt be better here than *language* in the text; for *language*, as ſuch, is neither pure nor impure; but confeſſion, declaration of ſentiment, may be right or wrong. Mich. ii. 7. " *the lips* of " the prieſt ſhall keep knowledge;" as a treaſury is kept. Knowledge ſhould come from his lips, or be in his talk, not folly. *Lip*, we ſee, all along, is the organ of ſpeech; and ſignifies the ſpeech, as it conveys the ſenſe or meaning of what we ſay; and not the dialect or language, which, being the ſound the tongue forms, is expreſſed by *tongue*.

שפות, 2 Sam. xvii. 29. " honey, and " butter, and ſheep, and שפות בקר *cheeſe of* " *kine* for David." If of שפה may be *bruiſed*, ſuch we call *potted*; but ſeems, more naturally, to be from שפת *dreſt*.

שפי, pl. שפים, and שפיים, rendered *High places*; high eminences. *Loca prærupta*. Craggy precipices; broken grounds, cliffs, or *clifts*, which is from *cleave*, broken and torn at the Flood. Num. xxiii. 3. " he " went to שפי an *high place*;" where probably ſome old neglected altar, or ſome kind of holy place, built in the better days of religion among the Moabites, might ſtand. Such eminences were uſually the places of their holy utenſils, as being moſt defenſible. Iſai. xli. 18. " I will open " rivers upon שפיים *the high places*;" pour floods of the divine grace on the heathen churches. xlix. 9. " they ſhall feed in " the ways; and their paſtures ſhall be in " all *high places*." Jer. iii. 2. " lift up " thine eyes unto the *high places*." vii. 29. " take up a lamentation on the *high places*; " for the Lord has rejected and forſaken " the generation of his wrath."

שפיפן, once, Gen. xlix. 17. " Dan ſhall " be נחש a ſerpent by the way, שפיפן *an* " *adder* in the path that biteth the horſe's " heels." Whether from its venomous nature, expreſſed by the verb ישוף, Gen. iii. 15. or from breeding or lodging in cracks and holes, or from both, the root ſeems to be שף.

שפות, Neh. iii. 13. and ver. 14. אשפות, ſpoke of the ſame thing; and Lam. iv. 5. & *al.* אשפתות *dunghills*, ſhould belong to שף, bruiſed, broken ſtuff of any kind.

שפח, only as a verb, Iſai. iii. 17. rendered *ſmite with a ſcab*, becauſe ספחה is *a ſcab* or *ſcurf* on the ſkin: " the Lord " ישפח . . . . the crown of the head of the " daughters of Sion."

שפחה, A *female bond-ſlave*. It is never uſed for a man-ſlave, or bought ſervant of the male; and perhaps the verb might ſignify to *uncoif*; take off the tire of the head peculiar to free women; as it is ſpoke of the head of free women, and coupled with ſtripping them to the buttocks, as ſlaves; or, if ſlaves wore any peculiar badge on the head, it might be putting on that badge. Gen. xii. 16. " Abraham—had " men-ſervants, and *maid-ſervants*." xvi.

1. " Sarah had an *hand-maid*, an Egyp-
" tian;" a bond-maid, ſee Gal. iv. 22.
Gen. xxix. 24. " Laban gave unto his
" daughter Leah, Zilpah שפחתו *his maid*,
" for *an hand-maid*:" ſo ſhe was his pro-
perty to give. Deut. xxviii. 68. " there
" ſhall ye be ſold unto your enemies for
" עבדים *bond-men*, and for שפחות *bond-*
" *women*."

משפח, *Oppreſſion*, or ſlaviſh ſubmiſſion. Iſai. v. 7. " I looked for judgment; but
" behold משפח *oppreſſion*;" or ſlaviſh cowardice in the judge, who had not courage and honeſty to be impartial, and oppoſe injuſtice.

משפחה, A *family*, as *familia*, from *famula*; all who owed homage to one head. And *family* is ſometimes uſed in a very general ſenſe; but means more than *one houſe* generally, if not always. Gen. viii. 19.
" every beaſt, every creeping thing, every
" fowl; whatſoever creepeth upon the
" earth, after *their kinds*;" every *genus* being a family. Joſh. vi. 23. " brought
" out Rahab—and all *her families*;" which ſhe was by inter-marriages related to. vii. 14. " ye ſhall be brought, according to
" your tribes—by *families*—by בתים houſe-
" holds—by גברים men;" or houſe-keepers. Ver. 16. " the tribe of Judah was taken;
" and he brought the *family* of Judah [*i. e.* the firſt family of the tribe], " and he took
" the *family* of the Zarhites; and he brought
" the *family* of the Zarhites, man by man;
" and Zabdi was taken; and he brought
" his houſhold, man by man." It is uſed for a whole nation; the ſeveral ſubdiviſions being all from one head. Pſal. xxii. 28.
" all the *kindreds* of the nations ſhall wor-
" ſhip before thee." Ezek. xx. 32. " as
" the heathen, as the *families* of the coun-
" tries." Zech. xiv. 18. " the *family* of
" Egypt."

שפט, To *judge*; and, what *judging* implies, to *determine* and execute, or put in force, what is right. Gen. xvi. 5.
" the Lord *judge* between me and thee." xxxi. 53. " the God of Abraham, and the
" God of Nahor, *judge* betwixt us." Exod. xviii. 13. " Moſes ſat to *judge* the people;"
hear and determine their diſputes. Ver. 16. " I *judge* between one and another;
" and I make known the ſtatutes of God,
" and his laws." Ver. 26. " every ſmall
" matter they ישפוטו *judge* themſelves." 1 Sam. xii. 7. " ſtand ſtill, that אשפטה *I may*
" *reaſon* with you, before the Lord, of all
" the righteous acts of the Lord;" enter into conteſt with them, and ſo *judge*, about thoſe acts of the Lord's, ſubmitting them to judgment. 2 Sam. xviii. 19. " the Lord
" שפטו *hath avenged him*, marg. *judged*
" *him*, from the hand of his enemies." *Judging* implies *acquitting*, as well as condemning. 2 Chron. xxii. 8. " it came to
" paſs, when Jehu השפט עם *was executing*
" *judgment upon* the houſe of Ahab." Pſal. lxxxii. 1, 2. " God ſtandeth in the con-
" gregation of God [*i. e.* is among the congregation, *in the midſt of them*]: " *he ſhall*
" *judge* among the Gods;" ſuch as were called *Gods*, becauſe the word of God came to them. Prov. xxix. 9. " if a wiſe man
" נשפט *contendeth* with a fooliſh man."
Iſai. xliii. 26. " נשפטה *let us plead* toge-
" ther;" be judged together. lix. 4.
" none calleth for juſtice [goeth to law in righteouſneſs], " nor נשפט *pleadeth* for
" truth;" contendeth in truth. lxvi. 16.
" by fire, and by his ſword, the Lord נשפט
" *will plead* with all fleſh." To be judged, or enter into judgment, ſuit, or controverſy with, is *paſſive*. Ezek. xliv. 24. " לשפט
" to *judge*, בשפטי וישפטהו *in* or *according to*
" *my judgment, ſhall they judge it*;" ſc. paſs the judgment.

שפט, and שופט, A *judge*. Pſal. lviii. 12.
" God is שפטים *judges* in the earth."

שפט, and שפוט, *Judgment*, or what is judged; either *determined* or *executed*.

משפט, The ſame; and alſo *manner*, *cuſtom*, *ſettled form*, or *judged caſe*; ſuppoſed to be what it ought, or right; tho' there are bad cuſtoms, as well as indifferent ones; but yet *cuſtom* is the beſt law, and is what *judgment* goes by. Gen. xviii. 19.
" to

" to do juſtice and *judgment*;" ſc. the cuſtom and manner of the law of God. xlix. 13. " after the former משפט *manner*, " when thou waſt his butler." Exod. xv. 25. " there he made for them a ſtatute, " and משפט *an ordinance*, and there he " proved them:" he explained to them the relation that miracle had to the croſs of Chriſt, or tree, which was to ſweeten all nations, and take off their bitterneſs againſt God and one another. xxi. 1. " theſe are " the *judgments* [judged caſes, rules to judge by] " thou ſhalt ſet before them." Ver. 9. " after *the manner* of daughters;" the law or right. xxvi. 30. " the taber- " nacle, according to *the faſhion* that was " ſhewed thee in the mount;" or *manner*. xxviii. 15. " breaſt-plate of *judgment*." Ver. 29. " Aaron ſhall bear the names of " the children of Iſrael in the breaſt-plate " of *judgment* upon his heart." Ver. 30. " ſhall put in the breaſt-plate of *judgment* " the Urim and the Tummim; and they " ſhall be upon Aaron's heart, when he " goeth in before the Lord; and Aaron " ſhall bear *the judgment* [cauſe, ſuit, and ſo defence] " of the children of Iſrael upon " his heart, before the Lord continually;" have their cauſe at his heart, as their interceſſor, or who was to plead for them. The Urim, or precious ſtones, had the names of the twelve tribes upon them; and Aaron was to bring *their cauſe* before God; as Moſes, Num. xxvii. 5. brought משפטם *the cauſe* of the daughters of Zelopehad before the Lord, ſo Aaron brought *the cauſe* of the church of God before the Lord, pleading for them upon the covenant of grace. Num. xxvii. 21. " Eleazer the prieſt, who " ſhall aſk counſel for him, במשפט *after* " *the judgment* of Urim before the Lord:" rather, *in the judgment* of Urim; *i. e.* inveſted with the breaſt-plate of judgment; and ſo, bearing the character of the myſtical body of Chriſt, ſhould have power to approach to God, and aſk advice and aſſiſtance for the people. xxxv. 29. " theſe " things ſhall be לחקת משפט *for ſtatutes of* " *judgment* unto you;" decreed caſes to judge by. Deut. xviii. 3. xxi. 17. *due*; *right*; *cuſtomary right*; and ſo in other places. xxxiii. 10. " they ſhall teach Ja- " cob *thy judgments*;" they ſhould be teachers of the people, which is more than barely offering ſacrifices. Job ix. 15. " I " would make ſupplication למשפטי to *my* " *judge*;" rather, *for* my judgment; to be heard and judged, as xiv. 3. xix. 7. & *al.* Pſal. i. 5. " the ungodly ſhall not " ſtand in *the judgment*;" ſc. of the laſt day. lxxii. 1. " give the King *thy judg-* " *ments*;" all power in heaven and earth is given to Chriſt the King. The whole Pſalm relates to the ſame King, who is God-man. Prov. xvi. 11. " *a juſt* weight " and balance are the Lord's;" a *ſtatutable* weight. xxix. 26. " many ſeek the ruler's " favour; but every man's *judgment* [fate, lot, manner, or fortune] " is from the " Lord." Eccleſ. viii. 6. " to every pur- " poſe there is a time and *judgment*;" a fit time and *manner* it ſhould be done in. Iſai. i. 27. " Sion ſhall be redeemed with " *judgment*;" or in a juſt manner. xxviii. 17. " *judgment* will I lay to the line;" direct it with judgment. Ezek. xx. 25. " I gave them alſo ſtatutes that were not " good, and *judgments* whereby they ſhould " not live;" not ſpeaking of the judgments of the law, but ſuch as God ſuffered in the courſe of his providence to creep in among them, for their puniſhment; as, in the next verſe, human ſacrifices, which God was ſo far from appointing, that they are prohibited in the ſtrongeſt manner. Hoſ. vi. 5. " and משפטיך *thy judgments* [*i. e.* the judgments on thee; as קמיך they who riſe againſt thee, *their judgments*, becauſe they fall on them] " are as the light that goeth " forth;" as clear and plain as the day. This text, among many others, Mr. [now Dr.] Kennicott would alter, from mere ignorance of the Hebrew idiom. Zeph. iii. 5. " every morning does he bring *his judg-* " *ment* to light." Hoſ. x. 4. " *judgment* " ſpringeth up as hemlock in the furrows

" of

" of the field:" judgments come as thick upon them as weeds in the plowed ground. Amos v. 24. " let *judgment* run down as " waters," to overwhelm them. Hab. i. 7. " *their judgment* and their dignity ſhall " proceed of themſelves;" are gone forth, and ſpread wide around them.

שפך, To *ſhed*; to *pour out*, or *down*, what is wet or dry. Gen. ix. 6. " שפך *whoſo ſheddeth* man's blood, by man " ſhall his blood ישפך *be ſhed*." Lev. xiv. 41. " they ſhall *pour out* the duſt." 1 Sam. i. 15. " but *have poured out* my ſoul " before the Lord." 2 Sam. xx. 10. " and " *ſhed out* his bowels to the ground." Ver. 15. " ישפכו *they caſt up* a bank againſt the " city." Pſal. xlii. 5. " and אשפכה עלי נפשי " *I will caſt down* my ſoul within me." lxxiii. 2. " my ſteps had well nigh *ſlipt*." Der. *ſpake*, or *ſpeak*.

שפך, A *pouring out*, Lev. iv. 12.

שפכה, Deut. xxiii. 1. " that hath his " *privy member* cut off, ſhall not enter into " the congregation of the Lord:" an eunuch; not to be a *man of name:* and yet Daniel was one.

שפל, *Low*. Lev. xiii. 20. " *lower* " than the ſkin." 1 Sam. ii. 7. " משפיל " *he bringeth low*, and he lifteth up." Iſai. ii. 9. " a man *humbleth himſelf*;" lowers himſelf, or becomes mean. Ver. 17. " the highneſs of man ſhall be *made* " *low*." xxxii. 19. " the city בשפלה תשפל " *ſhall be low in a low place*;" rather, *ſhall be brought very low*. Eccleſ. x. 18. " *thro'* " *low hands* [hanging down, not exerted] " the houſe droppeth." It is often *the low* in ſpirit.

שפל, and שפלה, *Lowneſs*; *low eſtate*, and *low ground*. 2 Chron. xxvi. 10. " in the " *low country*, and in the plains. Pſal. cxxxvi. 23. " who remembered us *in our* " *low eſtate*." Eccleſ. xii. 4. " when the " ſound of the grinding is *low*;" force of the digeſtion, or at leaſt of the maſtication, is abated. Der. *ſupple*; to *ſpill*, and to *ſhuffle*.

שפם, The *whiſkers*, which they curled up, when under great emotion of ſpirit from anger or ſorrow. Lev. xiii. 45. 2 Sam. xix. 24. Ezek. xxiv. 17, 22. and Mich. iii. 7. Mr. Parkhurſt thinks it related to שפה *the lip*; as alſo כרם to כרה, and גזם to גזה. We may add, פחם to פח, and the addition of ם in שלשם, &c. to confirm his obſervation. See סלם and סלעם.

שפן, Deut. xxxiii. 19. " they ſhall ſuck " of the abundance of the ſeas; and שפני " טמוני חול *of the treaſures* hid in the " ſand." Doth it not mean the many ſorts of fiſh, whether in ſhells or not, that harbour and are taken near the ſea-ſhore, under the broken rocks and rubble? and then the word may be from שף, as they lodge in ſuch *broken* rubble.

שפן is alſo ſome creature that lodges at land in cracks, and crevices of rocks, or in holes under them. We make it rabbit, or *cony*, Lev. xi. 5. and Deut. xiv. 7. in both which places it is coupled with the hare, as chewing the cud, and having the ſame ſort of foot and claws. But *Bochart* will have it to be *a large kind of mouſe*, becauſe the rabbit does not *ruminate:* I dare ſay it ruminates as much as the hare does; and next, rabbits do not dwell in rocks. In holes under them, at their ſides, and in crevices, they do dwell: and one ſort of rabbits do not burrow at all; but lie under large ſtones, in buſhes, and at the roots of trees, as hares do. A rabbit cannot burrow into a ſtony rock, but into beds of chalk they will; and the beſt rabbits are bred upon the chalky downs. The creatures were all turned adrift out of the ark in Armenia, and muſt ſpread from thence into other parts; and whether the whole ſpecies trudged off together into Spain, ſo as to be *peculiar to that country, and* that they were *not known in Judea*, wants better evidence than *Bochart* has yet given us. A rabbit might as well be known there as a hare. *Mice* hardly deſerve the name of עם *a people*; which the other, for their number together, where not diſturbed,

juſtly

juſtly do; as Pſal. civ. 18. and Prov. xxx. 26. giving us a leſſon to take ſhelter in or under a rock likewiſe. And I would derive the name from שׁף *to break to pieces*; the places of their reſort being holes, broke into the ground; cracks and crevices. Dr. Shaw, p. 248, and 249. deſcribes theſe rats or mice, of which there are two ſpecies, called *jird* and *jerbóa*, or *yerbôa*; the latter of which Bochart would have to be the Hebrew שׁפן, or rabbit: and the Doctor ſays, he never knew them burrow among the rocks, but in a ſtiff loomy earth, and moſt uſually in the looſe ſand.

שׁפע, occurs only as a noun, *Affluence*; *abundance*. Deut. xxxiii. 19. "they ſhall ſuck the *abundance* of the "ſeas." 2 K. ix. 17. "he ſpied *the company* of Jehu as he came." Job xxii. 11. "*abundance* of waters cover thee;" many troubles. Iſai. lx. 6. "*the multitude* of camels ſhall cover thee;" with their ſpicery; *ſc.* the Arabians ſhould bring their riches to Chriſt, as their King.

שׁפק, To *ſuffice*, or *fill up*. 1 K. xx. 10. "if the duſt of Samaria *ſhall ſuffice* for handfuls for all the people that "follow me." Job xxvii. 23. "he ſhall "frighten him away with his hand: ישׁפק "*he ſhall fill his hands againſt him*; and "ſhall hiſs him out of his place." Iſai. ii. 6. "becauſe they are repleniſhed from "the Eaſt [I ſuppoſe it means, with Chaldeans], "and are ſoothſayers, as the Philiſtines; and ישׁפיקו *pleaſe themſelves*, "marg. *abound with*, the children of "ſtrangers;" like our taſte for French ſervants. The ſwell or filling out of the hand, when you graſp any thing in it, or with air, when you clap them together, is different from ספק making *a ſpack* with them: and ſuch *a ſwell* in the mind is the pleaſure ſpoke of, Iſai. ii. 6. above.

שׁפק, a noun ſubſtantive, Job xxxvi. 18. "beware, leſt יסיתך בשׁפק *he take thee away* "*with a ſtroak*;" be thoroughly ſtirred up againſt thee.

שׁפר, occurs only as a noun, rendered *goodly*, *elegantia*; and applied to a trumpet; to a tent, with the laſt radical doubled: and with א prefixed, to *a preſent*, ſaid to be of meat, Gen. xlix. 21. "a "ſpreading tree, bearing שׁמרי שׁפר *goodly* "*boughs*." Job xxvi. 13. "by his ſpirit "שׁמים שׁפרה *he hath garniſhed* the hea-"vens;" the goodlineſs of the heavens; their goodly appearance. LXX. κοσμος. Pſal. xvi. 6. "I have a *goodly* inheritance." It hath this ſenſe in the Chaldee, Dan. iv. 2. "it *ſeemed good to ſhew* the ſigns and "wonders that the high God hath wrought "towards me."

שׁפר, and שׁופר, A *trumpet*; from its pleaſing, chearful, goodly ſound. We apply *goodly* and *handſome* to any thing which has ſomething of grandeur and nobleneſs in it. The trumpet is a noble inſtrument. Exod. xix. 16. "a thick cloud upon the "mount, and the voice of *the trumpet* ex-"ceeding loud:" and as it was uſed at giving the law, ſo was it uſed typically in the law, both for war and triumph; to call together, and rouſe to arms; and to expreſs their joy after a victory; and is to be uſed at the laſt day.

שׁפרור, A *grand pavilion*. Jer. xliii. 10. "the king of Babylon my ſervant, and "will ſet his throne upon theſe ſtones "that I have hid, and he ſhall ſpread his "*royal pavilion* over them."

אשׁפר, A *good piece*; a good handſome bit, as we ſhould ſay; a piece of ſome ſize. 2 Sam. vi. 19. and 1 Chron. xvi. 3.

שׁפרפרא, The early dawn, Dan. vi. 19. ſeems to be from the Hebrew צפר.

שׁפת, To *ſet in order*; *diſpoſe*. 2 K. iv. 38. "*ſet on* the great pot, and ſeeth "porrage." Pſal. xxii. 16. "תשׁפתני *thou* "*haſt brought* me into the duſt of death." Iſai. xxvi. 12. "Lord, *thou wilt ordain* "peace for us." Ezek. xxiv. 3. "*ſet on* "a pot, *ſet it on*, and alſo pour water into "it: gather the pieces thereof into it; "every good piece, the thigh and the "ſhoulder."

" ſhoulder." שפות, with בקר, 2 Sam. xvii. 19. ſeems from hence; *beef made ready*, prepared, or ready dreſt.

שפת, once, pl. Ezek. xl. 43. rendered *Hooks*; but Pſal. lxviii. 14. *pots*; " though " ye have lain בין שפתים *among the pots*, " ye ſhall be, as the wings of the dove, " covered with ſilver;" *i. e.* ye ſhall be as white as the ſilver-feathered dove: though ye have been drudges in the kitchen, at the meaneſt work, like ſlaves, ſcullions, yet *&c.* And it ſhould mean *pots* round the houſe, Ezek. xl. 43.

משפת, Gen. xlix. 14. " Iſſachar is a " ſtrong aſs, couching down between " משפתים *two burthens*;" panniers, rather, the burthens were put in: and he that would be *Iſſachar*, and have the reward, muſt, like him, *bow his ſhoulder to bear*; and he that does ſo, will find the *land that is pleaſant*, and *the reſt that is good*. Under the name of each patriarch is the leſſon given that ariſes from the name. Jud. v. 16. " why abodeſt thou בין המשפתים *among* " *the ſheep-folds* to hear the bleatings of " the flocks?" The ſeveral *ſtalls*, folds, or pens the cattle were kept in, placed and *diſpoſed in*, as the word ſignifies. Reuben, ſpoke of here, dwelt in a land for cattle, and dealt chiefly that way.

שצף, once, Iſai. liv. 8. " in *a little* " wrath I hid my face from thee for a " moment."

שק, and שקק, *To run*, as it implies an eagerneſs in puſhing forward. Joel ii. 9. " ישקו *they ſhall run to and fro* in the " city: ירצון *they ſhall run* upon the wall." Ver. 24. " the fats השיקו *ſhall overflow* " with wine and oil:" and ſo, ch. iii. 18. *run over* with liquor. Nah. ii. 5. " the " chariots ſhall rage in the ſtreets: ישתקשקון " *they ſhall juſtle* [or run] *one againſt an-* " *other* in the broad ways." Iſai. xxxiii. 4. " as משק *the running to and fro* of locuſts, " שקק בו *ſhall be run upon them*." There is a remarkable hurry or eagerneſs in the running of all theſe creatures. Pſal. lxv. 10. " thou viſiteſt the earth [preſiding or ruling over it], " ותשקקה *and makeſt it to run on*." Perhaps, inſtead of *watereſt it*, as it may be from שקה *to water*, as it is rendered; but the ſupplying it with water is mentioned in the next verſe: *the puſhing on* of the earth with a continual effort is a great act of power, and the ſeaſons depend upon it.

שוקק, A part. active. Prov. xxviii. 15. " a roaring lion: and שוקק *ranging* bear." Pſal. cvii. 9. and Iſai. xxix. 8. " נפש שוקקה " *the longing ſoul*;" eager and *running*, as it were, to what it wants; or *to and fro* for it. שקה is *to give water to*: this is the longing for it, or for any thing elſe, the fancy runs upon. *To run towards, in affection*, Parkhurſt.

שק, *Sack*, in ſenſe and ſound; *ſackcloth*, and *ſacking*. Gen. xxxvii. 34. " Jacob " rent his cloaths, and put *ſackcloth* upon " his loins." xlii. 25. " and to reſtore " every man his money into his *ſack*." The wearing of ſacking, or coarſe cloth, was a common mode of mourning, together with aſhes upon the head; as vile and miſerable creatures, and but duſt and aſhes. שק is named perhaps from its *coarſeneſs*, being ſoon *run up*. It is a *ſack*, or *large bag*, from the coarſe ſtuff uſed to make them of, and ſo muſt take its name from its materials, not uſe. If it be named from its ſpungy, *ſoky* nature, it is from שקה.

שוק, *The ſtreet*, from *the run* in it. Prov. vii. 8. " paſſing through *the ſtreet*." Cant. iii. 2. " go about the city בשוקים *in* " *the ſtreets*, and in the broad ways." Equivalent to חוצות [Nah. ii. 5. above], though differing in its radical idea. Eccleſ. xii. 4. " and the doors ſhall be ſhut בשוק *in the* " *ſtreet*." " Cum labia clauſa ſunt, & vix " prodit vox," Cocc. But שוק, as *a ſtreet*, is what there is *a running to and fro* in; and ſo ſhould mean *the ſtreets* of the body, or *the veins and arteries*, which the blood runs to and fro in, whoſe valves, in old age, are ſhut, or ſcarce open. Dr. *Smith* conſtrues it *the open ways*, or *paſſages*, which the matter of nouriſhment paſſeth along.

along. *Portrait of Old Age*, p. 108. 3d Edit.

שוק, *The leg*, or part between the knee and foot. *Ab excurrendo*, Leigh. It is an excreſcence from the body, and ſo is the arm. One would rather fetch its name, with Mr. Parkhurſt, from the uſe of the leg in running, in which it is the *principal organ*. Exod. xxix. 22. "thou ſhalt take "of the ram—the right שוק *ſhoulder*;" *i. e.* fore-leg, which a beaſt runs with, as a man with his leg. Obſerve how beaſts run, and you will ſee their fore-leg hath the principal ſhare in the action: and the right fore-leg, above, is the prime affection, deſire, or inclination; like the right eye, foot, and hand in other precepts. Deut. xxviii. 35. "the Lord ſhall ſmite thee in "the knees, and in *the legs*." Jud. xv. 8. "he ſmote them שוק על ירך *hip and thigh*;" or leg and thigh: "*ut procciderent in genua* "*& curvati jacerent*," Cocc. 1 Sam. ix. 24. "the cook took up השוק *the ſhoulder*, "and העליה *what was upon it*," viz. *the thigh*, ſays *Cocceius*, from *Kimchi*; but it is not the hind but fore-leg, and therefore no thigh was upon it: but Lev. viii. 26. an unleavened cake, and a cake of oiled bread, and a wafer, were put upon the fat, and upon the right ſhoulder; and after being waved, or lift up to God, were given to the prieſt; and the bread, and cakes, and fat, were what was upon the ſhoulder. Prov. xxvi. 7. "*the legs* of the lame are "ſlender;" ſmaller than ordinary. Pſal. cxlvii. 10. "he taketh not pleaſure in *the* "*legs* of a man:" they are the principal ſupports and movements of the body. Cant. v. 15. "his *legs* are pillars of marble." Eccleſ. xii. 4. "and the doors ſhall be ſhut "בשוק *in the ſtreet*." Or can it mean *in the legs?* ſo the means of *running be ſtopt*; for an old man can't run. And ver. 5. "and mourners go about *the ſtreets*." בשוק *in the legs*; meaning pains and running ſores in them, perhaps. Qu. Iſai. xlvii. 2. "make bare *the leg*;" as a ſlave at work.

משק, Gen. xv. 2. "ובן משק ביתי and "*the ſteward* of my houſe hath a ſon:" called ſo from his employment; an overlooker of the houſe, who was to run about to ſee all well done; or elſe, one to whom the family was to have recourſe, or to *run to* for orders. Iſai. xxxiii. 4. "*a running* "*to and fro* of locuſts."

ממשק, with a double מ, as ממזר, Deut. xxiii. 2. Zeph. ii. 9. "ממשק *over-run* "with nettles;" or rather, a *place* of running.

תשוקה, *Deſire*; *inclination to:* a recourſe to, or reſort, as to one who hath power over you; or where affection leads people often to go. Deſire is, indeed, the running of the mind upon any thing. Gen. iii. 16. "*thy deſire* ſhall be to thy huſband, and "he ſhall rule over thee." And ſo, iv. 7. "unto thee ſhall be his *deſire*, and thou "ſhalt rule over him;" reſort, or continual application. Cant. vii. 10. "I am "my beloved's, and *his deſire* is towards "me."

שקד, *To be watchful*, ſo *haſten* a thing. Ezra viii. 29. "*watch ye*, and "keep them." Job xxi. 32. "he ſhall "be brought to the grave, and ישקוד *be* "*haſtened* to the tomb:" it implies keeping a watch, that no time or opportunity be ſlipt. Iſai. xxix. 20. "all שקדי און *that* "*watch for iniquity*;" that watch to do it. Jer. i. 12. "what ſeeſt thou? and I ſaid, "I ſee a rod שקד of *an almond-tree:* then "ſaid the Lord unto me, thou haſt well "ſeen; for I שקד *will haſten* [am watching על upon] "my word to perform it." xliv. 27. "*I will watch* over them for evil." Lam. i. 14. "נשקד *a watch is kept* upon "my tranſgreſſions."

שקד, The *almond*, tree and fruit, from its early blooming. Num. xvii. 8. "be-"hold, the rod of Aaron had budded, and "brought forth buds, and bloomed bloſ-"ſoms, and yielded *almonds*." The princes of the tribes, we may conclude from hence, carried *almond*-ſcepters in their hands, as expreſſive of their vigilance and care; as being

being the earlieſt tree that blooms. And ſo, again, Aaron's dead rod of the almond-tree was a proper emblem of him [the chief care of heaven, and moſt vigilant prieſt] who firſt roſe from the dead.

משקד, *Made* or *ſhaped like an almond.* Exod. xxv. 33. and xxxvii. 19. Each of the ſix branches of the golden candleſtick had three bowls, *made like unto almonds*; and the ſhaft had four ſuch almonds, cups or bowls. Each branch had three, with reſpect to the three agents of heaven; and they were almond-ſhells, with reſpect to their diligence and watchfulneſs. The ſhaft had four, as the heavens are divided into four quarters, or winds. There was a knop and a flower over the ſhells; *i. e.* the almond-bud was in bloom over theſe ſhells that held the oil; and the pipes or branches, as well as the ſhaft, went through the knobs. Eccleſ. xii. 5. "and the *almond-*" tree ינאץ *ſhall flouriſh:*" no, ſhall caſt its leaf; as the hoary head, ſoon after, does its hair.

שקה, with a mutable though radical ה, To *water*, or *moiſten* with any liquor, man, beaſt, or the ground. Gen. ii. 6. "a miſt from the earth, and השקה *wa-*" *tered* the whole face of the ground." Ver. 10. "a river went out of Eden להשקות" *to water* the garden." Pſal. xxxvi. 9. "תשקם *thou ſhalt make them drink* of the" river of thy pleaſures." Iſai. xliii. "I" give waters in the wilderneſs, rivers" in the deſert, *to give drink to* my people," my choſen." Amos viii. 8. "it ſhall" riſe up wholly [or go off] as a flood, and" be caſt out, and נשקה *be drunk up*, as" the river of Egypt:" as the Nile riſes, and caſts out its waters, which are ſwallowed up in a little time, or ſucked in by the earth; ſo the land of Iſrael ſhould throw out its people, who ſhould waſte away. Der. to *ſuck in.* ינק is to *ſuck out.*

שקוי, *Drink*; *liquor.* Prov. iii. 8. "*mar-*" *row*, marg. moiſtening, to thy bones." Hoſ. ii. 5. "mine oil, and *my drink.*"

שקת, pl. שקתות, *Trough for water*, Gen. xxiv. 20. and xxx. 38.

משקה, *A butler*, pl משקים. Alſo *drinking*. 2 Chron. ix. 20. "the *drinking* veſ-" ſels of king Solomon were gold."

שקט, To be *quiet*; ſtill, at eaſe, reſt. Joſh. xi. 23. "the land *reſted* from" war." Job xxxvii. 17. "how thy gar-" ments are warm, בהשקט *when he quieteth*" the earth by the ſouth wind." The north wind is boiſterous and cold; but the ſouth warm and gentle. Pſal. xciv. 13. "להשקיט לו" *that thou mayſt give him reſt* from the" days of adverſity;" peace and calmneſs of mind under afflictions.

שקט, *Leiſure, reſt, idleneſs.*

שקל, To *weigh*. Gen. xxiii. 16. "Abraham *weighed* to Ephron the ſilver—" four hundred שקל *ſhekels* of ſilver." 2 Sam. xiv. 26. "*he weighed* the hair of his" head at two hundred שקלים *ſhekels*, after" the king's אבן *weight*." Iſai. xl. 12. "and *weighed* the mountains in ſcales, and" the hills in a balance;" proportioned the bulk and height of them to the ends they were made for; *ſc.* as barriers againſt the ſea, and alembicks or pumps to water the earth by. xlvi. 6. "and *weigh* ſilver in a" balance, and hire a goldſmith, and he" maketh them a God." lv. 2. "where-" fore *do you ſpend* money for that which" is not bread;" *expend.* No doubt but they told their money, as well as weighed it.

שקל, *One who weighs.* Iſai. xxxiii, 18. "where is the ſcribe? where is שקל *the*" *receiver*, marg. *the weigher? i. e.* one who ponders and judgeth, pretending to wiſdom and policy. It cannot, ſays the prophet, defend the wicked: let them make what dependence they will upon the ſcribe and the wiſeacre, the time will come when you may aſk, where are they? what uſe are they of?

שקל, A piece of ſilver, ſtampt or coined. Some would make it about our half-crown in weight; and ſo the margin of our Bible, Mat. xvii. 24—7. becauſe they ſuppoſe the

didrachma to be the half-ſhekel paid to the ſanctuary. The Attic *tetradrachma*, or double *didrachma*, is half a crown in weight, or half an ounce of ſilver, and equal to two ſhillings and ſix pence. I was ſhewn, by a gentleman in the neighbourhood of Arundel, a very fair one, with a beautiful figure of Minerva, and a bee and an owl, the hieroglyphicks of that goddeſs, finely ſtampt on it, and very intire and perfect. *Minerva* may be *the word* that *ſhines in the darkneſs of this world*, and gives light to thoſe who are, while here, in the vale of darkneſs and ſhadow of death. The *bee* דבר, enigmatically *the word*; and the owl, the night-bird, partaking of the light that ſhines in darkneſs. Javan, the grandſon of Noah, and father of the Grecians, was at the diſperſion of the earth, and ſo muſt carry off the language and manners of his father and grand-father. This coin equals our half-crown; and, by Mat. xvii. 24. above, is one *ſhekel* of the Hebrew coin. As to thoſe forged pieces of money, commonly called ſhekels, which biſhop Walton, in his Polyglott, and dean Prideaux, have built ſo much upon, their antiquity hath been exploded by many learned men of late years, and ſhewn to be merely the fruits of avarice; which the reader may ſee, to his full ſatisfaction, in the laſt of the Letters on LXX. *tranſlation*, by Robert Spearman, Eſq; where alſo he will find another vulgar error exploded, as to the language vernacular among the Jews in our Lord's time. The ſpirit of the Chriſtian, and politeneſs of the Gentleman, are ſtrongly blended in this, as well as in the other pieces of that ingenious and worthy man. Gen. xxiii. 15. "the land is worth four hundred "*ſhekels* of ſilver—current money of the "merchant." This was the purchaſe of the field, the cave, and the trees in the field; about fifty pound of our money, ſuppoſing the didrachma to be half a ſhekel. We ſee *ſhekel*, i. e. *weight*, was uſed as we uſe *pound* in money, for a certain fixed weight, or quantity; though with more propriety, becauſe we have no coin that we call a pound. Two hundred ounces of ſilver would buy a large field now, with us. Gen. xxiv. 22. "a golden ear-ring "בקע השקלו of *half a ſhekel weight* [we ſupply *ſhekel*, which is often underſtood], "and two bracelets for her hands, *ten of* "*gold* their weight." Exod. xxi. 32. "thirty *ſhekels* of ſilver." xxx. 13. "every "man a ranſom—half a *ſhekel*, after the "*ſhekel* of the ſanctuary. A *ſhekel* is twen-"ty *gerahs*." The ſhekel of the ſanctuary was the ſtandard. 1 Sam. ix. 8. "a fourth "part of a *ſhekel* of ſilver." xvii. 5. "the "weight of the coat was five thouſand "*ſhekels* of braſs." Ver. 7. "and his "ſpear's head was ſix hundred *ſhekels* of "iron." A ſhekel of braſs and iron were the ſame weight, no doubt; and no difference is mentioned, or hinted at, betwixt the ſhekel of gold or ſilver, and braſs or iron. 2 Sam xiv. 26. "he weighed the "hair of his head at two hundred *ſhekels*, "after the king's אבן weight." Was this *ſtone*, or *ſtandard* weight of the king's, different from that of the ſanctuary? or the *ſhekel* of ſilver different from that they weighed common things by? 2 Sam. xxiv. 24. "ſo David bought the threſhing floor "and oxen for fifty *ſhekels* of ſilver." 1 Chron. xxi. 25. "David gave to Ornan, "for *the place*, ſix hundred *ſhekels* of gold "by weight." *The place* muſt be more than the threſhing floor. Amos viii. 5. "making the ephah ſmall, and the *ſhekel* "great:" ſold ſhort meaſure, and received their money by a weight larger than ſhould be.

משקל, *Weight*. Gen. xliii. 20. "our "ſilver in משקלו *full weight*." Job xxviii. 25. "לעשות לרוח משקל *to make the weight* "*for the winds*;" to give the ſpirit or groſs air weight, by which it weighs or preſſes down, and deſcends to the fire, or into a vacuum, or *rarior aër*.

משקלת, A *plummet*. 2 K. xxi. 13. "the "line of Samaria, and *plummet* of the houſe "of Ahab:" the ſame meaſure or rule their

their judgment was built up by. Iſai. xxviii. 17. " judgment will I lay to the " line, and righteouſneſs to *the plummet*;" eſtabliſh or build them up.

שקם, The *ſycamine*, or mulberry-fig-tree. Its fruit reſembles a fig in ſhape, and its leaf the leaf of the mulberry-tree, which it grows like: " foliis moro & " fructu ficui proxima." Cocc. 1 Chron. xxvii. 28. " over the olive-trees, and the " *ſycamore-trees*, that were in the low " plains, was Belhanan." They made a wine of the fruit. Amos vii. 14. " a *ga-* " *therer* of שקמים *ſycamore-fruit*, marg. " *wild figs*;" but they excelled the fig in taſte.

שקע, To *ſink away*, as water; or fire, when it goes out. Num. xi. 2. " when " Moſes prayed unto the Lord, the fire " תשקע *was quenched*, marg. *ſunk*." Job xl. 20. " or his tongue with a cord שקיע " *thou letteſt down*." Jer. li. 64. " thus " ſhall Babylon *ſink*, and ſhall not riſe " from the evil that I will bring upon her." Amos ix. 5. " the land, and it ſhall melt— " and it ſhall riſe up wholly [or go off] " like a flood, and שקעה *be drowned*, as *by* " the flood of Egypt:" ſo our tranſlation, and *Montanus*; but LXX. and *Pagninus*, " *ſhall be ſunk as a river*." The compariſon is plain, that the people ſhould go off as a flood, and *ſink away* as the river of Egypt, after overflowing its banks. The ſame miſtake is in the verſion, Amos viii. 8. Ezek. xxxii. 14. " אשקיע *I will make* " their waters *deep*;" to ſink away, or grow ſhallow.

משקע, *Depth*, or rather *ſhallow*. Ezek. xxxiv. 18. " and to have drunk משקע מים " *of the deep* waters; but ye muſt foul the " reſidue with your feet." The compariſon is from cattle drinking in the ſhoals and flats, and then ſtanding there, as they do for coolneſs, and ſo fouling the water with their feet: but they can't come at *deep waters* to drink; for their banks are deep alſo; nor foul *deep* waters, the bottom of which their feet can't reach. And משקע is equivalent to *brevia*, or ſhoals, where the water fails or ſinks, or ſhrinks, from its depth, growing ſhallower and ſhallower.

שקערורת, once, Lev. xiv. 37. rendered *hollow ſtrakes*; Pagnine, *nigræ*, black.

שקף, To *look out at*, or *front* any thing. Gen. xviii. 16. " the men roſe up " from thence, and וישקפו *looked* towards " Sodom." xxvi. 8. " Abimelech—*looked* " *out* at a window." Num. xxi. 20. " the " top of Piſgah, ונשקפה *which looketh toward* " Jeſhimon." Deut. xxvi. 15. " שקיפה " *look* down from thy holy habitation." 2 Sam. vi. 16. " Michal נשקפה *looked* through " a window." 1 K. vii. 5. " שקף *front-* " *ing* and מול *oppoſite* window againſt win- " dow three times." 2 K. ix. 32. " and " וישקיפו *there looked out* two or three " eunuchs." Prov. vii. 6. " נשקפתי *I* " *looked* through my caſement." Cant. vi. 9. " who is this נשקפה *that looketh forth* " as the morning?" And *paſſive*, as what *looketh forth* is *come forth*, or out; as the head out of a window, to look at any thing.

שקף, A *window*. 1 K. vi. 4. " חלוני " שקפים *windows of narrow lights*." Leave out *narrow*, and *windows for lights* is the ſenſe; *i. e.* openings for windows; whatever it was, whether glaſs, or what elſe, to let in the light.

משקוף, The *frontiſpiece* of the door; or upper door-poſt. Exod. xii. 7—23. " they " ſhall take of the blood, and ſtrike it on " the two ſide-poſts, and on המשקוף *the* " *upper door-poſt*." This was to make oſtentation of the blood of Chriſt, by placing it on the moſt conſpicuous part of the houſe, and glorying in it, as the ſalvation of the houſe. Chriſt is alſo the door; and ſprinkling the ſide-poſts, and *frontiſpiece* of the door, was entering by the blood; as well as openly confeſſing of their faith in the blood of the Lamb of God.

שקץ, To *abhor*, or *abominate*. Lev. xi. 11. " they ſhall be even שקץ *an* " *abomination*: ye ſhall not eat of their " fleſh; but תשקצו *ye ſhall have in abomi-*

" *nation*

" *nation* their carcaſes:" that nothing impure or unclean might become a part of them; unclean creatures, and their carcaſes, being food only for beaſts of prey, which God made on purpoſe to rid the world of ſuch abominations. Ver. 43. " אל תשקצו *ye ſhall not make yourſelves abo-*" *minable* with any creeping thing:" whether the unclean creatures we eat may infect the body with the peculiar qualities belonging to them, or no, ſuch qualities as are in the impure creatures, ſhew what diſpoſitions man is to avoid, and guard himſelf againſt. Hoſ. ix. 11. " and שקוצים " *were abominable*, according to their love;" as abominable as the creatures whoſe images they worſhipped, or loved as Gods.

שקץ, and שקוץ, *An abomination*. Often ſpoke of the idols, whether they were what God abominated, or becauſe they conſiſted of the moſt abominable and deteſted animals. Iſai. lxvi. 17. " eating ſwine's fleſh, " and השקץ *the abomination*, and the mouſe;" *i. e.* any thing that is abominable, as the mouſe; all unclean things, as introductory to unclean doings. Dan. ix. 27. " and " upon the wing שקוצים *of the abominable* " ſhall be deſolation:" they ſhall ſpread their wings, as birds of prey, for deſtruction. xi. 31. " they ſhall place *the abomi-*" *nation* that maketh deſolate." xii. 11. " and *the abomination* that maketh deſolate " ſet up." Nah. iii. 6. " I will caſt שקצים " *abominable things* upon thee, and make " thee vile, and will ſet thee as a gazing-" ſtock:" which is parallel to *the abomination that maketh deſolate*, in *Daniel*, juſt above, though ſpoke of different people. *The abomination that maketh deſolate*, may mean, perhaps, *abominable deſolation*, or horrible, משמם being a noun ſubſtantive. Qu.

שקר, To *lie*; to be *falſe*; *fail*, or *deceive*. Gen. xxi. 23. " that thou wilt " not *deal falſly* with me." Lev. xix. 11. " ye ſhall not ſteal, neither תכחשו *deal* " *falſly* [deny the truth], nor שקרו *lie* one " to another." Pſal. lxxxix. 34. " nor " אשקר באמונתי *ſuffer my truth to fail*—I " will not אכזב *lie* unto David." Iſai. lxiii. 8. " children that *will not lie*;" deal falſly; contrary to their engagements. Mich. ii. 11. " and שקר כזב *lie falſly*, ſaying, I will " propheſy;" do lie, making a pretence to propheſy.

שקר, pl. in ים. Exod. xx. 16. " עד שקר " *falſe witneſs*;" a witneſs of falſhood. 1 Sam. xxv. 21. " ſurely לשקר *in vain* have " I kept all that this fellow hath." And it is applied to any thing that deceives the expectations. 2 Sam. xviii. 13. " או עשיתי " בנפשו בקר *had I now done any falſhood, or* " *wrong to his life?* and there is nothing " can be hid from the king; then thou " thyſelf wouldſt have ſtood againſt me." Why נפשו ſhould be altered into נפשי here, who can tell? Pſal. xxxi. 19. " let *the* " *lying* lips, *Heb.* lips of *falſhood*, be put " to ſilence:" lips that ſpeak, or confeſſions that are founded on, falſhood; ſuch as *airlatry* formerly; popery, and deiſm, or natnral religion, among us now. The pretences they go upon are falſe; as Prov. vi. 9. " a *falſe* witneſs that ſpeaketh כזבים " *lies*;" ſeeming truths, ſo lies or deceitful things. xx. 17. " bread of *deceit* is ſweet " to a man; but afterwards his mouth " ſhall be filled with gravel:" cunning, crafty gains may be ſweet at firſt; but &c. and it is likewiſe true of thoſe lips of falſehood above: they will be all bitterneſs in the end, how ſweet a morſel ſoever imagination and pride may eſteem them now; they are, Iſai. xliv. 20. " a *lie* in the right " hand;" the chief and principal hands. The progreſs and conſequence are deſcribed, Jer. ix. 3. " *they ſhoot out their* " *tongue*, their bow of *falſhood*; but not " for truth: they prevail upon the earth; " for they proceed from evil to evil [they uſe their tongue to caſt out the arrows of falſhood, but not for truth, and grow worſe and worſe], " and they know not me, ſaith " the Lord." It ends in downright apoſtacy at laſt.

שרב, twice only, as a noun, Iſai. xxxv. 7.

7. " השרב *the parched ground* ſhall be-
" come a pool." xlix. 10. " neither ſhall
" שרב *the heat* nor ſun ſmite them." It is the condition of the ground, when burning hot, and the like condition of the air. At *Mocha*, it is ſaid, the air is as hot as at the mouth of an oven. This heat in the air differs from the ſun, or immediate heat in its direct rays; as alſo from *burning*.

שרג, To *twiſt*, or *twine*. Job xl. 12. " the ſinews of his ſtones ישרגו *are*
" *wrapped* together." Lam. i. 14. " the
" yoak of my tranſgreſſions is bound by his
" hand: ישתרגו *they are wreathed*, and
" come up upon my neck." Word for word, *he hath watched over my tranſgreſſions; they are twiſted together by his hand: his yoak is upon my neck.*

שרג, and שריג, A *tender*, *flexible* ſhoot, or *pliable* branch of a tree. Gen. xl. 10. " on the vine three שרגים *branches*." Ver. 12. " השרגים *branches*." Joel i. 7. " he
" hath laid my vine waſte, and barked my
" fig-tree—*the branches thereof* are made
" white;" blighted, I ſuppoſe; when the green turns to a ſickly white colour.

שרד, To *remain*. Once only, as a verb, Joſh. x. 20. " וישרידם שרדו *and*
" *the reſt which remained* of them." *The remnants* [had we ſuch a perſonal noun] *remained of them, and entered into the fenced cities.*

שרד, A *thread*. Iſai. xliv. 13. " the
" carpenter ſtretcheth out קו *his rule* [the line], " יתארהו בשרד *he marketh it out*
" *with a line*." תאר *is to form*, ſettle the proportions: and *Marius de Cal.* is miſtaken in thinking this is the chalked or ochred line, uſed to hew and ſaw ſtrait by, that is expreſſed by קו, which is *a line*; this a meaſuring thread, to form the ſhape by, to ſettle the diſtance betwixt the eyes, ears, and other parts. Exod. xxxi. 10. " and
" the clothes השרד *of ſervice*, and the holy
" garments for Aaron." xxxv. 19. " the
" clothes השרד *of ſervice*, לשרת *to do ſer-*
" *vice* in the holy place; the holy garments
" for Aaron the prieſt, and the garments of
" his ſons to miniſter in the prieſt's office." xxxix. 1. " of the blue, and the purple,
" and the ſcarlet, they made clothes *of*
" *ſervice*, to do ſervice in the holy place." Theſe clothes *of ſervice* were for Aaron to miniſter in, not to cover the ark with. Exod. xxviii. 3. " Aaron's garments to
" קדשו *conſecrate him*, that he may miniſter
" unto me in the prieſt's office." Theſe were, ver. 4. a breaſt-plate, ephod, robe, broidered coat, mitre and girdle; and theſe he was to miniſter in, and named garments of שרד *thread*, being made of threads of blue, purple, and ſcarlet, as deſcribed. There were no clothes purpoſely made to cover the ark, table, or other veſſels in the tabernacle; nor were they covered, except when the tabernacle was moved; and then the veils and coverings of the tabernacle itſelf were made uſe of. Exod. xxviii. 39. they made coats of fine linen, of woven work, for Aaron and his ſons; mitre, bonnet, and breeches of fine linen, without which they could not enter the holy place. Both theſe ſorts of clothes were to adminiſter in; the firſt belonged to the high prieſt alone: theſe were common to all the prieſts that came near the altar, and likely are the *clothes of ſervice*, as diſtinguiſhed from the holy garments; though both holy, and both for *ſervice*.

שרה, with a mutable ה, To *rule*; have power over; *command*; *regulate*; be *uppermoſt*. ישר is *ſtrait*, *plain*, *even*, in oppoſition to what is crooked, awry, or out of ſquare. Gen. xxxii. 28. " for שרית *as*
" *a prince haſt thou power* with God and
" with men, and תוכל *haſt prevailed*." The root here muſt be שרה, by the *jod*, as in עשית from עשה, and many others. And ſo it occurs, Hoſ. xii. 4. " in the womb [*i. e.* in the birth-right, or ſtruggle of the new birth] " *he ſupplanted* his brother; and
" באונו by his ſtrength שרה *he had power*
" with God; yea, ישר אל מלאך ויוכל *he*
" *had power over the angel, and prevailed:*" he prevailed by prayers and tears. ישר is regularly from שרה, which drops its ה, as

verbs

verbs in ה do, in the preter ſenſe. Num. xvi. 13. " except תשתרר עלינו השתרר *thou* " *makeſt thyſelf altogether a prince over us.*" Jud. ix. 22. " when Abimelech ישר *had* " *reigned*, or ruled, three years over Iſrael." 1 Sam. v. 9. " he ſmote the men of the " city, both ſmall and great; וישתרו להם " עפלים *and ſwellings* [riſings, buboes] *lift* " *up themſelves* [the verb is in *Hithpael*]; " got up, or got to a head *on them:*" they came to a head, or round top; and working themſelves to ſuch a top, is properly expreſſed by the verb in Hithpael. Prov. viii. 16. " by me שרים *princes* ישרו *rule*;" by wiſdom; otherwiſe they tyrannize. This word is applied to various things, both as noun and verb, where the ſame idea ſhould be found in an active or paſſive ſenſe.

שר, A *prince*; or one who hath power or ſuperiority over another, is exactly the ſenſe of the verb שרה; though *a director*, from ישר, would be no bad etymon. It is any *ruler*, from higheſt to loweſt. Joſh. v. 14. " I am שר *the captain* of the hoſt " of the Lord; now I am come: and " Joſhua fell on his face to the earth—and " the captain of the Lord's hoſt ſaid unto " Joſhua, Looſe thy ſhoe—and Jehovah " ſaid unto Joſhua, See, I have given into " thine hand Jericho, and the king there- " of." This was Jehovah in human appearance; and *captain* of the hoſt of the Lord, as agent, angel, or miniſter of the covenant. Pſal. xlv. 17. " inſtead of thy " fathers ſhall be thy children, whom thou " mayſt make שרים *princes* in all lands:" rulers, or chiefs; ſuch as the apoſtles were, and are to be. Prov. xxviii. 2. " for [or *in*] " the tranſgreſſion of a land, many are the " *princes* thereof:" many who try to rule over it; a ſtruggle for power; parties and diviſions among the great men. And this was remarkable in the cloſe of the Jewiſh ſtate, in the prophet Jeremiah's time. Ezek. xxii. 27. " *her princes* in the midſt thereof, " are like wolves ravening the prey." Dan. x. 13. " שר *the prince* of the kingdom of " Perſia withſtood me one and twenty " days [who is he, but *the prince of this world*; the *prince of the power of the air*, who always and ſtill does oppoſe God and his Chriſt?] " but lo, Michael, one of the " chief *princes*, came to help me:" one of thoſe angels of Jehovah, who are ſo often called Jehovah and God; and who encamp about their people, to oppoſe their enemies, ſpiritual and temporal. Two went to Sodom to puniſh, two join together here, in oppoſing the prince of the kingdom of Perſia [which had given itſelf to Satan], in behalf of the church of God, yet, and now ſolely almoſt, in that poor remains of Iſrael, cooped up in Babylon. Dan. x. 20. " now will I return to fight " with *the prince* of Perſia: and when I " am gone forth, lo, *the prince* of Grecia " ſhall come forth." The prince of Grecia is, as before, Satan; as working in the children of diſobedience, before, in thoſe of Perſia; now, in thoſe of Greece: and, by dividing Satan againſt himſelf, the different intereſts and views of one kingdom againſt another, God defeats his policy in general, and brings about his own purpoſes, for the good of the houſhold of faith. Here, when the Medes and Perſians had deſtroyed the Babyloniſh empire, and releaſed Iſrael out of captivity, God raiſes up Greece againſt them, in the perſon of Alexander, who overturns that mighty empire of Perſia, and his captains divide its many provinces among themſelves; amidſt whoſe jarring intereſts, Iſrael grows up again into a kingdom, and is preſerved, like a plant among thorns, and by them. Dan. x. 21. " there is none that holdeth with me, in " theſe things, but Michael your *prince*." Chriſt is the prince, or ruler of the people of God; as, Joſh. v. 14. above, *the captain of the hoſt of the Lord*, is the ſame as *Michael their prince*. Dan. xii. 1. " at " that time ſhall Michael ſtand up, the " great *prince* that ſtandeth for the chil- " dren of thy people; and there ſhall be " a time of trouble, ſuch as never was " ſince *there was* [it was] a nation." Ver. 7.

7. " when he ſhall have accompliſhed to " ſcatter the power of the holy people :" this refers plainly to the time of Chriſt on earth, and final ſcattering of the Jews. See Mat. xxiv. 21. Der. *ſir*, *ſhire*, *ſerious*.

שרה, A *lady*, or chief woman; a *princeſs*. Jud. v. 29. " שרותיה *her ladies*." Iſai. xlix. 23. " kings ſhall be thy nurſing " fathers; and שרותיהם *their queens* thy " nurſing mothers." Lam. i. 1. " שרתי " *princeſs*, or chief among the provinces." Gen. xvii. 15. " as for Sarai thy wife, " thou ſhalt not call her name שרי [*rule thou*, or *mayſt thou rule*], " but שרה *Sarah* [the princeſs, or queen-mother] " ſhall her " name be." שרי is the *imperative mood*, and fem. And the change of the name was changing a wiſh into poſſeſſion; and what is ſaid to Sarah is ſaid to the church of God, and contains a promiſe of a kingdom to all who are ſons of the church in [not outward profeſſion only, but] truth and ſincerity. השרות, Iſai. iii. 19. ſome female ornament; *top-knots*, or ſome ſuch thing.

שרר, as a verb, to *rule*; ſee in שרה, the ה being dropt in doubling the *reſh*. To *ſing*; ſee in שר.

שרר, and שריר, *Imagination*; *hardneſs*, and *ſtubbornneſs*, as it is rendered, Deut. xxix. 19. Pſal. lxxxi. 13. Jer. iii. 17. & *al.* But it means *rules*, which the heart is governed by; *principles:* ſo we uſe the word *principle*; and *ruled caſes*. They are wrong in religion, when our heart invents them. Deut. xxix. 19. " ſaying, I ſhall " have peace, though I walk *in the ima-* " *gination*, marg. *ſtubbornneſs*, of mine " heart—the Lord will not ſpare him."

שר, שרר, שריר, *The navel*; q. d. *the ruling point*, or center, whence the belly is extended every way. It is the chief, top, or principal point of the belly. Every ray takes its beginning, *principium*, from the center. And שר is a very proper word for the navel, as it is the center of the belly. Job xl. 11. " his force is in שרירי בטנו *the* " *navel* of his belly;" the navel parts, rather. See Mr. Parkhurſt, that the hide of the hippopotamus is ſo thick and tough about the navel, that they make darts and arrows of it; and this muſt give a proportionable ſtrength to the creature itſelf. The ſtrength of all creatures lies in the center, or middle part of the body, tho' not in the particular point of the navel— " his ſtrength is in his loins, and his force " is in the *navel parts* of his belly; he " moveth his tail like a cedar." Cant. vii. 2. " thy *navel* is a round goblet, that " wanteth not liquor:" *pars pro toto*, the navel is put for the belly. The heart is in the belly, and the other blood-veſſels; and ſo the goblet was full of liquor, the blood iſſuing in full ſtreams and force from the heart, which is in the belly. *Corpus rotundum & ſucci plenum* of the poet, comes near to this. Prov. iii. 8. " it ſhall be " health, marg. *medicine*, to thy *navel*; " and marrow to thy bones." The comfort of a good conſcience is compared to medicines applied to the navel, which, in many caſes, refreſh the belly, *i. e.* the entrails, extremely. And here the navel is conſidered as the center, or ruling point, whence the influence is extended to the whole belly, and what is in it. Ezek. xvi. 4. " thy *navel* [ſc. ſtring] was not cut;" at the birth.

משרה, *Government*, or *rule*. Iſai. ix. 6. " *the government* ſhall be on his ſhoulder." If it mean *geſtamen*, the ſcepter, or any other enſign of power, by being on his ſhoulder, the ſenſe comes to the ſame.

משורה, *Meaſure*. It is diſtinguiſhed from מדה, which is proportion in general; this *norma*, a *rule*, as we uſe the word *rule*, for the rule carpenters uſe, and gaugers to meaſure liquids by. Lev. xix. 35. xxiii. 29. and Ezek. iv. 11, 16. theſe *rules* are of various lengths, from one to three or more feet.

משור is rendered a *ſaw*, Iſai. x. 15. " ſhall the *ſaw* magnify itſelf againſt him " that מניפו *ſhaketh it?*" or ſtretcheth it out, rather: and may be ſpoke, for any

thing in the context, of *the rule*, as before, which the workman ſtretcheth over his work, in meaſuring.

תשורה, A *preſent*. 1 Sam. ix. 7. " the " bread is ſpent in our veſſels, and there " is not a *preſent* to bring to the man of " God." " A teſtimony of *reſpect*," Parkhurſt; or ſomething to procure it; or a *fee*, i. e. a *demand*, perhaps.

שר, and שרר, To *ſing*. " To regulate " and command the voice;" Parkhurſt: *proprie dicitur de cantu oris*, Leigh. To command or over-rule the words by the voice. We ſay, a good voice has the command of the words or ſounds. *Modulor*, in Lat. and *metre*, are of the ſame import as this. Exod. xv. 1. " then ישיר *ſang* " Moſes and the children of Iſrael this " השירה *ſong* unto the Lord, and ſpake, " ſaying, אשירה *I will ſing*." We frequently meet with ה poſtfixed to the verb, in the firſt perſon ſing. and plur. future, both in proſe and verſe; as Job vii. 11. אדברה, xii. 14. אבחרה, and the like. Jud. v. 1. " then תשר *ſang* Deborah." 1 Sam. xviii. 6. " the women came out of all the " cities of Iſrael לשור *ſinging*;" to ſing. 2 Chron. xxix. 28. " all the congregation " worſhipped, and השיר משורר *the ſingers* " *ſang* [or, the ſong was in ſinging], and " the trumpets were ſounding; all, till " the burnt-offering was finiſhed." Pſal. vii. 1. " which שר *he ſang* unto the Lord." Prov. xxv. 20. " שר בשרים *that ſingeth* " *ſongs*." Job xxxvi. 24. " which men " שררו *ſee*;" rather celebrate, ſing of. Iſai. xxvi. 1. " in that day ſhall this השיר *ſong* " יושר *be ſung*:" formed, as יובא, from בא; and the *vau*, in this ſituation, is both active and paſſive. lvii. 9. " and תשרי *didſt ſing* " to Molech in oil;" or celebrate him as God, being anointed with oil. See Amos vi. 6. " they chant to the ſound of the " viol—and anoint themſelves with chief " ointments." Zeph. ii. 14. " the cormo- " rant and the bittern ſhall lodge in the " upper lintels of it; קול ישורר *their voice* " *ſhall ſing* in the windows." Though, both as verb and noun, it be often without a *jod*, or a *vau*, or a double *reſh*; yet it often occurs with them, and oftenеſt of all with a *jod*, as in *Hiphil*, like אזן to *hearken*, and ſome other verbs; but we cannot always expreſs the *Hiphil* in Engliſh. To *ſing*, and *make a ſinging*, i. e. cauſe the ſounds, notes, or words to go by rule, come up to שר and השיר; and, with the double *reſh*, it is, as in other words, a repeated or continued action.

שר, *The ſong*; and *the ſinger*; pl. in ים and ות, *men* and *women ſingers*. שיר, and שירה, *the ſong*. משרר, and משורר, *ſinger*, and *ſinging*. Hence perhaps *ſuſurrus*.

שור, as a verb, *To ſee*, always, I think, occurs with a *vau*; though dropt in the noun or participle, which doubles the *reſh* often. It is " to view, or obſerve ſteadily;" Mr. Parkhurſt. *To command an object* is properly ſpoke of the eye, when it has a full, clear, and ſteady view of any thing. And it is, with great propriety, applied to an enemy who *meaſures you over* with his eye, and *ſurveys* you with diſdain, contempt, or anger. You may ראה *ſee*, as the hawk, at a diſtance, or perceive; and חזה *contemplate*, or נבט *look out after*, פנה *turn to*, provide, and שקף *front*, or be oppoſite to, and yet not שור *have a command* or full view of a thing. Hence perhaps *ſure*. Job vii. 8. " the eye ראי of him that hath ſeen " me, תשורני *ſhall ſee me* no more." xvii. 15. " as for my hope, who *ſhall ſee it?*" ישורנה *give me a ſight of it*. Jer. v. 26. " ישור *they lay wait*, as he that ſetteth " ſnares:" *they look about*, take a full view, and examine every thing with the eye, when they ſet ſnares, to find the fitteſt place. Hoſ. ix. 12. " woe unto them, " בשורי מהם *when I ſpy my advantage of* " *them*;" when their foot ſlippeth, as it is elſewhere. Pſal. v. 9. " becauſe of שוררי " *mine enemies*, marg. *thoſe who obſerve me*." liv. 7. " שררי *mine enemies*." xcii. 12. " mine eye ſhall ſee my deſire בשורי *on* " *mine enemies*:" " inſidious enemies, that " lie in wait, watching and eying one;"

Parkhurſt. As Jer. v. 26. above; or, who *look for advantages*, as Hoſ. ix. 12. or, in anger and malice.

שור, The *ox*; the ſpecies in general; q. d. the *ſtarer*; and there is ſomething remarkable in their eye, and manner of *looking you over*, as well as in the ſize, and rolling of their eye. Gen. xxxii. 5. "שור "*oxen* and aſſes." Deut. xxii. 10. "thou "ſhalt not plow with *an ox* and an aſs "together:" as the wiſdom of the modern Divine does, he muſt *demonſtrate*, by reaſon, what God *affirms*; the *ipſe dixit* of God not being ſufficient evidence: and, under the ſilly excuſe that we are to uſe our reaſon, to underſtand the meaning of the word of God, ſets up a God of his own making; preaches up what he calls *natural religion*, and is preaching himſelf out of the pulpit; for *Nature* wants no teacher. Deut. xxxiii. 17. "בכור שורו הדר לו *his* "*glory is like the firſtling of his bullock:*" lit. "the firſt-born *ox his* [or ox's] beauty "ſhall he have." The ox *his* beauty, is the beauty of the ox: *his* refers to *ox*, not Joſeph, as in our Engliſh. He compares him to a ſtately, beautiful, young bull, with horns, like the elke's, to puſh with. Prov. xiv. 4. "where no *oxen* are, the crib "is clean: but much increaſe is by the "ſtrength of the *ox*." Iſai. xxxii. 20. "bleſſed are they that ſow beſides all wa-"ters; that ſend forth the feet of the *ox* "and the aſs;" that ſpread the word of God, and cultivate his field. The bread of life is to be laboured for, the field of God plowed and ſowed; the labour and fatigue of which will be abundantly repaid, by the returns it will make: a lazy life is an eaſy life, but an hungry one. Theſe texts ſpeak of oxen in plowing, becauſe they then had no horſes.

שור, A *wall*. Gen. xlix. 6. "in their "ſelf-will they digged down a *wall*;" diſmantled a town: the word is only uſed for walls of defence, ſuch as city-walls. Ver. 22. "whoſe branches run over a *wall*;" a fruitful ſpreading fruit-tree againſt a wall. Job xxiv. 11. "they make oil בין שורתם "*within their walls:*" either in their vineyards or cities; for both were walled. Pſal. xviii. 30. "by my God have I leaped over "a *wall*;" or mounted the breach; *i. e.* God preſerved him from all enemies, and in the greateſt dangers. Jer. v. 10. "go "ye up upon שורתיה *her walls*, and de-"ſtroy:" named from its command in proſpect, and defence or annoyance. *Rego*, in Lat. is to *limit* or *bound*, *hold ſtrait in*, and ſo *ruling* implies; and whether a *wall* may be conſidered as *confining* the city, Qu. The wall of a city has a *command* of a proſpect, and defence both; and as far as its proſpect reaches, or as far as it gives an opportunity of defending the city, or annoying an enemy, ſo far its *command* extends; as we uſe the word, of a battery, or gun, that it *commands* ſo far; as far as it can do execution; and an eminence *commands*, as far as the eye can ſee from it.

שורה, Iſai. xxviii. 25. "and caſt in "חטה שורה *the principal wheat*;" *wheat* the *principal*, ſc. grain or corn.

שריה, once, Job xli. 17. "the ſword "משיגהו *of him that layeth at him* [that reacheth or hitteth him] "cannot hold [but breaketh in the blow, ſo firm and hard is his fleſh]; "the ſpear, the dart, ושריה and *the habergeon*, marg. *breaſt-plate*." Wrong both; for it is plainly ſome offenſive weapon, which, like the ſword, ſpear, and dart, בלי תקום *cannot hold*, but *flies*; i. e. breaks to pieces; at leaſt flies off, recoils, without wounding, when ſtruck againſt the body of the leviathan.

שרין, and שריון, A *coat of mail*; q. d. *coping work*, where the ſcales or plates [at firſt of leather, afterwards of iron and braſs] lay *coping*, or topping one another, like tiles on a houſe. 1 Sam. xvii. 5. "he "was clothed with שריון *a coat of mail* "קשקשים *of ſcales*;" which laſt word our tranſlation omits. 1 K. xxii. 34. "and "ſmote the king of Iſrael between הדבקים "*the joints* and שרין the *ſcale-work*;" between the joints or points where the ſcales touched

touched or adhered to one another, the arrow found its way, to avenge the blood of Naboth. 2 Chron. xxvi. 14. " ſpears and " helmets, and שרינות *habergeons* and bows." Jer. xlvi. 4. " ſtand forth with your hel- " mets, furbiſh the ſpears, put on הסרינות " *the brigandines*;" or coats of mail, from their uſe in *turning* the arrow, and other weapons; as this from its *coping*, or manner of make.

שרון, The name of a place. 1 Chron. xxvii. 29. " the herds that fed in *Sharon*." Iſai. xxxiii. 9. " *Sharon* is like a wilder- " neſs, and Baſhan and Carmel are ſhaken." xxxv. 2. " the glory of Lebanon ſhall be " given unto it, the excellency of Carmel " and *Sharon:* they ſhall ſee the glory of " the Lord;" in the perſon of Chriſt. lxv. 10. " *Sharon* ſhall be a fold of flocks;" under their promiſed ſhepherd.

שרין, and שריון, ſeem the ſame hilly country, and called by ſeveral names. Deut. iii. 8, 9. " which Hermon, the Sidonians " call *Sirion*, and the Amorites call it She- " nir." iv. 48. " unto mount *Sian* [not Sion], " which is Hermon." It was not a *plain* country, ſo not from ישר; but שר *the navel*, or *umbo terræ*, *the knob* of the hill, or mountainous country.

שרט, To *cut* or *tear* fleſh. Zech. xii. 3. " in that day will I make Jeruſa- " lem a burthenſome ſtone for all people: " all that burthen themſelves with her, " שרוט ישרטו *ſhall be cut in pieces*;" cut, torn, or rent by its falling on them. Lev. xix. 28. " ye ſhall not make any שרט *cut-* " *tings* in your fleſh." xxi. 5. " nor " ישרטו שרטת *make any cuttings* in their " fleſh:" as people in great deſpair, and violent grief, ſhall tear their hair, face, hands. It was become cuſtomary to cut off their hair, and tear themſelves, as well as their garments, in violent grief; which the *ſons of God* were not to do for the dead, they yet *living to him*.

שרך, in משרכה, A participle, Jer. ii. 23. " a ſwift dromedary משרכה *traverſing* her " ways;" croſſing again and again, this way and that, in a diſorderly manner, for luſt. Parkhurſt.

שרוך, A *ſhoe-latchet*, Gen. xiv. 23. and Iſai. v. 27. " The ſtrings among the an- " tients were twined round about the feet, " in various manners, as appears from an- " tient ſtatues and medals:" *Bynæus* in Mr. Parkhurſt; and were tied in knots, as our garters. And hence the compariſon above, of Iſrael wandering from hill to valley, and valley to hill; and at laſt utterly confounding themſelves, and loſing their way, as the dromedary in its heat of luſt.

שרע, To *ſtretch*. Once as a verb, Iſai. xxviii. 20. " the bed is ſhorter מהשתרע " *than that a man can ſtretch himſelf* in it." And the compariſon is, that they ſhould be crampt, and not have room to exert themſelves.

שרוע, Lev. xxi. 18. " or any thing *ſu- perfluous*." One having ſome excreſcence, Parkhurſt. Some part *ſtretched out* more than its proportion.

שרעף, *Thoughts*; that which the head or heart pours out, and drops down. See in רעף.

שרף, To *burn in* or *with fire*. Gen. xi. 3. " let us make brick, and נשרפה " לשרפה *burn them thoroughly*." Exod. xii. 10. " that which remains of it, till the " morning, *ye ſhall burn* with fire;" all that feed not on the Paſchal-lamb of God before the day-ſtar ariſe, will be burnt with fire. xxix. 14. " the fleſh of the bullock, " and his ſkin, and his dung, *ſhalt thou* " *burn* with fire, without the camp;" as Chriſt ſuffered without the city, and as one unworthy of being permitted to be in it. xxxii. 20. " he took the calf which " they had made, and *burnt* it in the fire, " and ground it to powder." It might be wood, as the cherubs were, covered with ſheet-gold, which would run by fire into thinner laminæ ſtill, and ground to powder eaſily. This doth not imply that he vi- triofied the gold, but grated, rubbed, or ground it into very ſmall parts. Lev. vi. 30. " no ſin-offering, whereof any of the " blood

" blood is brought into the tabernacle of " the congregation to reconcile withal, in " the holy place, ſhall be eaten: *it ſhall be* " *burnt* in the fire:" which is explained Heb. xiii. 11. ſuch ſacrifices being a direct and immediate figure of Chriſt, at his laſt great offering up of himſelf. Lev. vii. 17. and xix. 6. " the remainder of the fleſh of " the ſacrifice, that remains to the third " day, *ſhall be burnt* with fire:" Chriſt riſing early on the third day, the fleſh of the ſacrifice, as dead, could be no longer his. Lev. viii. 32. " that which remains " of the fleſh, and of the bread, *ſhall ye* " *burn* with fire:" that part of the myſtic body of Chriſt, which becomes not holy fleſh, is to be burnt. x. 6. " let your " brethren, the whole houſe of Iſrael, be- " wail *the burning* which the Lord *hath* " *kindled*." This was ſpoke on the death of Nadab and Abihu the prieſts, on whom God had exemplified the wrath that was to fall on Chriſt, which the high prieſts lamented not, but the daughters of Jeruſalem did. xiii. 52. " he ſhall therefore " *burn* that garment;" the old man, or body of ſin. 2 K. xxiii. 15. " and *burnt* " the high place, and ſtampt it to powder, " and burnt אשרה ....." The high place muſt be an image, or ſomething that had ſome metal upon it, which could be burnt and ground, as the golden calf was. 2 Chron. xvi. 14. " *they made a very great* " *burning* for him;" of rich perfumes. xxi. 19. " his people *made no burning* for " him;" as being a bad king. Mich. i. 7. " all אתנניה ..... *ſhall be burnt* with " fire;" ſacred ſtoves, or hearths.

שרף, *Burning*, or like flaming fire. The ſacred cherubic animals are called by this name, Iſai. vi. 2. " above it ſtood שרפים " *the ſeraphim*; each one had ſix wings:" ſo called as conſiſting of fire or glory, the figure of the Divine Eſſence, or Divine Glory. They are called נחשתים alſo; burniſhed braſs bearing a reſemblance of fire alſo. See Mr. Parkhurſt's clear and full account of this term, in שרף. III.

שרף, A *ſerpent*. Num. xxi. 6. " the " Lord ſent הנחשים השרפים *fiery ſer-* " *pents*:" from the fiery poiſon in them, as well as their colour. Ver. 8. " the Lord " ſaid unto Moſes, Make thee שרף a *fiery* " *ſerpent*—and Moſes made נחש נחשת a " *ſerpent of braſs*;" a figure of him who, in the form of an evil angel, under the character of an enemy to mankind, a malefactor, on a pole, gives life to all who look at him in that condition: " having a " ſign of ſalvation, to remember the com- " mandment of thy law; for he that turned " toward it was not healed by the thing " that he ſaw, but by thee, O Saviour of " all—thy word, O Lord, which healeth " all things:" *Wiſdom* xvi. 6. Iſai. xiv. 29. " שרף מעופף *a fiery flying ſerpent*;" *viz.* that bitter enemy, the Chaldeans. xxx. 6. " from whence the young and old " lion, the viper, and *fiery flying ſerpent*:" ſpoke of Arabia. See Mr. Parkhurſt, that ſome ſerpents do fly, *teſte Herodoto*. The heathens, in their ſacred imagery, drew them with wings, as they did moſt other creatures they uſed hieroglyphically; but as to any really having wings, Qu. The *ſeraph* was a venomous ſerpent, and as ſuch Chriſt was crucified of the Jews; and ſo not an emblem of light, as ſuch, but of the ſinner; and of him who was *the ſinner*, in the ſinner's ſtead.

שרפה, A *burning*; what is burnt. Iſai. ix. 5. and lxiv. 11.

משרפה, The ſame. Joſh. xi. 8. " משרפות " מים *Burning waters*;" the name of a place, from its ſulphureous waters. Iſai. xxxiii. 11. Jer. xxxiv. 5. " with the *burn-* " *ings* of thy fathers;" funeral odours.

שרץ, To *creep* and *ſpread*, as inſects do; or any thing that keeps *creeping on*, and ſo gains ground: a gradual, conſtant, and growing increaſe; and is applied to man or beaſt. Gen. i. 20. " let " the waters ישרצו שרץ *bring forth abun-* " *dantly the moving creature* that hath life." vii. 21. " all fleſh died—and of every *creep-* " *ing thing* that *creepeth* upon the earth, " and

" and every man." ix. 7. " שרצו *bring* " *forth abundantly* [keep creeping on] in " the earth, and multiply therein." It is a gradual increaſe, as well as gradual motion; and, in the laſt text, ſpoke to man. Ezek. xlvii. 9. " every thing that liveth, " which שרץ *moveth*, whither ſoever the " rivers ſhall come, ſhall live:" the living waters from the houſe of God.

שרק, To *hiſs*, or *whiſtle*. 1 K. ix. 8. " every one that paſſeth by it ſhall " be aſtoniſhed, and *ſhall hiſs*." Lam. ii. 15. " *they hiſs* and wag the head at the " daughter of Jeruſalem." Job xxvii. 23. " men ſhall clap their hands at him, and " *ſhall hiſs* him out of his place." Iſai. v. 26. " and *will hiſs* unto them from the " ends of the earth;" as a ſhepherd, by a hiſs or whiſtle, calls his ſheep. vii. 18. " the Lord *ſhall hiſs* for the fly—and for " the bee that is in the land of Aſſyria." See Mr. Parkhurſt, who hath admirably well explained this obſcure text; the bee being led out, and brought home again, by a whiſtle. God would call for the Egyptians on one ſide, and the Aſſyrians on the other, to ſpoil their country; and they ſhould come up as thick as flies and bees, and cover the land. Zech. x. 8. " I *will hiſs* " for them, and gather them."

שרק, שרוק, and שריק, applied to *pipy* ſhoots or plants; ſuch as the vine, reed, or flax. Pipes to whiſtle with are made of ſuch pipy hollow ſtraws. Gen. xlix. 11. " *choice vine*;" plant or ſhoot of a vine, which is a pithy pipe. Iſai. v. 2. " and " planted it שרק *with the choiceſt vine*:" no doubt the ſort was good, as well as the plant; but שרק, I apprehend, is only a proper epithet, from the make of a cutting of a vine to plant. xvi. 8. " have broken " down שרוקיה *her plants*." There is nothing for *principal*." xix. 9. " they that " work *in fine flax*:" שריקות *pipy* flax; ſo the ſtalk is, whether it be the fineſt ſort or no. Jer. ii. 21. " I planted thee שרוק a " *noble vine* [a young vine, ſhoot, or cutting], " wholly a right ſeed [or ſort]: how " art thou turned into the degenerate plant " of a ſtrange vine?"

שרק is alſo ſome colour. Zech. i. 8. " behind him red horſes, שרקים *ſpeckled* " and white." By ch. vi. 2. it ſhould be the ſame as שחרים *black*, or dark coloured: " in the firſt chariot red horſes; and in " the ſecond chariot *black* horſes; and in " the third chariot white horſes." *Black*, the oppoſite of *candidus*, *white*, candid, pleaſing, may be well expreſſed by שרק *hiſſed at*, *diſapproved*. *White* is kind, favourable, friendly; *black*, the reverſe.

שרקה, pl. in ות, A *hiſſing*, or *whiſtling* noiſe. Jud. v. 16. " the *bleatings* of the " ſheep." Jer. xviii. 16. " their land de- " ſolate, a perpetual *hiſſing*." xxix. 18. " *an hiſſing* and reproach."

שרש, To *root out*, or *in*. Job v. 3. " I have ſeen the fooliſh משריש *taking* " *root*." xxxi. 8. " let my offſpring ישרשו " be *rooted out*." Ver. 12. " and תשרש " *would root out* [ſtrike root *into*, or *ſpread through*, ſpeaking of fire] בכל *all* my in- " creaſe." Pſal. lii. 7. " and *root thee* out " of the land of the living." lxxx. 10. " and *didſt cauſe it to take deep root*." תשרש שרשיה *didſt root its roots*. *Out* and *in* are ſometimes expreſſed; not always.

שרש, A *root*. Deut. xxix. 18. " leſt " there ſhould be among you a *root* that " beareth gall and wormwood." Jud. v. 14. " out of Ephraim שרשם *was there a* " *root of them* [or pl. *roots*, ſc. towns or diſtricts] " againſt Amelec?" 2 K. xix. 30. " the remnant that is eſcaped of the " houſe of Judah, ſhall yet again take *root* " downward." Job xiii. 27. " thou ſetteſt " a print [as in hunting] upon *the heels*, " marg. *roots*, of my feet:" not *heels*, but *veſtigia*, footſteps; whence the feet ſpring from, as they do from whence they tread. xix. 28. " *the root* [cauſe or reaſon] of the " matter." xxxvi. 30. " and covereth [*ſc.* with light] " *the bottom*, marg. *roots*, " of the ſea:" the light, or heat, the *vis vivida cæli*, reacheth to all depths. Iſai. xi. 10. " there ſhall be a *root* of Jeſſe, which " ſhall

" ſhall ſtand for an enſign of the people:" not the root which Jeſſe ſprung from, but a plant from the ſtock of Jeſſe, having a root of its own, as young trees have.

שרשת, *Root-work*; in ſhape like a root, tapering. or conical. Exod. xxviii. 22. " thou ſhalt make upon the breaſt-plate " שרשת גבלת *chains at the ends:*" no, tapering twiſted cones, or cone-like wreaths, laſhes, or leaſhes, lora, which, like a root, are of a tapering figure; and not put at *the end*, but *border-wiſe* down the ſides; put through the rings at the ſides, and the ſmaller ends into the eyelet-holes on the ſhoulders of the Ephod. They were עבת *twiſted*, or made of ſmall plates of gold, like thongs tapering; and ſo were like roots in ſhape, or tapering, when twiſted or wove together.

שרשרת, the laſt word doubled, is uſed not only for the *root-work* at the ſides of the breaſt-plate, but as equivalent to the flower of the palm-tree; not being *chains*, but chords of gold thongs twiſted together, as the leaſh of a whip is made. Exod. xxviii. 14. " two שרשרת *chains* [or leaſhes] " of pure gold, at the ends [or border-wiſe], " of wreathen-work ſhalt thou make " them, and faſten the wreathen *leaſhes* to " the ouches." It is plain they were the ſame as are called שרשת, ver. 22. not chains, but twiſts of gold wires; ſee Exod. xxxix. 3. and 2 Chron. iii. 5. with its parallel places, will put this out of diſpute. 2 Chron. iii. 5. " the greater houſe he " cieled with fir-tree, which he overlaid " with fine gold; and ſet thereon palm-" trees, and שרשרת ....." 1 K. vi. 29. " palm-trees and open flowers;" *i. e.* palm-trees in bloom. vii. 17. " and גדלים " מעשה שרשרת [not wreaths of chain-work] " *flowers on cones*;" or in conic faſhion, ſuch as the palm-tree bears, and our horſe-cheſtnut. There were ſeven of theſe capillaments, with flowers in each chapiter, on the head of the two pillars before the temple. The chapiters were, like a ſection of the cup of a lily, open at both ends; but with croſs-bars at the ſmaller end, covered with a net of braſs, like a cap upon it. 2 Chron. iii. 16. " the chapiter, that " was upon the top of each of them, was " five cubits: and he made ברביר in *the* " *hollow ſounding part* [of the chapiter; for of that the text is ſpeaking] " שרשרות " *cones* [or pyramids]—and made a hun-" dred pomegranates, and put upon שרשרות " the *cones*;" in *cluſters*. And now, why are theſe palm-tree flowers, dactyli, fingers, or any thing in cluſters, called by this name? Would not the form direct us to שרש, if שרשת had not been uſed as equivalent? The palm-tree flower, as that of our horſe-cheſtnut, conſiſts of an upright ſtrig or ſtalk in the midſt, in ſhape like a finger or root, tapering or conical, with a number of leſſer fingers ſpringing from its ſides, which are ſhorter and ſhorter the nearer the top; and ſo the whole flower is a beautiful cone, or pyramid. The doubling a word, or of its firſt, or two firſt radicals, is very common: שרש, ſo doubled, would have been שרששר; but one ש, in this caſe, is dropt by the known rule. The ſeven cluſters of pomegranates, which had a hundred in them in all, no doubt repreſented cluſters of ſtars, or conſtellations: and here ſome of the cluſters muſt be bigger than others, as you cannot divide a hundred by ſeven.

שרת, To *wait*, or *attend upon*. עבד is *to ſerve*. Gen. xxxix. 4. " Joſeph " found favour in his ſight, and ישרת *he* " *ſerved* him;" waited upon him. Exod. xxviii. 43. " they ſhall be upon Aaron, " and upon his ſons, when they come in " unto the tabernacle of the congregation, " or when they come near unto the altar, " לשרת *to miniſter* in the holy place;" as the perſonal ſervants of God. It is extended to the altar, candleſticks, &c. the doing what they wanted done; and alſo to cookery.

שרת, and שרות, *Service*, or *miniſtry*. Num. iv. 12. " the inſtruments השרת of " *miniſtry*, wherewith *they miniſter* in the " ſanctuary." Jer. xv. 11. " the Lord " ſaid,

" ſaid, אם לא שרותך לטוב *verily it ſhall be* " *well with thy remnant.*" There is nothing for *remnant*; nor is it ſenſe. Jeremiah complains, that he was ſet to oppoſe all mankind, without any good to himſelf or them, being curſed by all; but God tells him he would ſupport him againſt all oppoſition; and his שרות *miniſtry* ſhould turn out to good, both to himſelf and to others. Read the whole chapter.

משרת, A *waiter* or *attendant* upon any thing, actively; but, paſſively, what is *waited* or *attended upon*. Exod. xxiv. 13. " Moſes roſe up, and *his miniſter* Joſhua;" ſervant in waiting: ſo the prieſts are called to God. 1 Sam. ii. 11. " the child was " *miniſter* to the Lord, before Eli the " prieſt:" as being a Levite, he might be *aſſiſtant* to the prieſt; and a Levite he was, though his father, as to the place of his habitation, was an Ephrathite. 2 Sam. xiii. 9. " and ſhe took המשרת *a pan*, and poured " them out before him:" not *a pan*, but the cakes, *her cookery*; what ſhe had been buſied about, or waiting upon, and ſet it before him. Num. vi. 3. " neither ſhall " he drink any שרת *liquor* of grapes;" any *preparation* of grapes; Mr. Parkhurſt. Pſal. ciii. 21. " bleſs ye the Lord, all his hoſts; " משרתיו *ye miniſters of his*, that do his " pleaſure." civ. 4. " *his miniſters* the " flaming fire:" God's throne is in heaven; and the hoſts of heaven, or powers of the air, ſtand, like ſervants in waiting, ready to receive his orders. Nor does God employ any other miniſters, or angels, but theſe; and they are ſaid *to ſee the face of God*, as ready to go forth to aſſiſt the little ones: theſe, and Jehovah themſelves, encamping round about his people, are all the angels the Scripture ſpeaks of, as acting for man. Heb. i. 14. " are they not all *mi-* " *niſtring* ſpirits, ſent forth *to miniſter* for " them who ſhall be heirs of ſalvation?" —Are they not *all*—what *all?* See ver. 7. and 10. the fire, winds, the heavens, called *angels*, becauſe they are *agents*; and, in ridicule, *Gods*, becauſe worſhipped.

שש, *To rejoice*; be *chearful*; *gay*; and extends to any thing that appears ſo. It is *the lily*, cotton, and *white marble*. Deut. xxviii. 63. " as the Lord שש *rejoiced* " over you to do you good, and to multi- " ply you, ſo the Lord ישיש *will rejoice* over " you to deſtroy you." xxx. 9. " the Lord " ישוב לשיש *will again rejoice.*" Pſal. lxviii. 4. " ישישו בשמחה *let them exceedingly re-* " *joice.*" cxix. 114. " ששתי I *have re-* " *joiced.*" Iſai. lxiv. 5. " שש *that rejoiceth,* " and worketh righteouſneſs." But it often occurs with a *jod*, as in אשיש in Hiphil. Iſai. lxi. 10. " שוש אשיש *rejoicing, I will* " *rejoice.*"

ששון, and משוש, *Joy*. Job viii. 19. " this " is the *joy* of his way;" what is praiſe-worthy in its way, or cuſtom, of ſhooting out again. Pſal. xlv. 8. " with the oil of " *gladneſs.*" Chriſt had a greater degree, or a higher influence, of the holy oil upon him, than any other man: of him the text ſpeaks; and it is called *the oil of gladneſs*, as oil contributes to chearfulneſs. שש is uſed to any thing that exhilarates the ſpirits: it enters by the eye, as well as the other ſenſes; by muſic, oil, perfumes; and is felt in the heart, as well as ſeen in the face and dreſs. Pſal. xlviii. 3. " beautiful " in ſituation, *the joy* of the whole earth " is mount Sion;" the glory of all the earth. Lam. ii. 15. " the perfection of " beauty, *the joy* of the whole earth." Iſai. xxxii. 13. " all the houſes *of joy*;" of commendation; beautiful, noble houſes. Jer. vii. 34. " the voice ששון *of mirth:* " and the voice שמחה *of gladneſs.*" Ezek. xxiv. 25. " *the joy* of their glory; the de- " ſire of their eyes." This word extends to what שמח does not, *a pleaſing appearance*, and chearful look; gaiety in dreſs.

שש, and ששי, rendered *Byſſus*, *fine linen*; marg. ſilk. Gen. xli. 42. " arrayed him " in veſtures of שש *fine linen.*" Exod. xxviii. 42. " breeches of בד *linen,*" are, ch. xxxix. 28. " breeches of חבד שש משזר " of linen *fine* twined:" here it muſt be, linen twined together with שש *white*, ſc. thread,

thread, whether of cotton, ſilk, or hair; or elſe, הבד שש is linen *fine*, or *white*. שש and בוץ are the ſame, or one implied in the other, by Exod. xxvi. 31. " a veil of " blue, purple, and ſcarlet, and שש *fine* " *linen*." 2 Chron. iii. 14. " a veil of blue " and purple, and crimſon and בוץ fine " linen." בוץ and בד are diſtinguiſhed 1 Chron. xv. 27. " a robe of בוץ—and an " ephod of בד." Ezek. xvi. 13. " thy " raiment was of *fine linen* and ſilk." ששי and משי; then it is not *ſilk*, but *cotton*, or ſome particular ſort of linen, named from its *chearful, vivid whiteneſs*, Parkhurſt; and perhaps mixed, both with בד and בוץ.

שש, and שיש, *Marble*, from its *whiteneſs*, being of a bright white colour, and gloſſy: all white marble almoſt is ſo; but *Parian marble* more particularly ſo. See Mr. Parkhurſt. It occurs 1 Chron. xxix. 2. for the floors and pillars of the temple; and Eſth. i. 6.

שש, and ששה, *Six*, viz. the lily-number, it having ſix capillaments, and ſix leaves or portions of its flower. The κοσμος, *ornament* of the world, was ſix days work, and all finiſhed on the *ſixth* day. And ſome derive the name from the joy it gave the ſons of God, all nature then looking chearful and gay; but, if ſo, why is it *ſix* in any thing elſe? Lat. *ſex*, and our *ſix*, is but a ſmall deviation from שש in ſound. ששי *ſixth*, ששים *ſixty*, ששית a *ſixth*. Gen. xxx. 20. " I have borne him *ſix* ſons." Exod. xxiv. 16. " the cloud covered it " ששת *ſix* days:" in reg. xxv. 32. " *ſix* " branches ſhall come out of the ſides [the number of the primary planets— " three bowls made like unto almonds, " with a knop and a flower in one branch " —ſo in the ſix branches that come out " of the candleſtick." The knop and the flower were the orb, and cap of light upon it; and the three almond-bowls, the three agents that ſupply them with light and motion. xxvi. 9. " thou ſhalt couple " five curtains by themſelves, and *ſix* cur- " tains by themſelves, and ſhalt double " הששית *the ſixth* curtain in the fore-front " of the tabernacle:" ſo that ten, five on each ſide, was the number of the curtains; one curtain being by way of door, or entrance, and double, as the doors were. 1 K. vi. 2. " the houſe which king Solomon " built for the Lord was ששים *ſixty* cubits." 2 Chron. iii. 3. " the length by cubits, " after the firſt [the full, or the whole] " meaſure, was *threeſcore* cubits:" and that rather than *ſeventy*, in the ſame way of alluſion as ſix days work, ſix years ſervice, ſix years ſowing the ground; the ſeventh being dedicated to reſt and perfection. Job v. 19. " in *ſix* troubles, yea " in ſeven, ſhall no evil touch thee;" in many, nay in all. Ezek. xxxix. 2. " and " ששאתיך *bring thee along*, or lift thee " up." See in נשא.

ששיתם, Ezek. xlv. 13. Either a verb, formed from the noun *ſix*, *ye ſhall give ſix*; or elſe, a *ſixth part*; or a noun, as שלשם, and others.

שושן, and שושנה, A *lily*; plant, or flower; pl. in ים, שושנים, and ששנים. 1 K. vii. 19. " the chapiters that were upon the top " of the pillars were מעשה שושן *of lily-* " *work* in the porch, four cubits;" made like a lily, or of the make of a lily. The whole chapiter was five cubits long; the part, which was made like the cup of the lily-flower, was four cubits; the croſs-ring part, covered with a net, being one cubit. Ver. 22. " and upon the top of the pillars " was the *lily*-work;" being equal in length to their diameter. Ver. 26. " the brim " thereof was wrought, like the brim of a " cup, with flowers of *lilies*," ſay the Verſions; but *Heb. made like the brim of the cup of the flower of a lily:*" broader upwards than downwards, and ſhelving or ſloping towards its brim, as the ſea is; and as the hemiſphere of heaven appears wider and wider down to the horizon, than unto the zenith. There was no occaſion to ſay, *the chapiter was made like a lily-flower*; it being a crown, or broad ring or

hoop, implies it was not the plant, but flower, it was made like. Pſal. xlv. 1. " למנצח על ששנים . . ." lx. 1. על שושן עדות. lxxx. 1. " למנצח אל ששנים עדות *to him who* " *is the firſt or chief ſubject on the pleaſant* " *inſtruments*;" ſc. of muſic. Q. v. Iſai. xxiv. 8. " משוש *the mirth* of tabrets ceaſeth-- " *the joy* of the harp ceaſeth." Cant. ii. 1. " שושנת [in reg.] *the lily* of the vallies." Ver. 2. " as *the lily* among thorns, ſo is " my love among the daughters;" outſhines them as much. Ver. 16. " he feed- " eth [or wanders] among *the lilies*." v. 13. " his lips like *lilies*;" in ſhape like the brim of the cup of the flower; not thick and pouting, but thin towards the edge, and fine, with an exact ſymmetry; and ſo was the lip of the braſen ſea, and ſo is that of the hemiſphere of heaven. vii. 2. Q. Hoſ. xiv. 6. " he ſhall bloſſom as *the lily*;" as beautiful.

ששר, *Vermilion*. Jer. xxii. 14. " ceiled with cedar, and painted with *ver-* " *milion*." And Ezek. xxiii. 14. " the " images of the Chaldeans pourtrayed with " *vermilion*." Vermilion, from the *worm*, and *minium*, as alſo μιλτος, is a fine red colour; and ſo might ששר be alſo, from its uſe. *Cinnabar*, which is a red mineral, conſiſting of mercury and ſulphur, is much uſed in painting.

שת, To *put*; *ſet*; *beſet*. Gen. iii. 15. " אשית [in Hiphil, which it is often uſed in] " I *will put* enmity between thee " and the woman." iv. 25. " and called " his name שת *Seth* [the *oppoſer* of Satan]; " for God שת hath *appointed* me another " ſeed inſtead of Abel, whom Cain ſlew." Abel had been choſen, like Jacob, before his elder brother, who ſlew him out of envy; as Eſau had like to have done Jacob, for getting the bleſſing from him. *Seth* is put in the place of Abel, as heir of the heavenly bleſſing and earthly *oppoſition*; and ſo his mother named him, from the perſecution or oppoſition the man of God is born to. Gen. xxx. 40. " ישת *he put* his " own flocks by themſelves; and שתם *put* " *them* not unto Laban's cattle." xlvi. 4. " Joſeph *ſhall put* his hands upon thine " eyes." Exod. vii. 23. " neither שת *did* " *he ſet* his heart to this." x. 1. " that " שתי [for שתתי] *I may ſhew* [or put] theſe " my ſigns before him." xxi. 30. " if " ישת *there be laid on him* a ſum of mo- " ney;" in the paſſive. xxxiii. 4. " no " man *did put* on him his ornaments." Pſal. iii. 7. " that שתו *have ſet* againſt me " round about." Iſai. xxii. 7. " the horſe- " men שת שתו *ſhall ſet themſelves* at the " gate;" beſet the gate; make war at it. Jer. li. 39. " בחמם אשית את משתיהם *in* " *their heat I will make their feaſts*." Here is a turn of the words שת and שתה, two different roots—" *I will make their feaſts* " *their poiſon*." Job x. 20. " יחדל ישית " *let him ceaſe beſetting me*."

שת, The name of the head of the holy line, from Adam.

שת, *Oppoſition*. Num. xxiv. 17. " and " deſtroy all בני שת *the children of Sheth*;" *i. e.* of oppoſition, or oppoſers.

שת, *The buttocks*; the parts we put or ſet down. 2 Sam. x. 4. " cut off their " garments in the middle, עד שתותיהם at " *their buttocks*." Iſai. xx. 4. " with שת " *the buttocks* uncovered."

שת, A *foundation*, Pſal. xi. 3. for the ſame reaſon as the laſt.

שתת, the laſt radical doubled, *Stews*, or places to put fiſh and fowl in. Mr. Parkhurſt, reſervoirs. Iſai. xix. 10. " and " שתתיה *her ſtews* ſhall be broken down, " of all that make gain, by ponds for live " creatures;" fiſh and fowl. אגמי נפש, ponds for creatures.

שתיה, and שתי, Drunkenneſs, or drinking. See in שתה.

שתים, and in *Regimine* שתי, *Two*; a *couple*, or *pair*; q. d. *a ſet*, or *ſets*. We uſe *a ſet*, for two or more things ſet together, or to one another; as *a ſet*, or company; a ſet of cards, of horſes; the Hebrew only for *a couple*, or *pair*. Gen. iv. 19. " Lamech took unto him שתי נשים " *two wives*." v. 18. " שתים *two* and " ſixty."

" ſixty." Lev. xxiv. 6. " thou ſhalt ſet " them שתים מערכות in *two rows*, ſix in a " row." 1 Sam. xxv. 43. " and they " were שתיהן *both of them* his wives." 1 Sam. xviii. 21. " thou ſhalt be my ſon-in- " law בשתים in *the two*." We ſay, *one of the two*; but it is a ſoothing ſpeech of Saul's: David had been betrothed to one daughter; and, when he ſhould have married her, Saul played him a court-trick, and gave her to another man; and now offers him his other daughter, that he might be ſon-in-law to him *in the two*; the firſt being, as it were, his wife. שתים and שנים are uſed to the ſame noun, 1 K. vii. 41. & *al.* but the firſt is always fem. and anſwers to the maſc. שנים, *two*, which is not uſed in the *feminine*. To keep diſtinct, I ſuppoſe שנה *a year*, and שנתים *years*; and שנית a *ſecond*, fem. And שתים is not put for שנתים by contraction; nor yet for any derivation of שנה, it never ſignifying *another*, or a *ſecond*; but only *two*, *both*, or a pair of: but is plural, as *duo* and *ambo* are in *Latin*, and *two* is in ſenſe. As שנים is *two*, and שני *two of*; ſo שתים and שתי are *two*, and *two of*.

שתי, The *warp*; the fixed ſet threads in weaving. What the ſhuttle throws are not ſo. Lev. xiii. 48.

שית, *Dreſs*; *attire*. The verb is uſed for putting on cloaths, or ornaments.

שית, *Thorns*; *ſets*, we call them; and, becauſe *ſet* for a fence to grow, we call them *quick-ſets*. The white thorn doth not run, as the black, and briars and brambles, do; and are often planted for fencing, which they are excellent for. Iſai. vii. 23. " it ſhall be for briars and " *thorns*;" the vineyards of the Jewiſh church. ix. 18. " wickedneſs burneth as " the fire; it ſhall devour the briars and " the *thorns*." As 2 Sam. xxiii. 7. " *they* " *ſhall be burnt with fire to ſtop them*;" and wickedneſs kindles its own fire, to burn up the wicked.

שתה, To *drink*, with a mutable radical ה. Gen. ix. 21. " וישת *he drank* of " the wine." So עשה and many others drop their ה, in this tenſe. xxiv. 19. " לשתת *to drink*." xxx. 38. " לשתות *to* " *drink*;" the *vau* being omitted, or not, in the infinitive, at pleaſure. xliv. 5. " is " not this it, in which my Lord ישתה " *drinketh?*" Exod. xxiv. 11. " they " ſaw God, and did eat and *drink*." Job vi. 4. " the poiſon whereof *drinketh up* my " ſpirit:" ſo *ſwallowing up* is uſed for *deſtroying*. Iſai. xix. 5. " the waters נשתו " *ſhall fail* from the ſea;" be *drunk up*, or exhauſted. xli. 17. " their tongue נשתה " *faileth* for thirſt;" waſted. And Jer. li. 30. " their might נשתה *hath failed*;" is exhauſted, drunk up, as Job ſays his ſpirit was. And theſe three I take to be שתה in Niphal, or with a paſſive *nun*.

שתיה, and שתי, A *drinking*. Eccleſ. x. 17. " for ſtrength, and not for שתי *drunken-* " *neſs*." Eſth. i. 8. " *the drinking* was " according to the law; none did compel."

משתה, A *drinking-bout*; or *drink*, ſtrictly: but, at large, *an entertainment*, which ended with drinking. Gen. xix. 3. " he " made them משתה *a feaſt*." xxvi. 30. " he made them משתה *a feaſt*, and they " did eat and וישתו *drink*." 1 Sam. xxv. 36. " he held *a feaſt* in his houſe, like *the* " *feaſt* of a king; and Nabal's heart was " merry within him; for he was very " drunken." Ezra iii. 7. " meat and " משתה *drink*, and oil." Prov. xv. 15. " a merry heart is a continual *feaſt*;" a good conſcience.

שתל, To *plant*. Pſal. i. 3. " a " tree שתול *planted*." xcii. 14. " שתולים " *thoſe that be planted* in the houſe of the " Lord, ſhall flouriſh in the courts of our " God:" *in the houſe*, ſhould be *by the houſe*; and in the courts, which were open at top.

שתם, occurs twice. Num. xxiv. 3, 15. " the man whoſe eyes were *ſhut*;" through ambition and covetouſneſs. Lam. iii. 8. " שתם *he ſhutteth out* my prayer." סתם is to *ſhut up*, or *ſhut in*. Balaam ſays, *he had been fallen, and ſhut out* of his eyes, or the uſe of them. He would have

brought a curſe upon the people of God, knowing them to be ſuch, that he might have got the rewards Balac promiſed him, and ſeems ſenſible of his wickedneſs; yet ſoon after the ſame wicked motives prevailed again, and *excluded* him from the benefit of his knowledge, when he gave that pernicious counſel to allure the people to idolatry by the women; and *put out his eyes* once more: ſo שחם ſignifies.

שתן, To *urine*, or *piſs*. 1 Sam. xxv. 22. 1 K. xiv. 10. and a few other times, "משתין *him that piſſeth* againſt the "wall." Qu. if from שתה, him that eateth and drinketh againſt the wall, as David's ſeat was, being the king's ſon-in-law.

שתק, To *get quiet*; *ſubſide*. Pſal. cvii. 30. "becauſe ישתקו *they be quiet*." Prov. xxvi. 20. "where there is no tale-"bearer, the ſtrife *ceaſeth*." And Jonah i. 11, 12. "that the ſea *may be calm*."

ישתרו, 1 Sam. v. 9. *Aroſe to a head*, or *made a head*;—in שרה.

ת, *Thau*, *T*, *t*,

THE laſt of the letters, is a ſervile, in numerals 400. It is prefixed and poſtfixed; but not inſerted, except in Hithpael, where it changes place with ש, as in ישתרו juſt above. It forms a noun, and is uſed in declining the verbs, which ſee. It is an abridgment of את, as ות at the end of verbs and nouns is of אות, which are equivalent. So תה is an abridgment of אתה, and ותה of אותה, and ותי of אותי. Qu. ה in reg. is changed into this letter.

תא, To *ſet bounds*, or to *limit*. Num. xxxiv. 7. "from the great ſea תתאו "*limitabitis*, ſhall ye ſet the bounds to you "at mount Hor." Ver. 8. "from mount "Hor תתאו *ſhall ye point out your border* "[extend your bounds] to the entrance of "Hamath."

תא, A *chamber*, or *little room*. As *cloſet* from *cloſe*, ſo is תא a *little room*, from being confined. 1 K. xiv. 28. 2 Chron. xii. 11. and Ezek. xl. 7—36. תאות ſee in אוה.

תאו, and תוא, Some ſpecies of the *deer*, if we may judge by its company. Deut. xiv. 5. rendered *wild ox*; I ſuppoſe, from Iſai. li. 20. "thy ſons have fainted; they "lie at the head of all the ſtreets, as תוא "a *wild bull* caught in a net." But it may mean a *deer* caught in a net; for that is a common way of catching them. See Mr. Parkhurſt, that the name is formed from the *noiſe* or *cry* of the animal, eſpecially at the riſing of the ſun and moon; *Bochart*, vol. ii. p. 973. but perhaps from the *confinement* the fallow and red deer are kept in, in parks and encloſures, which the elk, antelope, and others, can hardly be.

תאב, To *abhor*, occurs once only, Amos vi. 8. "I מתאב *abhor* the ex-"cellency of Jacob." תאבה, Pſal. cxix. 20. and תאבתי, ver. 40. [*my deſire*, rendered *I have longed*, inſtead of *my longing*, making it a verb, inſtead of a noun] are, by ſenſe, from אבה *to deſire*; the reverſe of *abhorring*.

תאם, To *couple together*, or *to pair*. Gen. xxxviii. 27. "behold, תאומים "*twins* were in her womb;" paired ones. It is ſaid of Rebekah, Gen. xxv. 24. "that "תומם were in her womb, and the firſt "came out red." And this is ſuppoſed to be the ſame word with תאום; but תומם is *male children*, the more *perfect* ſex: ſo the word is reſtrictively uſed for males, Deut. ii. 34. and iii. 6. *& al.* מת, a *mortal*, is one of either ſex; תם one of the more worthy gender, as the maſculine is always called. Exod. xxvi. 24. "two "boards ſhalt thou make in the corners of "the tabernacle, in the two ſides: and "and they ſhall be תאמם *coupled together* [or paired] "beneath: and they ſhall be "יחדו altogether תמים *coupled* at their "head unto one ring;" *exactly*, as תמים implies. So ch. xxxvi. 29. in the ſame words; only it is תואמים *pairing*, inſtead of

of תאמם *a pair*. Cant. iv. 2. " thy teeth " are like a flock of ſheep that are ſhorn, " which come up from the waſhing [to expreſs their whiteneſs; the next their *evenneſs*, or regularity, one by another]; " שכלם מתאימות *whereof every one beareth* " *twins* [which are all *paired* or *matched*; come in an even line. Sheep come along like a file of ſoldiers in one front, as cloſe and as regular as can be. The compariſon is very beautiful and exact, for an even row of teeth]; " and none is שכלה barren among " them;" no break among them. Cant. iv. 5. " thy two breaſts are like two young " roes תאומי *that are twins:*" they muſt be exactly *paired* or *matched*, be exactly alike, and ſtand together, to anſwer the compariſon; and ſo twin-lambs, you may ſee, frequently ſtand.

תאנה, The *fig*, tree and fruit. Gen. iii. 7. " they ſewed עלה תאנה *fig-leaves* to- " gether, and made them *a girding*;" which was putting on natural ſackcloth; the leaf being rough and fretting, as the word (ſee אנה) ſignifies. 1 K. iv. 25. " ſhall dwell " ſafely, every man under his vine, and " under תאנתו *his fig-tree:*" they make good arbours, as well as yield good fruit. Prov. xxvii. 18. " whoſo keepeth a *fig-* " *tree* ſhall eat the fruit thereof:" the fruit of repentance, or humiliation, contrition, is glory and honour. תאנה is the tree of repentance. Zech. iii. 10. " in " that day, ſaith the Lord of hoſts, ſhall " ye call every man his neighbour under " the vine, and under the *fig-tree*;" which ſeems to refer to Chriſt's ſeeing Nathanael under the fig-tree, when Philip called him. Such was the tranquillity and happineſs of the times, when Chriſt came; and ſuch is the tranquillity and peace that ſhall be to all the lovers of peace, as the context leads one, in its full ſenſe, to underſtand it. תאנים *figs*; and alſo, adverbially, Ezek. xxiv. 12. *grievouſly*.

תאר, To *mark out*, *form* or *de-* *ſign*. Joſh. xv. 9. " the border was תאר " *drawn* from the top of the hill unto the " fountain." Iſai. xliv. 13. " יתארהו *he* " *marketh it out* with a line;" *deſigns* the form of it.

תאר, *Form*; *ſhape*. Gen. xxix. 17. " Rachel was יפת תאר *beautiful*, and יפת " מראה *well favoured:*" the firſt relates to *perſon*; the latter to the face. xxxix. 6. " Joſeph was יפה תאר a *goodly perſon*." Qu. if the maſculine ה be changed, as the feminine is, into ת, when in regimine.

תבה, from בה, *empty*, void; An *ark*, cheſt, coffin, or any ſuch hollow veſſel. Gen. vi. 14. Noah's *ark*, or ſhip. Exod. ii. 5. Moſes's *ark* of bulruſhes, called,

תיבת, Exod. ii. 3. " an *ark* of bul- ruſhes;" as from יבה.

תבל, The fluid mixture of air. See בל.

תבן, *Straw*. Iſai. xi. 7. " the lion ſhall " eat *ſtraw* like the ox:" ſavage tempers ſhall be changed into meekneſs. xxv. 10. " Moab ſhall be trod down under him, as " מתבן *ſtraw* is trod down במי מדמנה in " the water of a dunghill." The *place of ſtraw*, Mr. Parkhurſt; or farmer's yard, where ſtraw lieth, and is trod into a dunghill. The αλωνα of LXX. will not do here, becauſe the threſhing floor is not trod into a dunghill. Jer. xxiii. 28. " what " is תבן *the chaff* to the wheat?" What hath the ſtraw to do among the grain? Proverbially, what have lies and artifices to do with the truth of God? Mix them not together: ſpeak God's word in truth, and let it take its courſe. The lying wonders and falſe miracles of the church of Rome, and traditions of men; as well as the ſtupid and ſelf-contradictory *Demon-* *ſtrations* of the Being and Attributes of God; of Natural Religion, and *id genus* *ſtramenti*; come under this proverb. They are dreams, which make men forget the name of God, or God himſelf; as men formerly were taught to forget God for Baal, by the like dreams. See the context. God and Baal were preached up at firſt together, as Chriſtianity and Natural Religion are now. The conſequence we know. Baaliſm degenerated at laſt into downright idolatry;

idolatry; as *Natural Religion*, with us, into *Deiſm*, which is the religion of Mahomet; and who may be ſent to ſcourge the weſtern, as he hath the eaſtern churches.

תה, once, as a noun, *Waſte*; *confuſion*; *irregularity*. Iſai. v. 6. "I will lay "it [the vineyard] בתה *waſte*, it ſhall nei- "ther be pruned nor digged; but there "ſhall come up briars and thorns." בתה *in vaſtitatem*. It is eaſy to ſee that ב is a prepoſition here, and what ſort of confuſion or waſte the word means. Hence,

תהו, formed like עגו, שלו, בהו and others; *Waſte*; *without order* or *form*. Gen. i. 2. "the earth was *without form*;" no part formed, nor two atoms perhaps adhering. Deut. xxxii. 10. "he found him in a de- "ſert land, and בתהו *in the waſte* howling "wilderneſs;" where nothing grew, nor conveniences were to be had. 1 Sam. xii. 21. "turn ye not aſide: why ſhould ye "go after תהו *vain things*—for they are "תהו *vain:*" what, as a God, had no exiſtence; *no form*, or being. Job vi. 18. "they go בתהו to *nothing:*" a vapour has no form. Iſai. xxiv. 10. "the city of תהו "*Confuſion* is broken down;" where nothing was in its right form or ſhape. xxix. 21. "and turn aſide the juſt בתהו *for a* "*thing of nought*;" into confuſion or ruin. xxxiv. 11. "the line of *confuſion*;" ruins. xl. 17. "all nations before him are as "nothing: and they are counted to him "as leſs than nothing, and תהו *vanity*." xli. 29. "their molten images are wind, "and תהו *confuſion*." xlv. 18. "he created "it not תהו in *vain*." Mr. Parkhurſt reads it *interrogatively—did he not create it without form*, [and afterwards] *form it to be inhabited?* It ſeems to ſpeak of the *uſefulneſs*, not *form*, of things at the firſt creation; but that God created it *no uſeleſs trifling thing*, but a noble habitation for man, כוננה. Ver. 19. "I ſaid not to the "ſeed of Jacob, תהו בקשוני *ſeek ye me in* "*vain:*" tranſpoſing the words—"I ſaid "not to the ſeed of Jacob, תהו *as a thing* "*of no conſequence*, ſeek ye me;" for their happineſs, preſent and future, turned upon it, that command was not a *nothing*. xlix. 4. "I have ſpent my ſtrength לתהו *for* "*nought*, and הבל in vain."

תהם, and תהום, Any *fluid maſs*; or *body of water*; *the deep*. See in המה.

תוה, with a mutable ה, and fixed ו, To *make a mark*. 1 Sam. xxi. 13. "יתו he *ſcrabbled*, marg. *made marks* upon "the doors of the gate." Pſal. lxxviii. 41. "they turned back and tempted God, "and התוו *limited* the holy one of Iſrael;" as if it had been תאו: but it is, *they challenged* or *accuſed* God, as one who gives his mark or pledge upon a trial. See Job xxxi. 35. "Oh that he would hear me! behold "תוי my ſign or pledge. Oh that the Al- "mighty would anſwer me; and איש ריבי "becoming my adverſary or *plaintiff*, ספר "כתב would exhibit his complaint." Ezek. ix. 4. "התויתתו *ſet a mark* upon the fore- "heads of the men that ſigh;" to ſhew that God claimed them as his own. So Rev. vii. 3. whether it allude to the ſhepherd's ſetting his mark upon his ſheep, or to the mark that hung upon the forehead of the prieſt, prophet, and king, the meaning is plain.

תו, A *mark*; gage, *vadimonium*. Job xxxi. 35. above; and Ezek. ix. 4, 6. the mark of God's ſheep or people,

תז, once, Some inſtrument to prune or cut the vine with, Iſai. xviii. 5. for it is the noun to הסיר *remove*, or take away. Qu. if from נז in שעטנז, Deut. xxii. 11. as נ is a mutable letter.

תותח, once, Job xli. 20. Some inſtrument to deſtroy with; rendered *darts*, from נתח to *cut to pieces*; *an ax*, *hatchet*, or ſome ſuch weapon, with a long or ſhort handle. It comes regularly from hence, as ſo many other nouns have a *vau* in the ſame place.

תחש, A *badger*, in our tranſlation; but LXX. *the colour* of *azure*, ſky-blue and *violet*. Exod. xxv. 5. "rams ſkins dyed "red, and ערת תחשים *badgers ſkins*." xxvi. 14. "thou ſhalt make a covering for the "tent

" tent of rams ſkins dyed red; and a co-
" vering above of ערת תחשים *badgers*
" *ſkins*." LXX. of *blue ſkins*. Ezek. xvi. 10. " I clothed thee alſo with broidered
" work, and ſhod thee with תחש *the*
" *badger*." LXX. ſky-blue. We uſe the ſkins of the beaver, fox, otter, martin, and other ſuch wild creatures, for warmth and ornament; moſt or all of which are remarkable for their *huſhing*, as they run, as well as ſpeed. And I would underſtand it of that genus of creatures, whoſe ſkins are many of them of an *azure* colour, and ſome of them ſpotted. And the upper covering of the tabernacle, made of theſe ſkins, blue and ſpotted, dreſſed with the hair on, was a plain alluſion to the *azure ſky, ſpotted with ſtars*; and here art might be uſed in improving the natural colour, and ſpotting the ſkin. תחש, from חש, plainly deſcribes the *creature* whoſe ſkin is uſed as above, as a general term for that *genus* of *ſilent*, ſliding creatures. Travellers tell us of a fox in Siberia, and northern parts of Ruſſia, whoſe ſkin is blue, and reckoned very valuable.

תחת, *Under*; a ſubſtitute, or *inſtead of*. See in חת.

תיש, The *he-goat*; from יש, q. d. lively, or *ſturdy*. So עתד is applied to them, and עז words of like import. Prov. xxx. 31. " a young ſnake, an *he-goat* alſo, and a king
" on his people's proſperity." Theſe all lift up the creſt, and walk ſtately. No creature heads the herd with more boldneſs and ſtatelineſs than the maſter he-goat.

תך, and תוך, occur only as noun and adjective, *Fraud*; *deceit*; and *the middle*, or *the midſt*. Gen. i. 6. " let
" there be a firmament *in the midſt* of the
" waters;" let it act *within* or amongſt the waters. ii. 9. " the tree of life בתוך *in*
" *the midſt* of the garden;" in the center, or moſt retired part of the ſylvan temple, which was alſo in the moſt retired part of the garden, which was always deemed moſt ſacred. xxiii. 9. " בתככם *amongſt you*:" and it is very often uſed for *the midſt*, or *among*. Pſal. x. 7. " deceit and תך *fraud*." lv. 12. " תך *deceit* and guile." lxxii. 24. " he will redeem their ſoul מתוך *from de-*
" *ceit* and violence." The word ſignifies *fraus intus abſcondita*, Mar. de Cal. rather, *inſinuation*; ſly and treacherous doings.

תיכן, adj. *Middlemoſt*. תיכון the ſame.

תכו, Deut. xxxiii. 3. " *thou didſt ſmite*
" *them*, or *beat them down*, at thy feet:" from נכה, the ſecond perſon ſingular, with the pronoun ו *them* ſuffixed. It is hard to ſay, whence the puzzle about this word aroſe.

תכיים, 1 K. x. 22. writ תוכיים, 2 Chron. ix. 21. are mentioned among other things fetched by Solomon from *Tarſus*; " gold
" and ſilver, ivory, and קפים *apes*, and
" תכיים *peacocks*." I ſhould take it for the *Tarſus-ſtone*, Ezek. x. 9. and i. 16. We render it a *beryl*; but the compariſon makes it to be the *pyropus*, and the root to be כהה, noun תכי, from its *burning* colour. כי is *burning*; and with ת, *what burns*; is a proper word for this ſtone; and the ſtone as proper to ſet in the ceiling of the temple, if the precious ſtones there were to repreſent the ſtars, and many would be wanting.

Regia ſolis——
Clara micante auro flammaſque imitante
pyropo. Ovid. Met.

But ſee Mr. Dove's *Creed founded on Truth*, p. 29.

תככים, Prov. xxix. 13. " the poor and
" איש תככים .... meet together." This is variouſly conſtrued, a *man of induſtry*, a *uſurer*, a *creditor*, a *good manager*, as well as *the deceitful man*, in our tranſlation; and from תך, with a double כ, it would be, as Mr. Parkhurſt, *great or repeated frauds*: and the ſenſe, " that *the poor and moſt*
" *fraudulent men meet together*."—In what? It follows, *the Lord lighteneth both their eyes*. Is God a light to the eyes, or the comfort, of the fraudulent man? of the poor, no doubt, he is, if he put his truſt in him. We read, ch. xxii. 2. *the rich and poor meet together; the Lord is the maker*

maker of them all. And I would fetch תככים from נתך, to *pour down*; and from hence it may come, *a man of profuſion*, or *profuſe expences*; or who has a great deal to ſpend, as well as occaſions to expend upon; *the poor and he*, as well as the rich and poor, meet in many reſpects, nay in that very reſpect of *ſpending*, all being ſpent, on both ſides, at laſt; and neither can have any true comfort in any thing, but in God. To *enlighten the eyes*, is to comfort, refreſh; as Jonathan, 1 Sam. xiv. 29. ſays, " ſee " how mine eyes have been enlightened, " becauſe I taſted a little of this honey!"

תכלת is rendered *Blue*, *azure*; and by LXX. the ſame as תחש: but it is diſtinguiſhed Num. iv. 6. " they ſhall put there- " on the covering of *badgers* ſkins, and ſhall " ſpread over it a cloth wholly תכלת of " *blue*." And Exod. xxv. 4. and xxxv. 23. & *al.* and no doubt was the *ſky-colour*; for the word ſtands alſo for the blue ſky, or uttermoſt part of the ſky. See כל.

תכן, To *ſettle the proportion*, or quantity of any thing; to *eſtabliſh*. 1 Sam. ii. 3. " Jehovah is a God of knowledge, " and imaginations לא נתכנו *ſhall not be* " *eſtabliſhed*." Job xxviii. 25. " תכן *he* " *proportioned* the waters by meaſure;" appointed the exact quantity there ſhould be of them. *Weighed by meaſure*, in the Verſions, is not ſenſe. Pſal. lxxv. 4. " I תכנתי " *bear up* the pillars of it;" *ſc.* the earth: I keep the affairs of the world on the right footing. Prov. xvi. 2. " all the ways of a " man are clean in his own eyes: but the " Lord תכן *weigheth* [eſtabliſhes] the ſpi- " rits." xxi. 2. " תכן *pondereth* the hearts." xxiv. 12. " doth not he that תכן *pondereth* [made the heart, and gave it its powers] " conſider it? and he that keepeth thy " ſoul, doth he not know it?" Iſai. xl. 12. " and תכן *meted out* the heavens with " a ſpan." Ver. 13. " who *hath directed* " the ſpirit of the Lord?" Ezek. xviii. 25. " yet ye ſay, the way of the Lord לא " יתכן *is not equal*; hear now, O houſe of " Iſrael, is not my way *equal?* Are not " your ways לא יתכנו *unequal?*"

תכן, and מתכנה, A *ſum*; the *tale*; ſettled quantity, or proportion. Exod. v. 18. " the *tale* of the bricks." xxx. 33. " neither ſhall ye make any other anointing " oil like it, after מתכנתו *the compoſition of* " *it*;" the proportion or quantity of the ingredients. 2 Chron. xxiv. 13. " they ſet " up the houſe of God על מתכנתו *in his* " *ſtate*." 2 K. xii. 11. " they gave the " money, המתכן *being told*, into the hands " of them that did the work." Ezek. xlv. 11. " the ephah and the bath ſhall be of " one תכן *meaſure*—מתכנתו the *meaſure* " *thereof* ſhall be after the homer." It is *proportion*, not *weight*.

תלה, with a radical ה, To *hang up*. Gen. xl. 19. " and תלה *ſhall hang* " thee on a tree." Deut. xxi. 22. " and " תליתי *thou hang* him on a tree." Iſai. xxii. 24. " *they ſhall hang* upon him all " the glory of his father's houſe."

תל, A *heap*; where one thing hangs upon and by another.

תלוי, *Hung up*. But תלאים, *fatigue*, tireſomeneſs. See in לאה.

תליל, a part. paſſ. and the radical double, *Hung up*, or *ſuſpended*, as high rocks and precipices are. Ezek. xvii. 22. " an high " mountain, and *eminent*."

תלי, A *quiver*, which hangs at the back, Gen. xxvii. 3. or perhaps *pitch-nets*, which are hung upon poles.

תוללינו, Pſal. cxxxvii. 3. " *our exulta-* " *tions* שמחה *of joy*;" are notes and words the voice *hangs upon*; *tol-lol*. I would refer it to this root, as its form; and the context, I think, will authorize me to do.

תלתל, a double word, *Dangling*, *hanging*, as the long curling locks of hair do. Cant. v. 11. " his locks are *buſhy*."

תלם, A *furrow*. Job xxxi. 38. " if my land cry againſt me, or תלמיה the " *furrows*, thereof complain." xxxix. 10. " canſt thou bind רים the *elk* בתלם עבתו " *with*

" *with his band in the furrow?*" rather, *by the furrow of his fatneſs*, or thickneſs; *ſc.* the fat collops of his neck the yoak ſhould go over.

תלעת, and תולעת, A *maggot*, and the *fly* that breeds from it. Thoſe inſects, ſuch as the ſcarlet dye is made of, are a *fly*, not a *worm*, though bred from a maggot. Exod. xvi. 20. " and ירם תולעים *bred worms*," or maggots. Deut. xxviii. 39. " the *worm* " ſhall eat the grapes;" not the earth-worm, but inſect-worm, or maggot. Job xxv. 6. and Pſal. xxxii. 7. compare man to one of theſe maggots, or flies; and we find, in Montfaucon, a *moth*, or butterfly, frequently as an emblem of man: he ſays, of the ſoul; but it was of the human or material part; as עשו *Eſau*, i. e. a moth, and אדום *Edom*, are the ſame; and the corruptibility of the body beſpeaks the propriety of the emblem. Iſai. xiv. 11. " and " the *worms* cover thee;" ſuch as breed in carrion, and have wings to go in ſearch of it, and then lay their eggs in it, which become worms or maggots. lxvi. 24. " their " *worm* ſhall not die;" they ſhall lie under the bondage of corruption for ever. Jon. iv. 7. " God prepared *a worm* when " the morning roſe next day, and it ſmote " the gourd, that it withered." This ſhews what ſort of worm this word ſtands for. Theſe maggots, or grubs, lay in the ground. They are of many ſorts, and turn at length to flying inſects. The chafer-grub will eat into the heart or pith of the root of a large plant by morning, and ſuck out its ſap, that it ſhall lie ſpread upon the ground, and quite withered. You may find them at the root, if you ſearch early in the morning.

The *ſcarlet-worm* breeds in the berry or grain of a ſhrub, cochenial; and it is joined with שני *murex*, the ſhell-fiſh, whoſe blood makes purple or ſcarlet alſo. Exod. xxv. 4. " blue and purple, תולעת שני *ſcar-* " *let* and fine [white] linen, and goats " hair;" to make a ſanctuary: and theſe four colours were uſed in the hangings, veils, and covering of the tabernacle, as well as of the prieſt. Num. xix. 6. " the " prieſt ſhall take cedar-wood and hyſſop [which are purgatives], " and *ſcarlet* [the colour of ſin], " and caſt it into the burn- " ing of the heifer." See Iſai. i. 18. " tho' " your ſins be as *ſcarlet*, they ſhall be as " white as wool." Lam. iv. 5. " they that " were brought up in *ſcarlet*, embrace " dunghills." Nah. ii. 4. " the ſhield of " his mighty men is [ſhall be] red [with blood]; " the valiant men מתלעים be *crim-* " *ſoned* [ſc. with heat and blood]; the " riders with the fire of torches, in the " day he hath prepared; and the fir-trees " ſhall be terribly ſhaken." It is the puniſhment of the Jews, by the Aſſyrians, that is ſpoke of.

מתלעות, The *grinder-teeth*. Job xxix. 17. " I brake the *jaws* of the wicked; " marg. jaw-teeth, or the grinders." Prov. xxx. 14. " whoſe teeth are ſwords, and " their *jaw-teeth* knives." Joel i. 6. " whoſe " teeth are the teeth of a lion; and he hath " the *cheek-teeth* of a great lion." If it means *the grinders* here, the verb muſt have been *to grind*, as the teeth do, and as thoſe of grubs and maggots do.

תלפיות, Cant. iv. 4. " thy neck is like " the tower of David, built לתלפיות *for an* " *armory*, whereon there hang a thouſand " bucklers:" עליו *whereon* ſhould be *where-* *in*; ſc. in the tower; and poſſibly it might be the name of a place where David had built a tower, famed for the exactneſs of its proportion, or beauty of its ſhaft.

תם, and the laſt radical doubled, To *finiſh*, or *be finiſhed*, in a good or bad ſenſe. Mr. Parkhurſt. But it hath no radical ה belonging to it. It is applied to any thing that is *perfect*, which is from *perficio*, to do thoroughly, or *go through with*. Gen. xlvii. 15. " and when the " money יתם *failed*;" or was finiſhed. Ver. 18. " when that year *was ended*." Lev. xxvi. 20. " your ſtrength תם *ſhall be* " *ſpent* in vain." Num. xiv. 33. " until " your carcaſes תם *be waſted* in the wilder- " neſs;"

" neſs;" all dead, all gone, as the money was all gone, above. Ver. 35. " in this " wilderneſs יתמו *they ſhall be conſumed*, and " there they ſhall die." xvii. 13. " cer- " tainly תמנו לגוע *we are all to die*;" none to be left. xxxii. 13. " until all that ge- " neration תם *was conſumed*;" intirely gone. Deut. xxxi. 24. " it came to paſs, " when Moſes כלות *had made an end* of " writing the words of this law in a book, " עד תמם *till they were finiſhed*." כל is *all*; תם *to finiſh*. 1 Sam. xvi. 11. " are the " children התמו *all done*, or finiſhed?" No, there remained one; but not the *youngeſt*; but a younger than ſix of them. 2 Sam. xx. 18. " they ſhall aſk counſel in Abel; " and ſo *they ended*;" there being no appeal from thence, or it not being uſual to appeal from ſo wiſe a city. xxii. 26. " with " תמים the *upright* man תתמם *thou wilt* " *ſhew thyſelf upright*;" carry thyſelf as a plain honeſt perſon. Pſal. lxiv. 7. " תמנו " *they accompliſh* a diligent ſearch, תמנו to " *the utmoſt of it*." Iſai. xxxiii. 1. " כהתימך " שודד *when thou ſhalt ceaſe to ſpoil*, thou " ſhalt be ſpoiled:" according to *all thou haſt done* in waſting, ſhalt thou be waſted: meaſure for meaſure to the full. xlvii. 9. " loſs of children, and widowhood; they " ſhall come upon thee כתמם *in their per-* " *fection*." Ezek. xxii. 15. " and התמותי " *will conſume* [cauſe intirely to end] thy " filthineſs from thee." Dan. ix. 24. " להתם *to make an end* of ſins;" by atonement.

תם, is noun and adj. *Perfection*; *integrity*: *perfect*, *plain*, *integer vitæ*, as well as *intire* in body. Gen. xx. 5. " in תם " the *integrity* of my heart, and innocency " of my hands." 1 K. xxii. 34. " a man " drew a bow לתמו *in his ſimplicity*, and " ſmote the king of Iſrael:" innocent as to that deſign of ſmiting him in particular. Gen. xxv. 27. " Jacob was תם a *plain* " *man*, dwelling in tents;" *integer vitæ*. Pſal. xix. 14. " let them not have domi- " nion over me: כי אז איתם *for then how* " *ſhould I be perfect*, ונקיתי and be in- " nocent from the great tranſgreſſion?" Qu.

תום, *Integrity*. Prov. x. 9. " he that " walketh בתום *uprightly* [in *integrity*] " walketh ſurely."

תם, and תום, are alſo uſed for the male ſex; the maſculine being the more worthy and more *complete* gender; and ſo the human nature is more perfect than that of the beaſts. Deut. ii. 34. and iii. 6. " all the " city, מתם [from] the *men*, women, and " children." Jud. xx. 48. " מעיר מתם עד " בהמה *as well as the men* of every *city*, as " the beaſt;" the city, the men, and the beaſt: literally, *from the city*, *from the men to the beaſt*. We ſay right, *as well the men as the beaſt*; and ſhould have ſaid, *as well the city*, *as the men and the beaſt*. And here תם includes the women and children; for the word ſignifies neither *male* nor *man*, but *perfect* or *complete*, which the *male* is, with reſpect to the female; and *mankind*, with reſpect to other creatures. And this ſhews, that, Gen. xxv. 24. " there were " תומם [ſhould have been rendered *male children*, not] " *twins* in her womb;" tho' they were twins too. And תומם is plural, as תמימם ſo often is, and other ſuch words.

תמה, in reg. תמת, *Integrity*, Job ii. 3, 9. & *al*.

תמים, the laſt radical doubled, and the *jod* as in the third order; *Perfection*; *perfect*, *whole*, intire. Gen. vi. 9. " Noah " was a juſt man, and *perfect* in his gene- " ration:" ſin is defect, or default; what is faulty, has ſomething wanting in it. Exod. xxvi. 24. " they ſhall be תאמם " *coupled together* beneath, and they ſhall " be יחדו תמים *intire as one*, or exactly, " above the head of it in one ring." xxix. 1. " two rams תמימם *without blemiſh*." Lev. iii. 9. " תמימה *the whole* rump;" fem. xxiii. 15. " ſeven ſabbaths ſhall be תמימת " *complete*." 1 Sam. xiv. 41. " give תמים " a *perfect lot*." Job xxxvi. 4. " תמים " *perfection* of knowledge is with thee." Pſal. lxxxiv. 12. " them that walk בתמים " in

" in *integrity*;" or ſincerity. The pl. maſ. is תמימים and תמימם; fem. pl. תמימות, or תמימת.

תמים is, or may be, alſo the plural of תם *perfect ones*, The *Thummin*. Exod. xxviii. 30. " Urim and *Thummim*; and they " ſhall be upon Aaron's heart." There was nothing in or on the breaſt-plate but the twelve precious ſtones, engraved with the names of the twelve tribes; and ſo they muſt be *the lights*, and *perfect* ones in it, on Aaron's breaſt. Lev. viii. 8. " he put " the breaſt-plate upon him; alſo he put " in the breaſt-plate the Urim and *Thum-* " *mim*." No mention of the twelve ſtones here. Deut. xxxiii. 8. " thy Urim and " thy *Thummim* be with thy holy one;" ſc. the wearing of them be to Levi, as prieſt; and all light and perfection, predictively, with the true Levi. Ezra ii. 63. and Neh. vii. 65. " that they ſhould not eat of the " moſt holy things, till there ſtood up a " prieſt [or till the prieſt ſtood up] with " Urim and with תמים *Thummim*;" till they could conſult the oracle, which implies they intended to do ſo; and that therefore they had, or ſhortly were, to have Urim and Thummim, and Cherubim, to conſult.

יתום, An *orphan:* perhaps one liable to be תם *conſumed*; or whom we ſpeak of in compaſſion, a poor *innocent thing*.

מתם, *Soundneſs*; *intireneſs*. Pſal. xxxviii. 4. " there is no *ſoundneſs* in my fleſh." And Iſai. i. 6. " from the ſole of the foot, " even to the crown of the head, there is " no *ſoundneſs* in it."

תמיד, *Continual*. Applied to the *running on* of time. See in מד, to *meaſure*.

תמה, All under this word, ſee in המה.

תמוז, once mentioned, Ezek. viii. 14. " he brought me to the door of the gate " of the Lord's houſe, which was towards " the north; and, behold, there ſat women " weeping for תמז *Tamuz*." There was ſomething ſo like this in the mourning for Adonis, by the Egyptians and Greeks, that one would think it the ſame. And the word may come from the Hebrew מז, which occurs Deut. xxxii. 24. " מזי *burnt* " with hunger." Some make it all *phyſical*, and *Tamuz* a corruption of שמש, *the ſun*; but that can't be, becauſe the worſhipping *the ſun* is called a greater abomination, ver. 16. and the word שמש uſed in its proper form. Nor does the fifth of *Auguſt* at all ſuit the receſs of the ſun, which is ſuppoſed to be the ſubject of the womens lamentation. They never loſt ſight intirely of him, who was *the deſire of all nations*; but retained many, nay moſt, if not all, the *ab origine* inſtituted figures, rites, and ceremonies typical of Chriſt, though varied and mixed up with additions of their own; and ſuch as were more pictureſque of the powers and operations of the heavens, ethers, or airs, into the worſhip of which they fell at laſt intirely, without any thought of Jehovah, or knowledge of what the types of the Son of God, both God and man, in their old rituals, meant. See Mr. Spearman, in his excellent Letters on LXX. And תמוז may be *the burning* or conſumption of that Adonis, whom in one country a boar, in another a ſerpent, kills. See *Montfaucon*.

תמך, To *hold*; *lay hold of*, which, in many caſes, is *upholding*. Gen. xlviii. 17. " he *held up* [or laid hold of] his fa- " ther's hand, to remove it from Ephraim's " head." Exod. xvii. 12. " Aaron and " Hur *ſtaid up* his hands." Job xxxvi. 17. " judgment and juſtice *take hold* on thee, " marg. *ſhould uphold*;" do uphold. So piety and juſtice upheld Moſes's hand, juſt above; and then Iſrael got the victory. Prov. xxviii. 17. " let no man *ſtay* him;" or ſupport him; not even the altar was to protect, in caſe of violence.

תמל, and אתמל, with or without a *vau*, ſee in מל, *The time paſt*; cut off, and gone. Time forward, is a thread running on; time paſt, the thread cut off. It is joined with שלשם; as we ſay *two or three*, for an indeterminate number: and this means *lately*; not a very great diſtance, but *ſome*

time ago. ת is formative of a noun, and את is *the.*

תמר, A *palm-tree.* See under מרה, *to reſiſt*; and in Mr. Parkhurſt.

תמרור, ſee in מר, *Bitterneſs.*

תנוך, The *flap* of the ear. Its verb is נכה, *to flap*, or *ſtrike.*

תן, in תנים and תנות, plural, and תנין, A *ſnake*, whether great or ſmall; and applied to the ſerpentine-ſhaped fiſh of the ſea. Gen. i. 21. "God created great התנינם "*whales*, and every living thing which "moveth, which the waters brought forth." Exod. vii. 9. "take thy rod, and caſt it "before Pharoah, and it ſhall become תנין "a *ſerpent*;" called, ch. iv. 3. נחש. Deut. xxxii. 33. "their wine is the poiſon תנינם "of *dragons.*" Neh. ii. 13. "עין תנין ren-"dered *dragon-well*;" a place named, it is likely, from a ſerpent with a remarkable large eye, being the *inſigne*, or attending ſome image there, in the time of idolatry. Pſal. xliv. 20. "the place תנים of *dragons*;" metaphorically, a wicked miſchievous people. lxxiv. 13. "thou brakeſt the heads "התנינים *of the dragons*, marg. *whales*, in "the waters: thou brakeſt the heads of "לויתן *leviathan* in pieces; thou gaveſt "him to be meat to thy people inhabiting "the wilderneſs." As, Iſai. xliii. 3. "I "gave Egypt for thy ranſom, Ethiopia "and Seba for thee—I will give men for "thee, and people for thy life." The ſea is the world, and dragons or whales are the kings and great men of the earth: and the giving them for meat to his people was fulfilled, when the kingdoms of the earth became the kingdom of Chriſt, and Sion ſucked the milk of the gentiles, *&c.* Iſai. lx. 16. Pſal. xci. 13. "thou ſhalt tread "upon the lion and the *adder*;" the enemy of righteouſneſs. Iſai. xxvii. 1. "he ſhall "ſlay the *dragon* that is in the ſea;" the ſpirit of diſobedience in the world. xxxv. 7. "in the habitation תנים of *dragons*:" they love hot dry ground. But all here is metaphorical. The ſtreams of the river of divine grace ſhould make the hotteſt and moſt barren ſands fruitful and delightful. Jer. xiv. 6. "they ſnuffed up the wind "like *dragons*:" the ſerpent, when he is hot and angry, ſucks and hiſſes. Lam. iv. 3. "even תנין *the ſea-monſters* draw out "the breaſts; they give ſuck to their "young ones:" ſeveral ſea-animals give ſuck. Ezek. xxix. 3. "behold, I am "againſt thee, Pharoah, king of Egypt, "the great התנים *dragon*, that lieth in the "midſt of his rivers." תנים is the plural of תן, as Iſai. xxxv. 7. *&* *al.* and the word muſt refer to מצרים here, who are called crocodiles. So Ezek. xxxii. 2. "and thou "art בתנים *as a whale* in the ſeas;" thou troubleſt the waters as *the crocodiles* do: in the plural number, and the ſenſe is the ſame. Pharoah's troubling the nations, is compared to the mud and dirt raiſed by thoſe great ſnake-fiſh in the Nile. The allegator and ſhark, as well as the crocodile, and other fiſh of prey, are ſnake-ſhaped. Mich. i. 8. "I will make a wail-"ing כתנים *like the dragons*, and mourning "as the owls:" and it is a horrible hiſſing, or huſſing, whining noiſe, the ſerpent makes, when alarmed: whether the ſea-monſters do the ſame, I don't know; and נהה I would make the root of its name; for I can find no תנה, to *lament*. The נ in תנין is doubled, and ה ſupplied by *the jod*, and ת formative of the noun. Pl. in ם and ים; and once, Mal. i. 3. "תנות *the dragons* of "the wilderneſs." לתנות may be the noun, in the plural, from נהה, *to lament*; *lamentations* [as תנות, I ſuppoſe, as well as תנים, are *ſerpents*, from making ſuch *whinings*]. Jud. xi. 40. "*to lament* the daughter of "Jephthah the Gileadite, four days in the "year:" not to lament her death; for nothing, but the inaccurate tranſlation of והעליתידו, ver. 31. gave birth to this ſuppoſition of her being ſacrificed; but to repeat her own lamentation, ver. 37. "and "*bewail* my virginity, I and my fellows."

תנור, A *furnace*, or *oven*; both the fire burning there, and the place itſelf. See in גר.

תעב,

תעב, To *loath*; *abominate*. Deut. xxiii. 7. "לא תתעב *thou ſhalt not abhor* an "Edomite; for he is thy brother: *thou* "*ſhalt not abhor* an Egyptian, becauſe thou "waſt a ſtranger in his land;" abhor no man, as ſuch. All are of the ſame blood, and all alike ſtrangers on earth. Job ix. 31. "that תעבוני שלמתי *my acquaintance* "*abhor me.*" xix. 19. "all my inward "friends *abhorred me.*" Pſal. xiv. 1. "התעיבו עלילה *they have done abominable* "*works.*" Ezek. xvi. 25. "and תתעבי "*haſt made* thy beauty *to be abhorred.*" *Kal* is often put for *Hiphil*, as here. Mich. iii. 9. "המתעבים *that abhor* judgment;" that paſs abominable judgment, or ſentence.

תעבה, and תועבה, An *abomination*; any thing that gives a loathing. And it is often applied to the idolatrous rites and images, and doings at their idol worſhip, as a general term, which explains no particulars.

מתעב, and נתעב, *Abominable*.

תעה, with a mutable ה, To *wander*; to *err*. Gen. xx. 13. "when, God, "התעו *they made* me to *wander* from my "father's houſe." xxi. 14. "ſhe depart-"ed, and תתע *wandered* in the wilderneſs." xxxvii. 15. "behold, תעה *he was wander-*"*ing* in the field;" not knowing which way to go. Exod. xxiii. 4. "if thou meet "thine enemy's ox, or his aſs, תעה *going* "*aſtray*, thou ſhalt ſurely bring it back to "him again;" therefore *non monſtrare vias eadem niſi ſacra colenti*, was a lie of the ſatyriſt; and *the uncharitable ſpirit of the law* a miſtake of ſome of our great men, who chooſe to lick up the ſpittle of the heathens, againſt the people of God, than gather the dew of the divine grace upon every herb of their field. 2 K. xxi. 9. "Manaſſeh יתעם *ſeduced them.*" Job iv. 10. "the teeth of the young lions נתעו "*are diſappointed*;" miſs. We ſay *broken*; but it refers to the voice of the lion, as well as his teeth, which are made *to go by* the prey. Pſal. lviii. 4. "*they go aſtray* "from the womb;" through bad education, and bad example. cxix. 176. "תעיתי "*I have gone aſtray* like a loſt ſheep." Prov. xiv. 22. "*do not they err*, who de-"viſe evil?" loſe their way; become infatuated. Wickedneſs in action, or reaſoning, hurts the underſtanding, as looking againſt the ſun does the eyes. Iſai. xxxv. 8. "and children *ſhall* not *wander* [or loſe themſelves] "in it;" the way of the Goſpel. Prov. x. 17. "he that refuſeth reproof "מתעה *erreth*;" muſt run into error.

תועה, *Error*; trick, or deception. Neh. iv. 3. "and לעשות לו תועה *to hinder* it;" put ſome trick upon them; lead them into ſome deception, or error. Iſai. xxxii. 6. "to utter *error* againſt the Lord;" leading people aſtray from him.

תעתע, A double word. Gen. xxvii. 12. "I ſhall ſeem to him as מתעתע a *deceiver*." 2 Chron. xxxvi. 16. "but they mocked the "meſſengers of God, and deſpiſed his "words, מתעתעים בנביאיו *miſuſed his pro-*"*phets*;" playing falſe and deceitful parts with them: "behaving very wrong, or "erroneouſly," Parkhurſt. Jer. x. 15. "they are vanity, and the work מתעתעים "of *errors*;" what lead people into errors; many errors, or very great ones, as the word is doubled; *error upon error*.

תער, A *ſheath*, or *ſcabbard*; and the *knife*, which is uſually kept in a ſheath; whether *penknife* or *razor*. Num. vi. 5. "there "ſhall no *razor* come upon his head." Jer. xxxvi. 23. "he cut it with a *penknife*." 1 Sam. xvii. 51. "took his ſword, and drew "it מתערה *out of the ſheath thereof*." Jer. xlvii. 6. "put up thyſelf into תערך *thy* "*ſcabbard*." It is *what is ſheathed*, or *what ſheatheth*. And its verb is ערה, *to draw* a weapon out of its caſe, or ſheath, *q. v.*

תף, To *beat* or *ſtrike upon*. Nah. ii. 8. "her maids *ſhall be led* with the voice "of doves [moaning], מתפפות *tabering* [drumming or beating] "upon their breaſts;" as people under great trouble. Pſal. lxviii. 26. "damſels תופפות *playing with timbrels*;" beating upon ſome inſtrument.

תף, *Drum, taber*, or *timbrel*, played on by beating; joined with the harp and ſongs on victory, or any joyful occaſion. It was held with one hand, and beat with the other, ſinging and dancing. Exod. xv. 20. "Miriam the propheteſs, the ſiſter of "Aaron, took a *timbrel* in her hand; and "all the women went out after her, with "*timbrels* and with dances." Jer. xxxi. 4. "O virgin of Iſrael, thou ſhalt again be "adorned with thy *tabrets*." Der. *To tip*, and *a tiff*; and ſee Parkhurſt, *tap*, &c.

תפוח, An *apple*, from נפח, to *blow*, *inflate*. Whether this include the orange, and other ſuch juicy fruit, Qu. Prov. xxv. 11. Q. Cant. ii. 3. "as the *apple-tree* "among the trees of the wood, ſo is my "beloved among the ſons." Ver. v. "comfort me with *apples*; for I am ſick of "love." vii. 8. "the ſmell of thy noſe "like *apples*." viii. 5. "I raiſed [or rouzed] "thee up under the *apple*-tree; there thy "mother brought thee forth;" the tent being pitched under it: as, ch. ii. 3. "I ſat "under its ſhadow with great delight:" ſo they dwelt under the pomegranate, fig-tree, and vine.

תפוח, was the name of ſeveral places. One, Joſh. xii. 17. called בית תפוח; Joſh. xv. 53. named from its temple there, as that from the inſigne of ſome *apple* in the hand of the image, or on a ſcepter, as *Rimmon* was. What ſort of apple it was, Qu. *Apples of gold*, Prov. xxv. 11. *in pictures of ſilver*, may poſſibly mean *golden coloured apples*, ſuch as oranges, which ſhew better or deeper coloured on a white ground, or ground of a ſilver colour; the white ſetting off the oppoſite colour; ſo a *fit ſeaſon* does the word of advice, or any word, indeed. Another place was called עין תפוח, Joſh. xvii. 7. *The eye of the apple*; an artificial one, perhaps in the place of its natural eye: a ſtar, eye, pomegranate, orange, or any other apple, are natural emblems and pictures of the luminous orb of the ſun; and were put, with the image, in various manners, ſingle and double, nay treble, on its forehead, breaſt, hand and ſcepter. This ſeems to have had both an apple and an eye, which diſtinguiſhed it from others; and ſcarce two were exactly alike. And poſſibly the place might be named from the tree near the temple, tabernacle, or under which the image was placed, in ſome caſes.

תפלה, and תתפל, ſee in נפל, to *fall*, *decay*.

תפר, To *join* or *faſten together*. Gen. iii. 7. "*they ſewed* fig-leaves *toge*-"*ther*." Job xvi. 15. "תפרתי I *have ſewed* "ſackcloth upon my ſkin." He hardly *ſewed it on*; faſten it about him he might. Ezek. xiii. 18. "*that ſew* pillows to all "arm-holes;" that put badges of infamy on all God's chief friends.

תפש, To *handle*; *take in hand*; *lay hold* of. Gen. iv. 21. "all *that handle* "the harp and the organ." xxxix. 12. "*ſhe caught him* by his garment." Num. v. 13. "neither ſhe *be taken*;" or caught, as we call it. Pſal. x. 2. "let *them be* "*taken* in the devices that they have ima-"gined;" caught in their own ſnares. Prov. xxx. 9. "leſt I be poor and ſteal, and "תפשתי שם *take the name of* my God;" we add, *in vain*: rather, and *the name of my God take or catch me*; by the adjuration to diſcover a theft. Hab. ii. 19. "behold, "תפוש *it is laid over* with gold and ſilver;" or *laid on*.

תפת and תפתה, *Tophet*, are by moſt, if not all, put under תף. See Mr. Parkhurſt, Cocceius, Leigh, &c. But if *tophet* be uſed for *fire*, or a *fire-ſtove*, and the valley of the ſon of Hinnom, were named from the ſtructure or image, or whatever it was, they burnt their children in, then פרה is more likely to be the root, from the *drawing* of all reverberatory fires, the *draught* of air to which is exceeding great: all fire is ſupported by the drawing in of the ſpirit, and the word not improper for fire in general; but very proper for the fire in a bull, or lion, they burnt their children in. There might be drums, and other loud in-

ſtruments, and the *tabret* too, at theſe diabolical ſacrifices, though the trumpet was the inſtrument, during the burning of the ſacrifice under the law: but why the *tabret*, which was the muſic of joy, and played upon by women, ſhould give name to the *fire-place* they burnt their children in, becauſe uſed, if uſed, among other inſtruments of muſic, during the burning, I cannot ſee. If the *tabret*, and that only, had been uſed on theſe infernal occaſions, there would then have been no connexion betwixt the inſtrument and the *fire-place*, whatever might be ſuppoſed betwixt it and the ſacrifice, which is the thing ſuppoſed to be celebrated by it. 2 K. xxiii. 10. "he defiled התפת *Topheth*, which is in "the valley of the children of Hinnom, "that no man might make his ſon or his "daughter paſs thro' the fire to Molech." The valley was alſo called by the ſame name, from the *Tophet* in it, which they burnt the children in. Jer. vii. 31. "they "have built the high places of התפת *Tophet*, "which is in the valley of the ſon of Hin-"nom, to burn their ſons and their daugh-"ters in the fire;" which, ch. xix. 5. are called "*the high places of Baal*, to burn "their ſons with fire, for burnt-offerings "to Baal." And *Tophet* means, Iſai. xxx. 33. *a fire*, or ſomething to make the fire in: "for תפתה *Tophet* was ordained of "old; yea, for Molech was it prepared; "he hath made it deep and large." Iſaiah, like Jeremiah, threatens vengeance for this unnatural cruel religion, that *the breath of God, like a ſtream of brimſtone*, ſhould *kindle a fire* with a vengeance. And Jeremiah changes the name of the valley, ch. xix. 6. "the days come, ſays the Lord, that "this place ſhall no more be called *Tophet*, "nor the valley of the ſon of Hinnom, but "the valley of Slaughter." Whatever form or forms *theſe fire-places* were of, to burn children in, which might vary according to fancy, the name ſeems to be taken from the *drawing in*, and roaring, of the air, by that means. But, by calling them *Baal* and *Molech*, we may ſuppoſe they were, *inter al.* the images of Baal and Molech, which were a bull, a lion, or brazen image of ſome large creature. Bulls, we know, were uſed for that purpoſe: and 2 Sam. xii. 31. מלכן *a Tophet of Molech* is mentioned, which David burnt ſome of the Ammonites in; thoſe, no doubt, who had burnt children in it. Job xvii. 6. "he hath made "me משל a *bye-word* [perhaps *ruler*] of "the people: and aforetime I was תפת as "*a tabret*;" i. e. *a ſubject of the tabret*; which ſounds very plauſible, becauſe the tabret was uſed to ſing praiſes with: but a *fire*, a *glory*, an object of honour, in our familiar language a *meer idol*, will do very well here—that *God had made him ruler of the people, and he was their idol*, or *idolized by them*, is not bad ſenſe. Whether תפתיא *the ſheriffs* and all the rulers, Dan. iii. 2, 3. were officiators at the *Tophets*, or it were the name of ſome civil officer, from פתה, *to perſuade*, and ſo rule; and Job calls himſelf by the name in that ſenſe, as equivalent to משל, may be conſidered.

תקן, occurs thrice in Eccleſ. only, ch. i. 15. vii. 14. and xii. 9. To *make ſtraight*. Ch. i. 15. "that which is crooked "cannot *be made ſtraight*." vii. 14. "who "can תקן *make that ſtraight*, which he hath "made crooked?" xii. 9. "he taught "the people knowledge, yea he gave good "heed, and ſought out, תקן and *ſet in or-*"*der*, many proverbs." There is no *and*; but חקר תקן go together; and perhaps תקן, *adverbially*, he *ſtraitly ſought out*, i. e. with care and ſpeed: nearly as *rectâ* in *Latin*.

תקע, To *pitch*, *clap againſt*, or *clap to* and *down*. Gen. xxxi. 25. "Jacob "*had pitched* his tent." Exod. x. 19. "the Lord turned a mighty ſtrong weſt "wind, which took away the locuſt, and "יתקעהו *caſt them*, marg. *faſtened*, [but it is *pitched them*, or made them ſettle down] "in the Red Sea." And it is as proper to the *pitching down* of a bird, or flying inſect, as of a tent. Jud. iii. 21. "and took "the dagger from his right thigh, and

" יתקעה *thruſt it* into his belly;" pitched it in his belly. 1 Sam. xxxi. 10. " they " *faſtened* his body to the wall of Beth- " ſhan." 1 Chron. x. 10. " and *faſtened* " his head in the temple of Dagon." Job xvii. 3. " who is he that *will ſtrike* hands " with me?" Pſal. xlvii. 2. " תקעו כף " *clap your hands*, all ye people." And ſo the Philiſtines *clapt* the body of Saul againſt or to the wall; which is *pitching upon* the ground, or *clapping down:* the action is the ſame. Prov. vi. 1. " if *thou haſt* " *ſtricken* thy hand with a ſtranger;" an alien to the true faith, or the fruits of it. Iſai. xxii. 23. " תקעתיו *I will faſten him* " יתד as a nail in a ſure place;" fix him up, or *clap him up*, as a trophy, to hang marks of honour upon. It implies *faſtening*, but expreſſes *clapping to*, or *ſettling down*.

תקע, To *blow* with the trumpet: and it is proper enough, if you conſider the manner of the motion of the lips againſt the trumpet, when you blow into it. And ב is uſed with *trumpet*, as with the ground or wall, when any thing is ſaid to be pitched on, or clapt to them. Num. x. 3. " when " תקעו *they ſhall blow* בהן *with them*, all " the aſſembly ſhall aſſemble themſelves " to thee:" and it is to be uſed at the laſt great aſſembly of all nations. Ver. 7. " when the congregation is to be gathered " together, תתקעו ye *ſhall blow*, but not " תריעו *ſound an alarm*." A regular blowing, or continued blaſt, differs from תרועה the interrupted and repeated blaſts. One continued blaſt was a *plain call*; but the other a triumph, an exultation, as ſhouting is. Ver. 9. " ye תרעתם *ſhall blow an* " *alarm* with the trumpets;" as being ſure of victory through God. As it follows, ver. 10. " in the day of your glad- " neſs, and in your ſolemn days, and in " the beginnings of your months, תקעתם " ye *ſhall blow* with the trumpets over " your burnt-offerings—that they may be " to you for a memorial before your God;" who would remember them, when they thus loudly called upon him. 2 K. xi. 14. " all the people of the land rejoiced, and " *blew* with trumpets." Joy breaks naturally into repeated outcries and ſhouts; and doth not continue, like calling, in one note. Though תריע and תקע be diſtinguiſhed, yet, Num. x. 5. " when תקעתם " תרועה ye *blow an alarm*," both theſe voices of the trumpet are תקוע its clangor, or *blaſt*; though the one be but a *bare blaſt*, or no more than a direct blowing; and ſo תקע is uſed.

תקע, and תקוע, The *blowing*, or *noiſe made*. Pſal. cl. 3. " praiſe him *with the* " *ſound* of the trumpet;" or cornet. Ezek. vii. 14. " תקעו בחקוע *they have blown the* " *trumpet*;" or have blown *for* or to *give a call* to war, as the continued blaſt was the ſign of, or call to.

תקע, Prov. xi. 15. " he that hateth " תקעים *ſuretyſhip*, is ſure;" unneceſſary connexions with ſtrangers; *clappings of hands* together, which friends do with one another; or he that makes a bargain.

תקף, occurs ſix times in Hebrew, Eſt. ix. 29. and x. 2. Job xiv. 20. and xv. 24. Eccleſ. iv. 12. and vi. 10. To *ſtrive* and *prevail againſt*. Job xiv. 20. " תתקפהו " *thou prevaileſt* for ever *againſt him*, and " he goeth away;" off the ſtage of life. Eccleſ. iv. 12. " if one *prevail againſt* " *him*, two ſhall withſtand him;" therefore make friends in time. vi. 10. " that " which hath been was named long ago, " and it is known that it is אדם *man* [dirt], " neither can he contend with him " that התקיף *is mightier* than he." God made man frail and tranſitory; and long ago told him ſo, in calling him *Adam*, man; and he muſt yield to the decree of God, which is too ſtrong for him; as muſt all this world's goods, which are under the ſame category.

תר, To *turn*, or *go about*, in ſuch a circle as a perſon who turns and looks about him. A pigeon makes ſuch a circle in flying; or people in ſearching and looking over ground. A pigeon is moſt

moſt remarkable for *wheeling about*, in its flight. Num. x. 33. "לתור *to ſearch out* "a reſting place for them." xiii. 3. "ſend "thou men, that יתרו they *may ſearch* the "land." xv. 39. "that לא תתורו *ye ſeek* "*not after* your own heart."

תר, One who goeth about in ſearch or queſt of any thing. 1 K. x. 15. *travelling merchants*; joined with סחר, a *traverſer* of the ground.

תר, and תור, A *turtle-dove*. Gen. xv. 9. "תר וגוזל a *turtle-dove, or a young* "*pigeon*." See Lev. xii. 6. "a young "pigeon, or a *turtle-dove*." Pſal. lxxiv. 19. "deliver not the ſoul תורך of *thy turtle-* "*dove* to the multitude;" thy innocent dove. Der. *turtur*.

תר, in Eſth. ii. 12, 15. *Order, turn*, or round.

תור, 1 Chron. xvii. 17. "and haſt re- "garded me כתור *according to the eſtate* "of a man of high degree;" what comes to the turn or ſhare of ſuch an one.

תור, twice, in the Canticles, Some ornament. i. 10. "thy cheeks are comely, "בתורים *with rows* of jewels: thy neck "with chains of gold." Ver. 11. "we "will make thee תורי זהב *borders of gold*, "with ſtuds of ſilver." The ſame ornament, no doubt, in both places: perhaps ſtrings or rings of jewels, that hung from the ſide of the head or ears on the cheeks; with ſtuds of ſilver, like ſtars, in a golden ring. Such they put on the heads of many images; and round the horns of the bull, and round his neck.

אתרים, The name of a place, Num. xxi. 1. rendered *The Spies*, from תר, with a form. א. See derivatives, and *Thor*, in Mr. Parkhurſt. And perhaps the image of *Thor* might be named from the *pigeon*, the next rapid flyer to the eagle.

תרז, ſee in רזה, The *cedar*, or of that ſpecies, from its *waſting*, Iſai. xliv. 14. only.

תרן, ſee in its verb רן, A long pole, ſuch as the colours of a ſhip are hoiſted upon, in diſplay of a gaiety, or *proclamation* of joy and triumph; rendered, Iſai. xxx. 17. a *beacon*: "till we be left as a "*beacon* [marg. a tree bereft of branches or boughs, or a maſt] "upon the top of a "mountain; and as נס *an enſign* on an "hill." xxxiii. 23. "they could not well "ſtrengthen תרנם *their maſt*, they could "not ſpread נס *the ſail*;" the enſign, or ſtreamer: and תרן was the pole that carried theſe colours. Ezek. xxvii. 5. "they "have taken cedars from Lebanon, to make "תרן *maſts* for thee."

תרף, ſee in רף, A ſmaller ſort of cherubical figures, kept in private families. Michah's ſeem to have been larger than uſual, as deſigned, at firſt, for the uſe of a whole town, and afterwards ſet up for the uſe of a whole tribe.

תרש, ſee in רש.

תשע, and תשעה, *Nine*; and declined as other numerals are. תשעים *ninety*. תשעה, תשעי, תשעית, תשיעי *ninth*. Lev. xxiii. 32. "on the *ninth* day of the month, at "even." They begun the faſt at the ſun-ſet of the ninth day of the month; therefore the ſun-ſet, or evening, belonged to the day paſt; and the civil day begun not till ſun-riſe, though the eccleſiaſtical begun at ſun-ſet; for it is the faſt of the tenth day that is ſpoke of here. On the ninth day of the month, at evening, begun the tenth eccleſiaſtical day. The word ſeems to belong to שעה, *to look at, reſpect*; a large reſpectable number; as שבע *ſeven, full*; שמן *eight*, fat; עשר *rich, ten*.

Many other words, in the text, begin with a ת, התת, and ת, with ſome prepoſition before it; which, as all the ſerviles, indeed, muſt be caſt aſide, and the root ſuppoſed to be, as it generally will be, in the remainder: if not, add ה, י, or נ, and to קח ſupply ל, as alſo to עג and תע, once or twice, and the word will be found.

FINIS.

MVSEVM
BRITAN
NICVM